



The Church in Regina Weekly Newsletter

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“The entire New Testament age is not an age of labor but a great feast”

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

Our whole Christian life is a life of keeping the feast. Every day we are keeping the feast. Whenever we come to meet, we are keeping the feast. Every time we come together, whether we sing, pray-read, fellowship, exhort one another, supply one another, speak to one another, or listen to one another, the basic principle is that we are keeping the feast.

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 CHURCH BEING AN ORGANISM, NOT AN ORGANIZATION

We may think that the church is just a collection, or a gathering, of all the believers as a kind of collective entity which can be considered as an organization. This is absolutely wrong. The concept of the church being an organization has led the Christians throughout the centuries into confusion, misunderstanding, and a deceived condition. According to the pure, divine revelation in the New Testament and especially in the book of Ephesians, that the issue of the dispensing of the divine Trinity is the church as an organism, the Body of Christ.

A wooden stand is organized with pieces of wood, but a living person with a body is something organic. A robot is an organization of lifeless material, but a living person is an organism. **The church should be an organism not an organization...** The teaching, practice, and concept of hierarchy has led many Christians away from the church as an organism to an organization... In the Body of Christ, there is no organization. But the fallen and deformed Christianity is full of organization. It is a religious, organizational system.

Every aspect of the church must be organic because the church is the issue of the living Trinity. The Bible tells us that the embodiment of God, Christ, is life. Christ told us in the Gospel of John that He is the life (John 14:6). Christ is not something organizational. As the embodiment of the Triune God, He is the totality of the divine, eternal life. Since the Triune God is the totality of life, the Body of Christ is altogether a matter of life. We should put anything that is not of life under our feet. We do not like hierarchy because it is altogether a matter of organization and has nothing to do with the organic Body of Christ.

THE CHURCH BEING A MASTERPIECE AS THE NEW MAN

The salvation in Ephesians 2 does not stress the forgiveness of sins. Because we were dead persons, the stress in this chapter is on **making us alive**. A dead person needs life. We needed to be quickened, enlivened. The salvation brought to us made us dead persons living. **We were made alive, raised up, and seated together in the heavenlies in Christ.**

To be enlivened is one thing. To be **raised up** from among the dead is another step... Now we are no longer dead persons, but we are living persons **seated in the heavenlies**. We are living and heavenly. This is the result of the divine dispensing. It was in Christ that God seated us together, once for all, in the heavenlies. The phrase "in Christ" indicates that the Triune God, through the death, resurrection, and ascension of Christ, has been dispensed into our being. Without Christ we were dead. But **the Triune God in Christ came into us and put us into Him**. This was the dispensing of the divine Trinity into fallen man. The dispensing of the divine Trinity saved us, quickened us, raised us up, and seated us in the heavenlies, making us all living persons in the heavenlies. This took place in Christ's resurrection and ascension.

Such a dispensing work made us the masterpiece of God. Ephesians 2:10 tells us that we are His "workmanship." The Greek word for "workmanship" is *poiema*, which can also be translated into "poem" or "masterpiece." A poem shows the wisdom and design of the composer. We, the church, the masterpiece of God's work, are also a poem, expressing God's infinite wisdom and divine design. We may not think that we are so wonderful, but we have to see the divine fact that Christ is in us and that we are in Christ. In Christ we have been made alive, raised up from among the dead, and seated in the heavenlies. **Now we are God's masterpiece because God has dispensed His very Being into our being. There is Someone within us more precious and wonderful than anything in the universe. We have God in us. This makes us wonderful, and this makes us God's masterpiece.** (The Body of Christ chapter 2)

This Week's Pursuit: Crystallization-Study of Exodus (1)

The Passover

Scripture Reading: Exo. 12; John 1:29; 1 Cor. 5:7-8; 1 Pet. 1:18-20

Prayer burden

1. Lord, we realized that we are dead in our sins and have no hope in the world. We thank You for Your complete redemption, giving us a **new beginning of life**, a spiritual birth with a spiritual beginning for our salvation.
2. Lord, we believed into You as our Passover lamb and every aspect of the **passover**. We could never forget Your **redemption** nor neglect it. Because of Your redemption the judgement of God passes over our family.
3. Lord, You are the **true food** and our life supply. We want to eat You in a proper way: a "lamb roasted with fire". We take You in as a whole in Your entirety: as our wisdom, as our activity and move, and our being.
4. Lord we also "eat the flesh of the lamb" with "unleavened bread and bitter herbs"; we eliminate and **purge away** everything that is sinful. We **regret and repent** with our past mistakes and wrongdoings. Make us sensitive to any kind of wrongdoing, and to anything of the self.
5. Lord, we "**gird our loins**", "put on **sandals** on our feet" and have a "**staff** in our hand" so that we may become Your army ready to fight our **way out** of "Egypt" and ready for the **journey**.
6. Lord, we just need to use a small bunch of "**hyssop**" to apply Your blood that is sufficient for us to be saved. Just a **small faith** so that we can remain in You, maintain our identification with You, and with a constant realization that we are nothing and that You are everything.
7. Pray that we as **Christians should live** a sinless life, not tolerating any sin that has been exposed. Enjoy Christ as our life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. Have our entire **Christian life** a life of feasting that is enjoying Christ.
8. 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.

What the Lord has accomplished for us on the cross as the Lamb of God should be a memorial to us, and we should remember it all the time; however, throughout our Christian life we need to keep the feast of the unleavened bread.

I. The detailed account of Christ's redemption typified in Exodus indicates that God intends for us to remember Christ's redemption in a specific and detailed way.

Fallen man ended up "in a coffin in Egypt"; this is the reality of being "dead in your offenses and sins" and of "having no hope and without God in the world". On the day we believed into Christ as our Passover, we had a new birth, a new beginning, and our age according to the "sacred calendar" began. The **Passover**, a new beginning for the children of Israel, was held in the first month of the sacred year, the month of Abib. Abib, meaning "sprouting," "budding," denotes a new beginning of life and the beginning of life's energy. God's people have two births, two beginnings: a **physical birth** with a physical beginning and a **spiritual birth** with a spiritual beginning for their salvation.

II. The passover is a type of Christ, who is not only the Passover lamb but also every aspect of the passover.

- The noun **passover**, from the verb pass over, indicates that the judgment of God passes over us because of the blood of Christ, the real Passover lamb.
- The lamb being **for every house** reveals that the unit of God's salvation is the family.
- Just as the passover lamb was **examined for four days** and was to be without blemish, so Christ was examined and found to be perfect, without fault, before He was killed on the day of the Feast of the Passover.
- For the lamb to **be a year old** reveals that in the eyes of God, when the Lord Jesus was put on the cross, He was fresh, never having been used for another purpose.
- Just as the lamb was **killed** by the whole congregation of the assembly of Israel, so we all had a part in killing the Lamb of God.
- Just as the flesh of the passover lamb was to be **eaten** for life supply, so we need to eat Christ for our life supply. To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed. God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation.
- The **flesh** of the lamb was to be **roasted** with fire and was not to be eaten raw or boiled. To be **roasted** with fire signifies Christ's suffering under the holy fire of God's judgment. To be eaten **raw** signifies not to believe in Christ's redemption but to regard Him merely as an example of human life to be imitated. To be eaten **boiled** signifies regarding His death on the cross not as death for redemption but as the suffering of human persecution for martyrdom.
- The children of Israel were to **eat** the lamb with its head, legs, and inward parts, signifying that we must take Christ in His entirety, with His wisdom, His activity and move, and His inward affection and feeling.
- The lamb was to be eaten **with** unleavened bread and bitter herbs, signifying to eliminate all sinful things and to have a bitter taste regarding them.
- The children of Israel were **not to break any bones** of the passover lamb. When the Lord Jesus was crucified, His bones were not broken. Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts His life into us.
- The children of Israel had to **eat** the lamb **with their loins** girded, **with** their sandals on their **feet**, **with** their staff in their **hand**, and **in haste**. The eating of Christ as the Lamb energizes us to move out of Egypt, the world. The redeemed ones applied the passover in such a way that they could become God's army.
- The **blood** of the lamb in a basin was **applied** to the lintel and two doorposts of the house by a bunch of hyssop. **Hyssop**, the smallest of plants, signifies our faith, which is the smallest in quantity; it is by such little faith that the blood of Christ is applied. The blood of the lamb being in a **basin**, not a large vessel, signifies that in our experience of conversion, the redeeming blood of Christ was made available to us in a way that was small and easy to apply.
- Christ is also the **house** whose lintel and **doorposts** have been sprinkled with the redeeming blood. The **blood** opens the way for us to get into Christ, who is typified by the house, and protects us from God's judgment. The children of Israel were required to **stay in the house** whose door had been touched with the blood; they were not to go out of it **until the morning**. The redeeming blood keeps us in Christ.

III. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover.

Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen. To deal with manifested sin is to keep the Feast of Unleavened Bread; if we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread. The entire Christian life (signified by seven days), from the day of our conversion to the day of rapture, should be a feast, an enjoyment of Christ as our banquet, the rich supply of life.

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
May 24 - May 30, 2015	22	11	10		\$135.00
May 31 - June 06, 2015	18	11	11		\$200.00