



APRIL 2017

VOL.53

The Voice of Hope

The Springs of Hope Christian Ministries

Return to your fortress, you prisoners of hope; even now I announce that I will restore twice as much to you. Zech 9:12

REVELATIONAL INSIGHT:

“Take for instance, the Prophetic Exactness of Christ's Death. There were thirty-three prophecies fulfilled on the single day when the Lord Jesus died.” (John Barnett)

TESTIMONY

The God we serve is a God who hears and answers prayers. A brother testified on how God miraculously delivered his wife from a strange sickness that suddenly took a hold of his wife as they prepared to come to church. He became violent in the spirit, commanded the enemy to take his ugly hands from the body of his wife and God supernaturally answered as they made their way to church. The interesting aspect of this testimony is that a word had gone ahead of this brother and his family by God's servant Dr. Lasisi that they were coming to God with a testimony on that Sunday service and God being faithful confirmed the word of His Servant. Rather than mourn the church rejoiced and gave thanks and praises to God!!

Worship Hours House of Judah

Sunday Worship - 10AM

Wednesday Bible Study - 7PM

Friday Hour of Victory - 7PM

Church Mission Statement

To build a multiethnic Christian Church with a passion for Jesus Christ and compassion for the world.

Church Core Values

+ Reaching out with the message of Power, Hope & Glory.

Church Vision

+ To proclaim Jesus Christ as the hope of the world through evangelism, worship, preaching, teaching, and humanitarian services to the people of all races and colors.

+ To train and ordain God's people for the manifold ministries of Jesus Christ worldwide. + To raise altars of prayer for God in every member household.

+ To establish schools, hospitals, medical centers, and orphanage at home and abroad.

+ To plant churches home and abroad for the purpose of making disciples of all nations.

Church Mission Statement

+ To build a multiethnic Christian Church with a passion for Jesus Christ and compassion for the world.



Meet our Pastors

General Overseer

Pastor (Dr.) Lawrence A. Lasisi

Senior Pastor

Pastor Mrs. Grace A. Lasisi

Branch Pastor

South Jersey - House of Miracles

Pastor Akin Obafemi

Houston - House of Power

Pastor Israel Akinpelu

San Diego - House of Mercy

Brother Olu Babatunde

Fontana - House of Hope

Pastor Mberi Ndukwe

April 2017

UPCOMING EVENTS

1. Last Fridays Hosanna Night Prayer Vigil of Power

11pm to 2am

2. 2017 Easter Camp Meeting

Good Friday April 14th to Easter Sunday 16th

3. The Last Sunday of April Youth, Teens and Kids Day

STATEMENT OF FAITH

That the Holy Bible is divinely inspired by God, and is infallible, trustworthy and dependable, and authoritative in all matters of faith and conduct.

That there is only one God, who is eternally existed in three distinctive persons: Father, Son and Holy Spirit.

That Jesus Christ our Lord is God manifest- ed in the human flesh to take away our sins and hopelessness by his voluntary suffering, death and physical resur- rection.

That salvation of all humanity is only through the redemptive work of Jesus Christ. Jesus Christ is our only Hope in the world of hopelessness.

That the Holy Spirit indwells every believer in Christ to live a holy life, to witness about Christ to the lost and to be anointed to be victorious in every sphere of life.

That the church is made up of those who have genuinely accepted Jesus Christ as Lord and Savior.

That healing of various kinds is integral part of the redemp- tive work of Jesus Christ. Wa- ter baptism and the Lords Supper are au- thentic ordinances of the church.

That there is Satan and its demonic co- workers, whose work is to thwart and frus- trate the purpose of God on earth, but their final end is the hell fire.

That there shall be a bodily resur- rection of the dead in Christ to heaven, and of the un- repentant sinners to hell fire.

That there will be visible immi- nent return of Jesus Christ to take home true believers in God.

MONTHLY PROPHETIC PRAYER

POWER-POINTS:

1. Today I pray that the God of Joseph will lift me up from every pit and prison and lift me into my destiny throne (37: 24; 41: 37-45)

2. In the Name of Jesus Christ let the God of Daniel lift me up from every den of evil lion and lift me up to my enviable position (Daniel 6: 18-23)

3. Today I decree that the God of Shadrach, Meshach and Abed-Nego will lift me from every strange fire and lift me up into the real fire of the Holy Spirit (Daniel 3:19-25)

4. In the Name of Jesus Christ I am lifted up by the God of Israel from the tail of backwardness into headship in every sphere of influence (Deuteronomy 28: 13-14)

Today I pray that the God of Abraham will lift me up from every barrenness and lift me up into fruitfulness and abundance (Genesis 24: 1)

In the Name of Jesus Christ I decree the God of Gideon will lift me up from every failure and lift me up into a sounding and consistent success (Judges 6: 11-16)

Today I command the God of Covenant to lift me up from every sickness and infirmity and lift me up into sound health and wholeness (Jeremiah 30: 17; 3 John 3: 2)

CONCLUSION: You will experience a divine double lifting in every area of your life today just as your Savior and Lord Jesus Christ was lifted up from the grave and lifted up into the glorious ascension cruise to heavens. Amen.

Pastor 's Corner

I welcome you afresh into the New Year 2017, which is God's Year for Our Great Awakening. Amazingly, this month of April is so special in the history of the Christian faith. It is the month when we celebrate both the painful death and glorious resurrection of our Savior and Lord Jesus Christ. Indeed, our Savior enjoyed a double lifting. He was lifting up from the grave on the third day (John 12: 31) and also lifted up to the heavens in His powerful ascension (Acts 1: 9-11). In the same manner, in this new month, the God of Hope will lift you up from every trouble, lift you into new testimonies and favors. God will change your story today. Amen.

Seven Reasons Worshipers Need the Church by Jesse Johnson

Recently I heard someone say that they love to worship, but they don't love the church. They don't see why a worshiper needs the church at all. After all, can't we just worship as individuals? Here is my response:

While it is true that everything a redeemed person does should be done with both an attitude of worship and with the goal of glorifying God, there remains a special and specific role for the gatherings of the local church. For example, Paul tells Felix that while he used to worship by "going to Jerusalem," now he worships "according to the Way, which some call a sect" (Acts 24:11, 17). In other words, Paul's worship was in his heart, but in tune with the worship of other Christians. This is exactly what was described earlier in Acts, when the church first started. Thousands were saved, and immediately became worshipers of the true God. That worship was evident in the fact that they "were continually devoting themselves" to meeting together (Acts 2:42). Acts 2:46 describes how this wonder and worship continued as they left the Lord's Day gathering, but was fostered by their repeated meeting together ("in the temple" and "house to house"). Verse 47 describes how these meetings were marked by them "praising God."



Prophetic Focus

"Instead of your shame you shall have Double honor, and instead of confusion they shall rejoice in their portion. Therefore in their land they shall possess Double; Everlasting joy shall be theirs." (ISAIAH 61: 7)

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So how is a Christians' worship fostered specifically in the gathered church? Clearly the Lord's Day gatherings of the congregation are the focal point of corporate worship. The structure of the Pastoral Epistles highlights this. Worship is seen in the corporate gatherings because there, under the authority and leadership of the elders, the church takes on a life of prayer (1 Tim 2:8), work (v. 10), and instruction (v. 11). This is where the preaching of the word happens (1 Tim 5:17, 6:2; 2 Tim 4:2). In that context, the elders lead the corporate gatherings which gives rise to the Lord's Day worship service.

Scripture gives seven basic components of this corporate worship gathering (fellowship, the ordinances, Scripture reading, giving, prayer, singing, and most notably preaching). But it is assumed that all of these happen under the leadership of the elders, and together make up the corporate worship of the church.

1. Fellowship as corporate worship

The early church had their corporate worship service marked by fellowship (Acts 2:42). This fellowship grew out of the preaching of the "teaching of the word," and was seen in the acts of the ordinances and prayer. When a congregation strives for holiness, their weekly gatherings for worship are marked by this "fellowship of light" (2 Cor 6:14). In fact, this corporate fellowship is an act of worship because it flows out of the union each individual Christian has with members of the trinity (Phil 2:1; 1 John 1:3 also ties this Trinitarian fellowship to the preaching of the word: "We proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.") This fellowship is seen when likeminded believers, united in the pursuit of holiness, join together to celebrate what God is doing in their lives (1 John 1:6-7). It is in this context that the commands to mutually edifying speech become practical in how they create an atmosphere of worship (Rom 12:16, Col 3:9, Jas 4:11, 5:9).

2. Ordinances as corporate worship

Acts presents baptisms happening both in a gathered service (Acts 2:38, 41) and outside of one (8:36). But because of the image that baptism presents of being joined to the body of Christ, it is a powerful act of worship when it happens at the gathered body of believers.

While there is gray area about how baptism relates to the corporate gathering of the church, that ambiguity is set aside in dealing with communion. Paul's teaching in 1 Corinthians 10-11 is a strong indication that he saw communion as being practiced in the corporate gathering of the church. In fact, he expressly says that communion should be practiced when the congregation "comes together" (1 Cor 11:17, and again in v. 18). He then goes on to lament the practice of having different parts of the church take communion independently of the rest of the body. While having three worship services (where everyone takes communion simultaneously, but three different times) seems to comply with the heart of Paul's command, taking communion in ABF's or in meetings under the leadership of only a section of the church seems to be practicing the very thing that Paul wanted to avoid with communion.

3. Scripture reading as corporate worship

Paul tells Timothy that when the church is gathered, they need to "give attention to the public reading of Scripture" (1 Tim 4:13). The context of 1 Timothy reveals that Paul viewed this kind of reading as connected to, but nevertheless different from, the teaching and preaching of God's word.

Paul's command is likely modeled off of the example of Ezra in the courtyard of the temple: "Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed Yahweh the great God. And all the people answered, 'Amen, Amen!' while lifting up their hands; then they bowed low and worshiped Yahweh with their faces to the ground" (Neh 8:5-6). That passage, which is preceded by similar events in the life of Israel's kings, shows the noteworthy connection between scripture reading and worship.

4. Giving as corporate worship

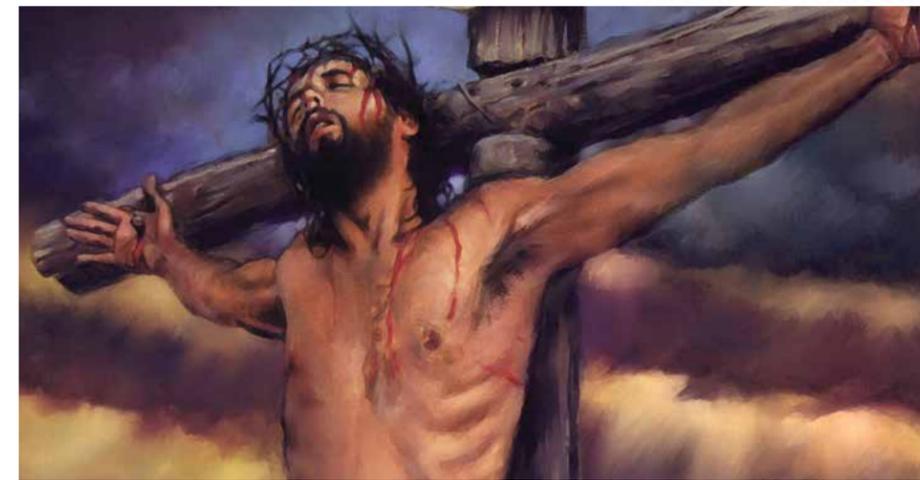
Christians are called to be faithfully supporting the church that they worship in. Paul commands that if a Christian sits under the teaching of God's word, they should be helping to support that pastor financially (1 Timothy 5:17-18). This command takes giving out of the realm of preference, and makes it a Christian obligation.

Elsewhere, Paul explains how that giving should happen as a part of corporate worship. Paul viewed his support as a missionary as a gift not from individuals, but from the church in Philippi as a whole (Phil 4:15). He describes the offering he is asking for from the Roman church as one that can be received when he comes to visit the church (Rom 16:25-27).

Paul describes how this offering should be gathered on "the first day of the week" (1 Cor 16:2). In fact, the entire chapter of 2 Corinthians 9 describes the joy of giving when the church gathers, and how that corporate giving works as an act of worship to God, in that if it is collected properly it is "producing thanksgiving to God" (2 Cor 9:11). As the church gathers and gives, it causes a desire to hear the news of how God is using the offering to take the gospel to the world. This leads to an increase in "prayer on behalf" of missionaries (v. 14), which has the effect of causing the congregation to say "Thanks be to God for his indescribable gift" (v. 15).

5. Prayer as corporate worship

In describing the corporate worship gatherings of the church, Paul says "first of all, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a



2016 WATCHWORD GOD'S YEAR FOR OUR GREAT AWAKENING!

"OH LORD, WILL YOU NOT REVIVE US AGAIN, SO THAT WE YOUR PEOPLE MAY REJOICE IN YOU?"

PSALM 85: 6

SHALOM

tranquil and quiet life in all godliness and dignity" (1 Tim 2:1-2). In fact, Paul says that as the church gathers, it needs to model the power of "sound doctrine" seen through preaching, along with the power of "prayer" (1 Tim 4:5-6). While certainly there should be congregational prayer involved in corporate worship (Acts 1:14, 2:42, among countless others), the Scripture also puts an emphasis on the prayers of the elders (Acts 6:4).

6. Preaching as corporate worship

Congregational singing, prayer, music, giving, scripture reading, and fellowship are all expressions of worship that are seen in the gathered church. But when the congregation turns to the word of God, the preaching time becomes the most intense act of worship. By the sheer humility and faith expressed in being reliant upon the Word for instruction, God is honored and worshiped. As his people come together and demonstrate their reliance on teaching from the Word to supply knowledge for living, they are manifesting that their direction comes from God. When the teaching exposes gospel truths to the Lord's people, the worship revolves around the death and resurrection of Jesus Christ. This shared experience is what guides the congregation as they scatter throughout the week to do the work of the ministry (Acts 2:42, Col 3:16, 1 Cor 16:2, 1 Tim 5:17, etc.).

Preaching is the tool that the elders use when the body is gathered to equip the people to do the work of the ministry (Eph 4:11-12). Preaching is how the Bible is taught to the congregation, so that the entire body has a shared experience in the word. The Bible is what the Spirit uses to sanctify believers, and preaching is the means in which God exposes believers to His word (Titus 1:3). Thus, the more clear and expositional the message, the more powerful the sanctifying effect of preaching (John 17:17). And because presenting our bodies as sanctified sacrifices to God is our spiritual act of worship, then preaching is the fuel for worship. In other words, if worship that flows from a sanctified heart can only be based on right information about God, and if preaching is the tool God uses to convict people of sin and turn them to Christ, then preaching that is clear and convicting becomes the catalyst for powerful worship. If an individual's worship will not rise above their level of knowledge, than a congregation's worship cannot rise above the level of the pulpit.

7. Singing as corporate worship

If the preaching time is the loftiest form of corporate worship, the singing can be the most personal. As people sing songs with sound theology, they often sing words with better theology than they know. As the truth of the lyrics echo in their souls, God is worshiped. When singers set their minds on the things above, and proclaim them with joy, it is a public demonstration of the worth of God. They then can be used by God to direct and lead the congregation into their own acts or worship.

Thus singing is an essential part of the corporate worship service. It is commanded by Paul in Ephesians 5:19 and modeled by the Psalms. While certainly Christians don't have to be in a congregational worship service to sing (think Christian radio, or jail—but I repeat myself; Acts 16:25), the function of a body as a whole lifting up voices to God glorifies him in a unique way. This is why we are not only commanded to sing, but to sing "to one-another" (Col 3:16).

In light of all this, it is simply impossible for a person to love God, but not worship. And it is difficult to imagine how a person could love worship, but not the church; after all, God has designed at least 7 ways of worship that can only be done with the congregation.