



# Church in Regina Newsletter

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

## ENTERING INTO THE TRUTHS OF THE BIBLE THROUGH THE LIFE-STUDY MESSAGES

The best way is not to go through a book of the Bible verse by verse or to read the Life-study Message from the first line to the last line. The best way is to **pick out the crucial points** and to **get into these crucial points**.

### HOW TO USE THE LIFE-STUDY MESSAGES

You should **get yourself into the crucial point** until you are **mingled** with it and **constituted** with it. Then when you go to the meetings you can stress the crucial point. **We are studying the riches of Christ for our daily experience and enjoyment.**

Encourage the saints to **concentrate** themselves on the crucial point during the week. The saints should be encouraged to experience and enjoy the crucial point day by day and hour after hour during the week. Their assignment for the week would be to **study**, to **learn**, and to **experience** and **enjoy** the crucial point. When the saints come back to the next meeting a number of them will have the experience of the crucial point. By experiencing, enjoying, and laboring on a crucial point of the truth for an entire week, the saints will give testimonies not merely of their experiences, but of their experiences wrapped up with the divine revelation. Their testimonies will be a mingling of the divine Word with their experiences.

If we practiced in this way for one year, to get into one crucial point a week, the result would be marvelous. Fifty-two crucial points will have been deposited into the saints. They will **live** this truth, they will **enjoy** this truth, and they will **experience** this truth. **All of the saints will be getting into the deeper knowledge of the deeper truths week by week.** In the Lord's day morning meeting and in the home meetings during that week the saints should concentrate themselves on one crucial point of the truth. We have to build up an atmosphere in the local churches where nobody feels shameful to repeat another's word. Rather, we would all learn to **speak the same thing** (1 Cor. 1:10).

Everybody wants to speak, but no one has anything to speak about. We all need to take the way of labor for the long run. If you practice like this week after week, month after month, and year after year, consider what the issue will be in your locality after four years. The issue will be something marvelous. After four years, two hundred and eight crucial points will have been covered.

The Lord has given us the **Holy Bible**, the **Word**, and **His Holy Spirit** always goes along with the Bible. When we preach the Word, the Spirit honors this. If we would be so faithful to use the Word, after ten years all the teenagers among us will be good Bible teachers. We will have a younger generation filled up and saturated with all the divine truths in the local churches. It is altogether worthwhile for us to labor in this way. **I assure you that this is the best way not just to use the Bible in the way of knowledge but in the way of life.** We can use the notes of the Recovery Version plus the Life-study Messages in order to dive into the crucial points of the Scriptures. The notes of the Recovery Version and the Life-studies are a mine that requires much digging on your part. Going to these two sources will save you much time. If you get into these mines you will see something more and something higher. **Take the way of laboring on the crucial points of the truth.**

All the saints should be encouraged to speak these crucial points in their homes. We need to talk to the children, to our parents, to our relatives, neighbors, and colleagues concerning these crucial points of the truth. During the whole week we should concentrate our talking and speaking on this one crucial point. Then the next week we could go on to another crucial point. I believe we all would see a tremendous improvement and change in the church life.

If you would pick up the crucial points of a certain chapter, all the rest of the verses would be clear. Do not forget, however, that to take this way will make you busy. You will have nearly no time to rest. If you labor in such a way, the Lord will send a blessing.

### Upcoming Activities:

- ▶ November 24, 2016 - Campus Work
- ▶ November 27, 2016 - Brother's Meeting
- ▶ December 11, 2016 - Love feast
- ▶ December 18, 2016 - YP/Children's Fun Day

### Church Address:

2514 Truesdale Drive,  
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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

**PRAYER BURDEN**

*“do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day”*

*“run with endurance the race which is set before us”;*

*“put on the new man, which is being renewed unto full knowledge according to the image of Him who created him”*

1. Lord, increase our **hunger** that we maybe filled with good things. We empty ourselves and **constantly seeking** the increase of Your element in us for us to live an overcoming life.
2. Lord, we want to be **filled** with “**good things**” and **drop** the “many things” until we all grow up into You, and we all arrive at the measure of the stature of Your fullness.
3. Lord, we allow You to **permeate** our being and **saturate** our inward parts. Lord, we give You all the ground to **occupy** us in our mind, emotion, and will to fully grow and be **formed** in us at our maturity.
4. Lord, strengthen us in our inner man to invade, subdue, and occupy every part of our soul to be under the **control** and **direction** of the **mingled spirit**.
5. Lord, we love You, but still You have to subdue our will. We need Your grace to have a **submissive will** but we need even more Your mercy to have our **will** be in **harmony** with Your will to be one with You and have **same heart** as You.
6. Please pray for the work in **Germany**; and for the **raising up** of the golden lampstand in **Krakow, Poland**.
7. Please pray for the church in **Regina**:
  - Increase of the God’s Word in us
  - Young people’s meeting
  - Campus work to gain students
  - **Small group meetings**
  - The recipients of the Bible
  - Recover dormant saints

**This Weeks’s Pursuit:**  
**THE INCREASE OF CHRIST FOR THE BUILDING UP OF THE CHURCH (Message Five)**

**The Increase of Christ in the Believers Being Their Spiritual Progress and Growth in Life**

Scripture Reading: John 3:30; Gal. 4:19; Eph. 3:16-17; 4:13, 15, 23; Phil. 3:7-12

**I. Spiritual progress is the increase of the element of Christ within the believers—John 3:30; Gal. 4:19; Eph. 4:13; Phil. 3:7-12:**

The first condition for **spiritual progress** in a believer is **hunger**. All spiritual progress depends on our hunger; in order to have sustained progress before the Lord, we need a sustained hunger. God’s principle is to fill the hungry with good things and to send the rich away empty. **Regeneration is free**, but **spiritual progress comes with a price**; in order for a believer to make progress, he must pay a price.

We need to see that our spiritual life is Christ, that our spiritual living is Christ, and that our spiritual progress is also Christ. Real spirituality is Christ Himself; **spiritual progress** is the **increase of Christ**. A Christian’s spiritual progress should not be only an outward improvement but should be an inward increase of the element of Christ. Some believers improve their outward behavior but do not have more of Christ in them; this is not spiritual progress but religious progress. Very few Christians are able to discern whether the change in a believer is merely an ethical change or a change due to the increase of Christ.

**Spiritual progress** is being **free from everything that usurps the place of God**. On the positive side, spiritual progress is the **increase of the element of Christ within us**; on the negative side, spiritual progress is the **removal of all things other than Christ within us**. Spiritual progress is not only addition but also subtraction; when something that has usurped God’s place is removed from us, there is spiritual progress. When Christ grows and is formed in us so that there is the measure of the stature of the fullness of Christ within us, this is spiritual progress.

**II. The growth in life is the increase of Christ in the believers—John 3:30:**

The real **growth in life** is the **addition** of Christ as life into our being. Christ in Himself does not need to grow, for He is perfect and complete. In Himself Christ is fully mature, but in us Christ may still be very small; we need to gain more of Christ. When Christ increases in us, we grow in Him. The growth in life is Christ increasing within us and we decreasing all the time. Because life is Christ, the growth of life is the increase of Christ within us. Christ came into our spirit as life, and now we need to open ourselves and let Christ spread within us and fill, saturate, and permeate us. The growth of life is the increase and expansion of Christ.

We need a revelation to see that genuine growth in life is not a mere change in behavior or the improvement of ourselves but the increase of Christ within us. The work of religion is to improve the self, whereas the Lord’s desire is that we open ourselves to Him so that He may increase in us. What the believers lack today is the increase of Christ as life within them.

The **growth in life** is Christ **wrought** into us and **formed** in us. To have Christ formed in us is to have Christ fully grown in us. As Christ is being formed in us, He makes His home in our hearts; He desires to saturate every part of our heart, our inward being, until He takes full possession of it. If we desire to grow in life by having Christ increase within us, we need to experience Christ in a full way.

In order for Christ to increase within us and for us to decrease, we need a **renewed mind** and a **submissive will**; the more we are renewed in our mind and subdued in our will, the more Christ will grow in us. We need to be renewed in the spirit of the mind. A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened to invade, subdue, and occupy every part of our soul. Christ as the life-giving Spirit is now in our spirit, and these two spirits mingle together to form the spirit of the mind. When the life-giving Spirit, who is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed. To be renewed in the spirit of our mind is inward and intrinsic; this renewing revolutionizes our logic, philosophy, thought, concept, and psychology.

Our will must be subdued and be in harmony with God. Since our whole being moves according to our will, our will is the most powerful part of our being and represents our whole being. The neck stands for the human will under God; the Lord considers the submission of our will a most beautiful thing. In order for us to have a union of our will with God, He must subdue the activities of our will and the life of our will.

**Submission** is in the aspect of activities; **harmony** is in the aspect of life, nature, and tendency. A submissive will stops its own activities; a harmonious will is one with God and is of the same heart as God. A will that is in complete harmony with God is a will in which one’s whole heart is placed in the will of God; only when our will is in harmony with God can we know God’s heart.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 06 - Nov. 12, 2016	21	11	14 - Church Pursuit		\$280.00
Nov. 13 - Nov. 19, 2016	22	11	12	7	\$90.00

## LIFE-STUDY OF HEBREWS

November 14, 2016: Message Seven

**JESUS AS THE SON OF MAN—AS MAN SUPERIOR TO THE ANGELS***"How shall we escape if we have neglected **so great a salvation**,... For it was not to angels that He subjected the coming inhabited earth, concerning which we speak." Heb. 2:3-5*

Even as the Son of Man, He is superior to the angels. Hebrews 2:5 says, "*For He did not subject to angels the coming inhabited earth, concerning which we speak.*" The word **for** refers back to the negligence mentioned in verse 3. If we neglect "**so great a salvation**," we shall receive a certain kind of "**just recompense**," "for He did not subject to angels the coming inhabited earth, concerning which we speak." Thus, the "**just recompense**" is related to the "*coming inhabited earth*."

The "*coming inhabited earth*" will be this earth in the coming age with God's kingdom. Revelation 11:15 says, "*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*" He has ordained man to rule over the earth in the coming age. The church life today is a dominion. Every local church is a dominion where God's glory is expressed. The proper church life is God's kingdom where He exercises His authority that He might express His glory. When we, the saved ones, as His partners shall share in His inheritance of the "*coming inhabited earth*," we shall have a share in such a glorious earth with God's kingdom established on it for the expression of God's glory.

In **creation**, God ordained man to express Him with His image to do two things: to express God and to represent Him. The man in creation, however, failed God. Man became poisoned by Satan and fell. Thus, the man in creation was damaged and failed God in His purpose. However, the **prophecy** in Psalm 8 says that God "*has crowned*" man, who is lower than the angels, "*with glory and honor.*" Hebrews 2:6-9 is the **fulfillment** of the prophecy in Psalm 8. The man Jesus was made a **little inferior** to the angels because of the suffering of death. After He accomplished redemption by suffering death, Jesus was glorified in His resurrection and in His ascension to the heavens was **crowned with glory and honor**. **Glory** is the splendor related to Jesus' Person; **honor** is the preciousness related to Jesus' worth, value, and dignity which is related to His position.

Jesus was crowned with glory and honor to be the **Lord** and Christ. Before His incarnation, He was the Lord. However, as a man, He was not the Lord. Now, in His ascension, He, as a man, has been crowned to be the Lord. He was crowned to be the Lord of all. He is also the Christ, that is, the anointed One. Christ has been exalted to be a **Leader** and a **Savior**. He has been crowned with glory and honor so that He might be our **Captain**, the One who fights, takes the lead, moves ahead, being the first to reach His destination. He has cut the way into glory and we are now taking the way He has cut. Only Christ in His humanity can be such a One to us. Furthermore, this humanity is not a natural humanity; it is a resurrected, uplifted, and ascended humanity, a humanity that is crowned with God's glory and honor.

November 15, 2016: Message Eight

**JESUS IN INCARNATION, CRUCIFIXION, RESURRECTION, GLORIFICATION, AND EXALTATION***"But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything." Heb. 2:9*

Hebrews 1 reveals Christ in so many stages: in eternity past, in creation, in incarnation for redemption by crucifixion, in resurrection for imparting life, in exaltation, in His second coming, in the kingdom, and in eternity future. In Hebrews 2 we see incarnation, crucifixion, resurrection, glorification, and exaltation put together.

One day, the Son of God, our Savior and our God, became exactly the same in nature as we are. He became a human being, **sharing in our blood and flesh**. We are men of blood and flesh, and Christ partook of the same. Through **incarnation** He came as a man to our level, and shared in our nature. He is the Firstborn Son of God and we are His many brothers. Yet, we all are weak and fragile in the flesh. So He became a man in the flesh, the **same as we are**, to sympathize with us.

Christ **tasted death** not only for human beings but for everything, every creature. Christ's death was an all-inclusive death. In His death Christ made **propitiation** for the sins of God's people. The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us. Beside death and sin, in His **crucifixion** Christ also **destroyed** the devil. Christ's death has also **released us** from the slavery under the fear of death.

Hebrews 2:11-12 indicates that in **resurrection** Christ has **brought forth many brothers**. Through His resurrection we were regenerated. His death released the divine life from within Him and His resurrection imparted the life of God into us in order that we might become the many sons of God and His many brothers. In His resurrection Christ not only brought forth many brothers, but He came to His brothers and **declared to them the Father's name**. The Father's name is simply the Father. The Father is His name. The Father means the source of life and the source of being. We are all out of Him. The Sanctifier, the Firstborn Son, and all the sanctified ones, the many sons, are all out of the one Father. In resurrection, Christ not only declared the Father's name to His brothers, but also **praised the Father in the church**.

As the Captain of our salvation, Christ, in His ascension, has entered into the **glory** in which God is. God's desire is to bring His many sons into glory. Christ took the lead to **enter into this glory** as the Pioneer. Christ has not only entered into glory but has also been **crowned with glory and honor**. Glory is His divine splendor, and honor is the worth of His preciousness in His virtues and His dignity in His position.

Christ's ascension, from the earthly viewpoint, it was an ascension from man, but from the heavenly viewpoint, it was an **exaltation** by God. God gave Him the **dominion** over all things in His exaltation. He was made **Head over all things**. God has subjected all things under His feet. Now He is only waiting for one thing—for the subtle Satan and all His enemies to be made His footstool.

November 16, 2016: Message Nine - **THE CAPTAIN OF SALVATION (1)**

In God's wonderful salvation, in His "**so great a salvation**," we do need a **Captain**. The glory into which our Captain is leading us is the glory which He has already given us. Although glory has been given to us already, yet we **still need to enter into it**. Through regeneration, the life of glory has come into us. We now have a seed of glory within us. The life that we have within us as a seed is the life of glory. This is Christ in us, the hope of glory. God's goal is to bring His many sons into glory. His Firstborn Son, the Lord Jesus, as the Pioneer, has fought into this glory. Now He is the Captain of God's many sons' salvation leading them into His glory by fighting. **We, the many sons of God, are now on the way, fighting into the glory which God ordained for us.**

When the Lord Jesus ascended to the top of that mountain and was transfigured, the glory shone from within Him. That is why it is called the transfiguration. Likewise, the glory into which we shall be brought is the very glory that is within us right now. In regeneration a life element came into our being. All that God is in this substance, this life element, that has come into our being.

When the children of Israel entered into the land of Canaan, they began to blossom. Since the day they crossed the Red Sea, the glory was with them. The glory was in the pillar of cloud and the pillar of fire. When they built the temple, the temple was filled with glory. Again I say that the glory did not come from above. It was present already, waiting for the people's growth and development. When the children of Israel were fully developed, the glory filled the temple.

Before Jesus became the Captain, however, He had to be **perfected through sufferings**. Although He was perfect before His incarnation, He did not have the experience of human suffering. He had to be perfected through suffering before He could become the Captain of salvation. Since Jesus has been perfected through His experience of human sufferings in the flesh, He is qualified to fulfill the office of the Captain of our salvation. He has become the Pioneer, the Leader, and the Captain. He has cut the way into glory, He has taken the lead to enter into glory, and He is now the Captain bringing His followers into glory.

The more we follow Christ in His way, the more **we must be prepared to experience sufferings**. Sufferings are good. They are a great help. We need to kiss the sufferings and appreciate them. We need to thank the Lord for our sufferings because all the sufferings are our helpers.

**The glory into which we shall enter is the glory of the divine element that has been sown into us.** We are not entering into this glory on our own but with the Captain who has pioneered the way, who has entered into glory, and is now leading us into glory. Once again, we see that we are the real river crossers. **We are crossing the river to enter into glory.**

### November 17, 2016: Message Ten - THE CAPTAIN OF SALVATION (2)

Glory is God expressed. Whenever God is expressed, that is glory. But whenever God is hidden, concealed, there is no glory. When God is seen, there is glory. John 1:18 says, *"No one has ever seen God; the only begotten Son, Who is in the bosom of the Father, He has declared Him"*. There is glory in the declaration of God. When we see God, we see glory. **When God Himself comes into us, He is life; when He works in us, He is light; and when He is expressed in us, He is glory.** This is God's eternal goal into which He is leading us.

Abraham crossed the river and became the first Hebrew, the first river crosser. Abraham's crossing the river and entering into the new land signified his entering into an uplifted, new mankind which is to be used by God to be His expression.

God's expression was symbolized by His temple, His habitation on earth. The temple, the habitation of God, is the corporate expression of God on earth. When the temple was erected during the reign of Solomon, the shekinah glory filled it. The real habitation of God on earth at that time was the people of Israel. When God's glory filled the temple, it signified that God's glory had filled the children of Israel. The children of Israel were brought into glory. This is the real goal of **crossing the river**, the real goal of being a Hebrew.

Day by day and time after time, you need to cross the river to get into the Holy of Holies, into the presence of the shekinah glory, where God dwells. This is what it means to be brought into glory. The crossing of all the rivers brings us into glory, the glory that is God Himself expressed. Every time you desire to enter into the temple you need to cross the river—the laver, **to cross the river, is to wash ourselves from anything old, anything ruined, and anything that does not match God's glory.**

Every **river is a veil** separating us from God's expression. When the Lord was in the flesh, God was concealed within Him. Eventually, on the cross, He crossed the death river. By crossing that ultimate river He entered into glory. The glory into which He entered is the reality of the expression of God's divine being. After His resurrection, He was God's glorious expression. Jesus entered within the veil. There within the veil is nothing but the expression of God. He is there now in glory. There is a man in the glory. This means that there is a man in God's expression. Even more, there is a man who is God's expression, a man who is God's glory.

2 Cor. 4:16-17 say, *"For which cause we faint not; but though our outer man is consumed, yet the inner man is being renewed day by day. For the present lightness of the affliction worketh for us a far more exceeding and eternal weight of glory"*, Your suffering is not a weight; it is a **lightness**. The real **weight** is the glory. All our sufferings are just the lightness, the present lightness of the affliction that works for us the eternal weight of glory.

On the one hand, Christ is coming from without, and that, on the other hand, He is coming from within us. It is very easy for Him to come down from above. He can do it at any time. But it is not easy for Him to come out of us. It is very easy for Him to shine upon us, but it is difficult for Him to be glorified in us. It is easy for Him to put us into glory, but it is not so easy to glorify us. Praise the Lord that we are crossing the river! **We are still crossing the river**—crossing the river from old Christianity into the new church life, crossing the river from the old self into the new spirit, crossing the river from all things other than God Himself into the expression of God.

### November 18, 2016: Message Eleven - THE SANCTIFIER AND THE SANCTIFIED

*For both He Who sanctifies and those who are being sanctified are all of one." Heb. 2:11*

Sanctification is to work God's holiness into us by having God's divine nature imparted into our being. This is not the positional sanctification; it is the dispositional sanctification. In this sanctification, Christ, as the life-giving Spirit, is saturating all the inward parts of our being with God's divine nature. This is to work God's holiness into our whole being.

Christ and we, the Sanctifier and the sanctified, are all out of one source, one Father. Christ is not ashamed to call us brothers because both He and we are out of the Father. Both He and we are out of the same source. As a result, He and we have the same life, nature, and disposition. Sanctification is neither sinless perfection nor merely a positional change but a dispositional change, the nature and the source.

The Firstborn can sanctify us because He, like us, has two natures and because we have the same natures as He does. Our Sanctifier is not the only begotten Son of God; He is the Firstborn Son of God, the One who has the human nature as well as the divine nature. Because He and we are of the same two natures, He can sanctify us. Only when the Firstborn Son was produced could the Sanctifier come into His office to do His sanctifying work. This means that He had to pass through the process of incarnation, crucifixion, resurrection, glorification, and exaltation. After passing through this process, He became the Firstborn Son of God.

The meaning of God's sanctifying work is that the Firstborn Son of God is working on the many sons of God. This means that the **Sanctifier** is the Firstborn Son of God and that the **sanctified** are the many sons of God. The Firstborn is now working on His many brothers. He is qualified to be the Sanctifier because He is the Firstborn Son of God, and we are qualified to be the sanctified because we are the many sons of God. Our qualifications to be the sanctified are that we have the propitiation for our sins, that we have been released from the slavery of death, and that we have been brought forth to be the many sons of God.

**Sanctification** means separated unto God. Although we were born of God at the time of our regeneration, we still have not been thoroughly separated unto God. In sanctification, we are **transformed** in our very being. This matter of transformation is not positional; it is altogether dispositional. In transformation we are being changed metabolically by means of the element of life. This is not an outward change or adjustment; it is an inward metabolic change, an organic change by means of the life element.

We shall eventually be **conformed** to His image. Transformation is to change our Adamic nature into the nature of Christ. Conformation is to conform us, the many sons of God, to the image of the Firstborn Son of God. The work of conformation, which is based upon the work of transformation, will issue in our **glorification**. In the process of sanctification we are going to be glorified with God's glory.

Sanctification is to separate the reborn sons of God unto God, to transform them metabolically and organically with the element of the divine life, to conform them to His image, and to glorify them with His glory. This is the full dispositional sanctification. The Sanctifier and the sanctified are all out of one, born of the same Father, we share with Him the same life and nature. In this life and nature we are now under His sanctifying work to transform us from being natural and to conform us to His image that we may be glorified with the glory of God. This is sanctification.

### November 19, 2016: Message Twelve - THE MANY SONS, THE MANY BROTHERS, THE CHURCH

*"I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise unto You", Heb. 2:12*

The church is a corporate composition of the **brothers** of the Firstborn Son of God. We are the same as the Firstborn. He is divine and human, and we are human and divine. The Firstborn Son has humanity as well as divinity and all of His brothers are the same as He is. We are the many sons of the Father and the many brothers of the Firstborn Son of the Father. This is not a dream. This is reality.

The church is both human and divine. This is the nature of the church. The church is a composition of the many **sons** of God. The church is a corporation of the many brothers of the Firstborn Son of God. The church is deeper, higher, and more profound than just a gathering. The church has two lives. These lives are not only combined but are also mingled together. The church is an organism with two natures and with two lives combined and mingled together.

**The best life in the universe is the divine life, and the second best life is the human life. The human life that we have today for the church is not the natural human life but the uplifted, resurrected human life. We have such a life! This human life plus the divine life is the life of the church.**

**The many sons of God** of whom the church is composed have all been predestinated unto sonship. In eternity past God decided that we would be His sons. God foreknew us, He selected us, God predestinated us. We have been predestinated unto **sonship**. Our destiny is sonship.

As the chosen ones of God, we have been **born of God** to be His many sons. At the time when we received the Lord Jesus by believing in Him we were born of God and received the right to be the children of God. We have received the eternal sonship through our regeneration.

When we were born of God, we were **born of the Spirit in our spirit**. In our flesh we were born of our parents. But it is in our spirit that we have been born of the Spirit of God to be His children. God has sent the Spirit of His Son into us that we might be the many sons of God like His Firstborn. To be the many sons of God is a matter in our spirit and with the Spirit of the Son of God.

Since we have been born of the Spirit in our spirit, we have the **spirit of sonship**. Romans 8:15 says that we, the sons of God, cry, "*Abba, Father,*" but a sister verse, Galatians 4:6, says that the Spirit cries, "**Abba, Father.**" This means that when we cry, Abba, Father, the Spirit also cries and that when the Spirit cries, it is we who cry. We and the Spirit are one.

As yet, we do not have the full sonship, which is the **redemption of our body**. We are waiting for full sonship, the redemption or the transfiguration of our physical body. In other words, although we have been born of God in our spirit, we have not yet been born of Him in our body. The day is coming when our body will be transfigured. Then we shall have the full sonship.

As the **many sons of God**, we are the **many brothers of Christ** who is the Firstborn Son of God. He was born to be the Firstborn Son of God through His resurrection, and we have been produced to be His many brothers in His resurrection. It was after His resurrection that He called His disciples His brothers. Our new birth was not a physical birth but a birth in resurrection.

As the many sons of God, we have the **same life and nature** as the Firstborn Son of God. Since we share the same life and nature as He, we are His many brothers. Because we have the life and nature of God, we are God's many sons. Because we share the same life and nature as the Firstborn does, we are His brothers. To God, we are His many sons; to the Firstborn Son of God, we are His many brothers.

In the church, the Firstborn Son of God **declares** the Father's name to His brothers. Because the Father is the source of life and nature, to declare the name of the Father is to show the many brothers the source of life and nature. We, the sons of God, have all become partakers of the divine nature. To us, God is no longer merely the creating God but also the begetting Father. He has begotten us. He has imparted His life, His nature, and even His being into our being. This is what it means to declare the Father's name.

In the meetings of the church, the Firstborn Son of God sings praise to the Father. Whenever we come to the meetings, we must open our mouths to praise the Father. The more we praise the Father, the more we gain the Firstborn Son. The more we sing, the more He sings in our singing. The best way to have Christ work together with us is by singing praises to the Father.

Now in all the church meetings He is waiting for the opportunity to cooperate with us in singing praises to the Father. The best way for us to give Him this cooperation is to **open our spirit and sing praise to the Father**. The more we sing, the more we shall enjoy His singing. When we praise the Father, we enjoy Christ. We are one with Christ in praising the Father in the church meetings. The more we praise the Father in the church meetings, the more He praises the Father in our praising, and the more we enjoy Him and gain Him.

The church is composed of the many sons of God who are the many brothers of Christ in resurrection. It is a corporate partnership with Christ, the Firstborn Son of God, to participate in the Father's life, nature, and being. In the church, the Father is praised by His Firstborn Son within His many sons. This is the church. Now we have seen something regarding the many sons, the many brothers, and the church.