



# Church in Regina Newsletter

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

*Zephaniah 3:9, "...I will change the language of the peoples Into a pure language That they may all call upon the name of Jehovah, To serve Him..."*

## 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 Joseph's Place

### Small/Home Meeting

Friday/Saturday Evening  
Saint's Home

## Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA: February 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017
7. Winter Training Anaheim, CA: Dec. 25-30, 2017

## What is Faith?

The word faith in the New Testament has two aspects. The **objective** aspect (1 Tim. 1:19b; Jude 3) refers to the things we believe in—the entire New Testament revelation concerning the person of Christ and His redemptive work. The **subjective** aspect (1 Tim. 1:19a; Heb. 11) refers to our act of believing. This subjective aspect of faith is the focus of this article.

Many think faith is something we must summon up in ourselves in the face of any environment or condition to believe in God and please God.

It is true that without faith it is impossible to please God (Heb. 11:6), but **we ourselves are not the source of that God-pleasing faith**. Hebrews 11:8 says, "By faith Abraham being called, obeyed to go out unto a place which he was to receive as an inheritance." Abraham obeyed by faith, but his faith issued from God's calling and appearing to him. Acts 7:2 tells us that the God of glory appeared to Abraham when he was in Mesopotamia, an idol-worshipping country. This **appearing of God was an infusion of God** into Abraham, attracting and strengthening him to obey God's calling to leave his idolatrous homeland. Through God's repeated appearing to him (Gen. 11-24), Abraham believed not only God's promise concerning the land he would inherit but also the son that would be born to him through Sarah (Rom. 4:20-22).

Abraham's experience shows us that **the source of our faith is God**; faith is not something initiated by us. It is not our endeavoring or striving to believe, for we do not have any believing ability in ourselves. **Faith is something allotted to us by God** (2 Pet. 1:1) and is actually "**the faith of Jesus Christ**" (Gal 2:20; Rom 3:22), which becomes ours through our hearing the word of God (Rom. 10:14, 17; Acts 4:4a; Gal. 3:2).

To explain how this faith comes into us, a picture is worth a thousand words. Our heart is like a camera. When we hear the word of the truth of the gospel (Col. 1:5), we are presented with the lovely scenery of the New Testament (the objective faith). As the scenery of Christ is presented to us, **the Spirit works with the word as power and light**. When the light shines on the scenery, our heart "clicks"—opens a little—and there is an exposure "inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh" (2 Cor. 3:3b). That exposure brings in a reaction, which is our faith. **As we hear of Christ and appreciate Him, faith is born in us** (Gal. 3:1-2). Our subjective faith is our spontaneous response to the truth of the objective faith, the scenery of the New Testament.

## ANNOUNCEMENTS:

1. This week is the last week of our **Morning Revival**. We will start "Knowing Life and the Church" for next week. Please get your copies after the meeting.
2. The **General Subject** of the conference in Winnipeg last week is: The Recovery of the Church. There were about 9 localities represented including the ones overseas. We want to give a brief opportunity for the saints who went to Winnipeg to share a little bit about their enjoyment from the conference.

Faith is the unique way for God to carry out His New Testament economy with man (1 Tim 1:4 and footnote 4). When we continually **look unto Jesus**, the Author and Perfector of our faith (Heb 12:2), He as the life-giving Spirit (1 Cor. 15:45b) **transfuses** us with **Himself as the believing element—faith**. The more we see Him in all His beauty with all His riches, the more we **appreciate** Him and the more faith we have. This faith enables us **to receive** all His "*precious and exceedingly great promises*" (2 Pet. 1:4) and to take His way (Heb. 12:1).

*Abraham's experience shows us that the source of our faith is God; faith is not something initiated by us.*

## Upcoming Activities:

- ▶ November 11, 2017 - Church Pursuit; Experience of Life, Msg. 14
- ▶ November 12, 2017 - Love Feast
- ▶ November 26, 2017 - Brother's Meeting

**PRAYER BURDEN**

**“...we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.”**

1. Lord, give us a heart that is **seeking** You out and a **sense** that we are in Your **presence** and under Your **leading**. Lord, we want to follow **“the cloud,”** the church, wherever You are, we are there and wherever we are is the **direction** in which You are **moving** in these days.

2. Lord, direct our heart into the **enjoyment** of Your **love**, that we may live for You, and **participate** into Your **endurance** so that we may endure running the race that You’ve set before us.

3. Lord, You are the greatest attraction in the universe like an immense magnet drawing us into Yourself, we praise You for **infusing** Yourself into us becoming **the faith** in us that creates an **organic union** in which we and You **become one**.

4. Lord, we thank and praise You for the **divine ability** that You infused into us, making us **realize** the things of God, **assuring** us of the things that we hoped for, and giving us **proof** of the things that not seen.

5. Lord, we come forward to You because we believe that **You are**, and **we are not**, we stop ourselves from doing anything because You are **everything** and all things and we are **nothing** in everything.

6. Lord, the heavenly race that we are running is a **lifelong pathway**, but, You are the **Author and Perfecter**, and also the **Originator and Finisher**, strengthen us, transfuse and infuse us with all that You are that we may be able to **run the race** that will bring us into glory.

7. Please pray for:

- **Thanksgiving Conference** in **Phoenix**, Arizona on November 23 to 26, 2017
- the 3500 recipient of the Bible in **Europe** and **Germany** will read it and receive the light and life embodied in it; that many seeking ones, will be shepherded into the church life

8. Lord, remember us here in **Regina**, increase our faith.

- **meetings** - children, yp, campus, groups
- **Life-study** readings
- **small group** meeting in **Moose Jaw**
- saints’ financial **need**
- support for the **trainees** in the training

**This Weeks’s Pursuit:**

**Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 8)**

**Cooperating with Christ in His Heavenly Ministry by Running with Endurance the Race Set before Us, Looking Away unto Jesus, the Author and Perfecter of Our Faith**

Scripture Reading: Heb. 11:1, 6; 12:1-2; Rom. 10:17

**I. “Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us”—Heb. 12:1:**

The cloud is for leading people to follow the Lord, and the Lord is in the cloud to be with the people. With the people of faith, we can have the Lord’s presence and His leading; all the people of faith, the church people, are the cloud; the best way to seek the Lord’s presence is to come to the church. If anyone is seeking the Lord’s leading, he must follow the cloud, the church; the Lord is in the cloud, meaning that He is with the people of faith. Since **we are the people of faith, we are today’s cloud, and people can follow the Lord by following us**; those who seek Him can find His presence with us.

The Christian life is a race; every saved Christian must run the race to win the prize, not salvation in the common sense but a reward in a special sense, the apostle Paul ran the race and won the prize. An **encumbrance** is a weight, burden, or impediment; the runners of the race strip off every unnecessary weight, every encumbering burden, that nothing may impede them from winning the race. The unique **entangling sin** in this context was **the willful sin of forsaking the assembling together with the saints**... We need to run with endurance, asking the Lord to direct our hearts into the love of God and into the endurance of Christ. This is our love toward God, issuing from the love of God, which has been poured out in our hearts. This is to endure with the endurance of Christ that we have enjoyed and experienced.

**II. “Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God”—Heb. 12:2:**

We need to look away unto Jesus with undivided attention by turning away from every other object. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith. The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor, is the greatest attraction in the universe. He is like an immense magnet drawing all His seekers to Him. It is by being attracted by His charming beauty (loveliness, pleasantness, delightfulness) that we look away from all things other than Him.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith. Our believing is our appreciation of Christ as a reaction to His attraction. In our natural man we have no believing ability; we do not have faith by ourselves. **The faith by which we are saved is the precious faith that we have received from the Lord, the God-allotted faith**. When we look away unto Jesus, He as the life-giving Spirit transfuses us with Himself, His believing element. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, Christ Himself is our faith; we live by Him as our faith, that is, by His faith, not our own.

Faith is a substantiating ability, a sixth sense, the sense by which we substantiate, give substance to, the things unseen or hoped for. Substantiating is the ability that enables us to realize a substance... We must exercise our spirit of faith, our mingled spirit, to believe and to speak the things we have experienced of the Lord. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind; doubts are in our mind. We do not regard, look at, the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

The Christian life is a life of things unseen. The degradation of the church is the degradation from unseen things to seen things. The Lord’s recovery is to recover His church from things seen to things unseen. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things unseen.

Faith is to believe that God is. Without faith it is impossible to please God, to make God happy. *“He who comes forward to God must believe that He is.”* To believe that God is, is to believe that He is everything to us and that we are nothing. **To believe that God is implies that we are not**; He must be the only One, the unique One, in everything, and we must be nothing in everything. **To believe that God is**, is to deny our self; in the whole universe He is, and all of us are nothing. I should not be anything; I should not exist; only He should exist—*“It is no longer I who live, but it is Christ”*.

Jesus is the Perfecter, the Finisher, the Completer, of our faith. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race. **We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us.**

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Oct. 29 - Nov. 04, 2017	18	12	5	6	\$1280.00
Nov. 05 - Nov. 11, 2017	23	12			\$

Faith in the progressing stage comes through our contacting the Triune God, who is faith in us. The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by **calling** on Him, **praying** to Him, and **pray-reading** His word. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith that is in one another. Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized-and-usurped world. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs for the carrying out of God's eternal economy, which is in faith.

According to Hebrews 12:2, for the joy set before Him, Jesus endured the cross, despising the shame, and has sat down on the right hand of the throne of God. The Lord Jesus knew that through His death He would be glorified in resurrection and that His divine life would be released to produce many brothers for His expression, for the joy set before Him, He despised the shame and volunteered to be delivered to the Satan-usurped leaders of the Jews and Gentiles and condemned by them to death. Therefore, God highly exalted Him to the heavens, seated Him at His right hand, gave Him the name above every name, made Him both Lord and Christ, and crowned Him with glory and honor.

If we look away unto Him as such a wonderful and all-inclusive One, He will minister heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth; in this way He will carry us through all the **life-long pathway** and **lead and bring us into glory**.

**“One Life-Study a Day Makes One Holy”**

## LIFE-STUDY OF JOHN

**November 6, 2017, Monday**

Message Eighteen: **THE PROMISE VERSUS THE LAW**

The New Testament reveals that, in eternity past, God made a purpose, a plan. **This purpose was to have a people chosen by Him to receive the sonship and thereby to become sons of God, with the Son of God as the Firstborn, and then to be formed into a corporate man to express God for eternity.** This is a brief statement of God's eternal purpose. After conceiving this purpose, God accomplished the work of creation. The focal point of God's creation is man, because God's purpose is to have a people for His expression. We know from Genesis 1 that man was made in God's image and according to God's likeness. In other words, **man was created with the potential to express God.** At the time of creation, man had neither the divine life nor the divine nature. However, he was created with the capacity to receive God and to become one with Him.

**Christ fulfilled this promise according to the righteous requirements of the law given through Moses. In this way, He brought God's chosen people out from under the curse.** Therefore, the promise became not only a covenant, but also a testament, a will, for everything that had been promised was accomplished. The requirements of the law were met, the curse was removed, and the promise was fulfilled. Now in this unique seed of Abraham all the divided and cursed nations are blessed. **Today Christ, our good land, is the all-inclusive Spirit for our enjoyment.** With Adam there was the curse, with Abraham there was the promise, with Moses there was the law, and with Christ there is the fulfillment of the promise. Now we, the believers, those of the household of faith, enjoy the new testament. Those of the household of faith are the church people. We are not those who work—we are those who hear. **As members of the household of faith, we have the hearing of faith and thereby inherit, partake of, and experience the Triune God as our blessing. By the hearing of faith, we have become people of faith, the household of faith. The more we hear, the more our faith is strengthened, and the more our capacity to enjoy the blessing is enlarged.**

Faith is not related to the law, but related to grace. **Our faith is the reflection of the grace of Christ.** Faith functions like a camera, which is used to photograph a particular scene. The grace of Christ is the scenery, and our faith is the camera which takes the picture. Thus, **our faith becomes the reflection of the grace of Christ.** In other words, our faith is the reflection of God's promise in its fulfillment.

1) "We have considered three important persons: Adam, Abraham, and Moses. Now we come to a fourth person, the most important of all—Jesus Christ, who came to fulfill God's promise to Abraham. Christ fulfilled this promise according to the righteous requirements of the law given through Moses. In this way, He brought God's chosen people out from under the curse. Therefore, the promise became not only a covenant, but also a testament, a will, for everything that had been promised was accomplished. The requirements of the law were met, the curse was removed, and the promise was fulfilled.

2) " Faith is not related to the law, but related to grace. Our faith is the reflection of the grace of Christ. Faith functions like a camera, which is used to photograph a particular scene. The grace of Christ is the scenery, and our faith is the camera which takes the picture. Thus, our faith becomes the reflection of the grace of Christ. In other words, our faith is the reflection of God's promise in its fulfillment."

**November 7, 2017, Tuesday**

Message Nineteen: **FAITH REPLACING LAW**

Law was the principle according to which God dealt with His people in the Old Testament economy. In dealing with the children of Israel according to the law, God dealt with them through the tabernacle with the priesthood and the offerings. **On the one hand, He dealt with them according to the law; on the other hand, He dealt with them through the tabernacle.** After the giving of the law, God came to dwell in the tabernacle. At the end of the book of Exodus, the tabernacle was set up. Then at the very beginning of Leviticus, we see that God spoke from within the tent of meeting. God was hidden within the tabernacle and spoke in the tabernacle. Thus, **God dealt with His people from within the tabernacle, through the tabernacle, and according to the law.** In 3:19 Paul tells us that the law "was added because of transgressions." The law was not an original part of God's economy. It was added while God's economy was proceeding because of man's transgression, until the seed, Christ, should come, to whom God's promise was made. Since it was added because of man's transgressions, it should have been deducted when those transgressions were taken away. **Because Christ, the seed, has come, the law must be terminated. Its function is to expose man's fallen condition.**

**Faith is actually the all-inclusive Triune God infused into our being. This infusion takes place as we are under the preaching of grace and hear the word of grace. When the processed Triune God is infused into us, He becomes our faith.** This faith is the reflection of grace. **Therefore, grace and faith, faith and grace, are two ends of one thing.** Neither grace nor faith has anything to do with the law. Today God deals with people not according to law, but according to faith. We need to keep this faith, turn to it, obey it, and contend for it. Finally, faith characterizes those who believe in Christ, and it distinguishes them from those who keep the law (Acts 6:7; 1 Tim 3:9). **We are not keepers of law—we are believers in Christ. We are the people of faith.** Galatians 3:23 and 25 say that faith has come. This is another strong expression. Once we were guarded under law, but now faith has come. This means that the processed Triune God as grace has come. **The coming of faith also includes the coming of appreciation, receiving, and rejoicing. This is the faith which replaces law!**

1) What is the basic principle according to which God dealt with His people?

b) Law (Old Testament)

2) "Faith is actually the all-inclusive Triune God infused into our being. This infusion takes place as we are under the preaching of grace and hear the word of grace. When the processed Triune God is infused into us, He becomes our faith. This faith is the reflection of grace. Therefore, grace and faith, faith and grace, are two ends of one thing."

**November 8, 2017, Wednesday**

Message Twenty: **THE SEED OF ABRAHAM AND THE SONS OF ABRAHAM**

As the unique seed of Abraham, Christ includes all the believers who have been baptized into Him (3:27-28). In one sense, **when Christ died on the cross, He was crucified alone as our Redeemer. But in another sense, when He was crucified, we were with Him.** For the accomplishment of redemption, **Christ was crucified alone. But for terminating the old creation, Christ included us in His crucifixion.** The Unique Seed Being the Good Land. The unique seed is also the good land. The seed here is not only for the fulfillment of the promise, but also for the inheritance of the promise. To inherit the promise is to inherit the good land. **The unique seed is the land. This proves that the seed is also the one to fulfill the promise, not only the one to inherit the promise.**

It is a matter of tremendous significance for the divine life to be imparted into us. **This impartation of the divine life causes an organic union which makes us both the sons of God and the sons of Abraham.** This organic union takes place exclusively in Christ. In Christ we enjoy the wonderful organic union with the Triune God. In this union we are, on the one hand, the sons of God and, on the other hand, the sons of Abraham. **Christ is the unique sphere in which this all takes place. When we enter into this sphere, we become sons of God and sons of Abraham. Our true status is that in Christ and by the organic union we are both sons of God and sons of Abraham.**

We are both sons of Abraham and sons of God because we have been baptized into Christ and have put on Christ (3:27). To believe is to believe into Christ (John 3:16), and to be baptized is to be baptized also into Christ. **Faith in Christ brings us into Christ and makes us one with Christ, in whom is the sonship.** We must be identified with Christ through faith so that in Him we may be sons of God. **By both faith and baptism, we have been immersed into Christ, we have thus put on Christ, and we have become identified with Him.**

1) What is the tremendous significance for the divine life to be imparted into us?

- This impartation of the divine life causes an organic union which makes us both the sons of God and the sons of Abraham.

2) "We are both sons of Abraham and sons of God because we have been baptized into Christ and have put on Christ (3:27). To believe is to believe into Christ (John 3:16), and to be baptized is to be baptized also into Christ. Faith in Christ brings us into Christ and makes us one with Christ, in whom is the sonship. We must be identified with Christ through faith so that in Him we may be sons of God. By both faith and baptism, we have been immersed into Christ, we have thus put on Christ, and we have become identified with Him."

**November 9, 2017, Thursday**

Message Twenty-One: **BAPTIZED INTO CHRIST, PUTTING ON CHRIST, AND ALL ONE IN CHRIST**

**We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ.** Verse 27 says, "For as many as were baptized into Christ have put on Christ." To be baptized into Christ is the way to be in Christ. **Based upon the fact that we have been baptized into Christ, we can say that we have put on Christ.** We have seen that at the end of Galatians 3 Paul tells us that we have all been baptized into Christ. This is the main factor in our being the sons of God and the sons of Abraham. It is also the factor by which we are included in the seed of Abraham, and in addition the factor which brings us into the enjoyment of the blessing of God's promise through faith. **Because we have been baptized into Christ, we now enjoy an organic union with Him.**

In Galatians 3:27 Paul says that as many as are baptized into Christ have put on Christ. **To put on Christ is to clothe ourselves with Christ, to put on Christ as a garment.** On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. **Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit.** When a person is immersed into Christ, he automatically puts on Christ as his clothing. **This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him.**

In verse 28 Paul says that in Christ there "cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus." This indicates that in Christ there is no place for the natural man. Because we have been baptized, the natural man has been terminated, buried, and is now in the tomb. **All the differences among races and nationalities, in social rank, and between the sexes have been abolished, and we are all one in Christ Jesus.** By faith we reflect the divine scenery of grace. **Our living has become a photograph in which others can see the heavenly things.** Through us and in us, they can behold the heavenly reality. What we are reflecting today is not the law; it is Christ as the all-inclusive Spirit, the blessing of God's promise to Abraham. **We are a reflection of the fact that we, the believers in Christ, are all one in Him.**

1) "When a person is baptized into the Triune God, he enters into an organic union, which is able to transform his whole being. By means of our organic union with the Triune God, we are one with the Triune God, and the Triune God is one with us."

2) "In Galatians 3:27 Paul says that as many as are baptized into Christ have put on Christ. To put on Christ is to clothe ourselves with Christ, to put on Christ as a garment. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit. When a person is immersed into Christ, he automatically puts on Christ as his clothing. This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him."

**November 10, 2017, Friday**

**Message Twenty-Two: THE SPIRIT OF SONSHIP REPLACING THE CUSTODY OF THE LAW**

In this message we shall consider 4:1-7, where we see that the Spirit of sonship replaces the custody of the law. God's chosen people were shut up by law under its custody (3:23). Christ was born under law in order to redeem them from its custody that they might receive the sonship and become the sons of God. According to the entire revelation of the New Testament, God's economy is to produce sons. **Sonship is the focal point of God's economy, God's dispensation. God's economy is the dispensation of Himself into His chosen people to make them His sons.** Christ's redemption is to bring us into the sonship of God that we may enjoy the divine life. **It is not God's economy to make us keepers of law, obeying the commandments and ordinances of the law, which was given only for a temporary purpose. God's**

**Since we have the Spirit of sonship, we no longer need to be held under the custody of the law. We do not need the law to be our guardian, steward, or child-conductor.** In 4:7 Paul says, "So you are no longer a slave, but a son; and if a son, an heir also through God." The New Testament believer is no longer a slave to works under law, but a son in life under grace. **Instead of the law to keep us in custody, we have the all-inclusive Spirit. This Spirit is everything to us.** Whereas the law could not give life, the Spirit gives life and brings us into maturity that we may have the full position and right of sons. The custody of the law has been replaced by the Spirit of sonship. **As sons, we are also heirs through God. The New Testament believers become heirs of God not through the law or through their fleshly father, but through God, even the Triune God—the Father who sent forth the Son and the Spirit (vv. 4, 6), the Son who accomplished redemption for sonship (v. 5), and the Spirit who carries out the sonship within us (v. 6).**

1) What does Sonship involves/include?

- Life, maturity, position, privilege, and right.

2) "Since we have the Spirit of sonship, we no longer need to be held under the custody of the law. We do not need the law to be our guardian, steward, or child-conductor. In 4:7 Paul says, "So you are no longer a slave, but a son; and if a son, an heir also through God." The New Testament believer is no longer a slave to works under law, but a son in life under grace. Instead of the law to keep us in custody, we have the all-inclusive Spirit. This Spirit is everything to us. Whereas the law could not give life, the Spirit gives life and brings us into maturity that we may have the full position and right of sons. The custody of the law has been replaced by the Spirit of sonship."

**November 11, 2017, Saturday**

**Message Twenty-Three: THE NEED FOR CHRIST TO BE FORMED IN THE HEIRS OF PROMISE**

**Paul was in travail that Christ might be formed in the Galatians. Christ, a living Person, is the focus of Paul's gospel. His preaching is to bring forth Christ, the Son of the living God, in the believers.** This differs greatly from the teaching of the law in letters. Hence, the book of Galatians is emphatically Christ-centered. Christ was crucified (3:1) to redeem us out of the curse of the law (3:13) and rescue us out of the evil religious course of the world (1:4); and He was resurrected from among the dead (1:1) that He might live in us (2:20). **We were baptized into Him, identified with Him, and have put on Him, have clothed ourselves with Him (3:27). Thus, we are in Him (3:28) and have become His (3:29; 5:24). On the other hand, He has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19).** It is to Him the law has conducted us (3:24), and in Him we are all sons of God (3:26). **It is in Him that we inherit God's promised blessing and enjoy the all-inclusive Spirit (3:14). It is also in Him that we are all one (3:28). We should not be deprived of all profit from Him and so be severed from Him (5:4). We need Him to supply us with His grace in our spirit (6:18) that we may live Him.**

As we have indicated, verse 19 points out that Paul's burden was not to carry on a Christian work, **but was to have Christ formed in the believers. Through Paul's preaching, Christ had entered into the Galatians.** Paul wrote out of the burden to minister Christ into the saints. He was burdened that Christ would be established, built up, in them. Galatians tells us that Christ is revealed in us and that He lives in us. Now we see that Christ must also be formed in us. **The goal of our service in the church or in the ministry must be to minister Christ into others.** It is not adequate simply to say that we preach the gospel, for it is possible to preach the gospel without ministering Christ to others. **Our burden must be the ministering of Christ. Once again, I say that this requires labor and suffering. It demands prayer, patience, and love.** According to our experience, such a ministry is a battle, a wrestling. The subtle one, the enemy of God, is active to bring in frustration or distraction. **We do not know from what direction he will attack next. Hence, we must learn from Paul to be burdened to minister Christ and also to appeal to the saints' affection that their hearts may be touched.**

1) What is the focus of Paul's Gospel?

- Christ, a living Person
- To bring forth Christ
- The Son of the living God
- All of the above

2) What must be the goal of our service in the church or in the ministry?

- To minister Christ into others