



Church in Regina Newsletter

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

Zechariah 13:9, "...They will call on My name, And I will answer them; I will say, They are My people, And they will say, Jehovah is my God."

Church Address:

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Regina, SK, S4V 0W4

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 the Eternal Life?

The Gospel of John begins by telling us that in the eternal **Word**, who was God, was **life** and this life was the **light** of men. Throughout the book of John, life, the imparting of life, and the multiplication of life are mentioned repeatedly. There are over forty references to life in the Gospel of John and another fourteen in First John. In almost all these references, John uses a particular word for life, the Greek word *zoe*, which means "*divine, eternal and uncreated life.*" In Greek, the language of the New Testament, there are three different words translated into English as life: **bios**, referring to **biological** life, common to all living organisms; **psuche**, referring to the life of the soul or the **psychological** life; and **zoe** referring to the **divine**, eternal, and uncreated life of God.

The word *zoe* and the entire context of John's Gospel speak of the eternal life, the divine life that can enter man to give him a second birth. In John 3:16, one of the most famous Bible verses, the Lord Jesus says that when we believe into God's Son, we have this eternal life. The key to understanding what the eternal life is here is to see that it does not mean we will live forever in our human life or enter into heaven. **For us to have eternal life means we have the *zoe* life, the life of God, which we did not receive by our first birth but which we obtain when we believe into the Lord Jesus Christ.** Now this eternal life can be imparted into millions of people through regeneration.

The Lord Jesus said, "*I have come that they may have life and may have it abundantly*". Unfortunately, many believers mistake this verse to mean that when we receive the Lord Jesus as our Savior, we receive an enhanced or enriched human life so things on earth will be easier for us and "life" (as generally understood by

people) will be better. This is not what the Lord Jesus meant, and this is not what the apostle Paul, a pattern to all believers, experienced. In John 10:10, the Lord spoke of the divine, uncreated, divine life of God. For us to have this life, the Lord Jesus, in whom this divine life was embodied, fell into the ground and died, and in resurrection **He became the life-giving Spirit.** Now **this eternal life can be imparted into millions of people through regeneration, and thus the eternal life of God can be multiplied in humanity.** In this way, God can have many sons, not adopted sons but ones actually and literally born of His very divine life with His divine nature. These sons express Him not by a kind of imitation but through His life living and **growing** in them.

This is the eternal life we receive when we believe in Jesus and that **wants to grow in us.** May we treasure this divine life within us and allow this life to grow and mature in us.

ANNOUNCEMENTS:

1. We want to give some time for the brothers who went to the Canada brothers conference in Toronto to overflow some of their enjoyment
2. To all the parents, please schedule a coordination meeting from among yourselves, concerning our children. Aside from the fun event, we would like to have a short fellowship with them about the different holidays that the world is celebrating (the message is practically for Gabriel, MJ, and Jenelle, even Be and Mika)

Upcoming Activities:

- ▶ November 26, 2017 - Brother's Meeting
- ▶ December 01, 2017 - Campus Work
- ▶ December 11, 2017 - Church Love Feast
- ▶ December 18, 2017 - Children's Fun Day

2017 MEMORIAL DAY CONFERENCE

KNOWING LIFE AND THE CHURCH

BANNERS

God's eternal purpose to make His chosen and redeemed people the same as He is in life and nature for His corporate expression is fulfilled by the Triune God being life to the tripartite man.

All the beauty, power, brightness, and ability of the church come from the fact that Christ as life is her inward content; the church is the result of life, and life is the content of the church.

We must stand on the unique ground of the church, the genuine ground of oneness; we must be under the limitation of the Body of Christ, not going beyond our measure; and we must be Body-conscious in one accord for the Lord's move in His recovery both locally and universally.

For the reality and building up of the Body of Christ, we need to live in the resurrection life of Christ under the unique headship of Christ and grow up into the Head, Christ, in all things.

PRAYER BURDEN

“... those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers”

1. Lord, we know about Your eternal plan to have a **church**, but we still need Your divine **anointing** for us to see and **enter** into the **reality** of the church, gain us, make us very clear that the church today that we are in, is our future **in eternity**.
2. Lord, You are the **One sitting** on the throne and had the appearance of a **jasper**, Lord fulfill Your unique purpose to have a group of people that would **be the same** as You are, in life, nature, and radiance to be the **jasper wall** surrounding You.
3. Lord, thank You for saving us out of a human life that is **without meaning** and bringing us back to our original purpose to be **the meaning of the universe** to partake of Your life and nature and has given us the position to **enjoy** and **inherit** Your riches for Your **glory**.
4. Lord, apart from You as the **fountain** of living water, nothing can quench our thirst, nothing can satisfy us, we want to **drink** of You that we may become Your increase as Your fulness to **match** and express You.
5. Lord, we realized that our human life is not life, You are the **real life**, **flowing out** into us and being **imparted** into our being to be our life in **eternity**.
6. Lord, we thank and praise You that through the reality of Your **redemption**, we can **take** You as life and **live** by You, and we can **enter** into You to enjoy the **fatness** of Your house, the river of **pleasures** and the **light of life**.
7. Please pray for:
 - Financial support for the **translation** of the NTRV into French
 - For the learning of the German **language** by the saints who have emigrated
 - That the Lord will send experienced brothers who can provide **leadership** to the work in Germany
 - For the increase, **strengthening**, and building up of all the churches in Germany
8. Lord, we take You as the fountain of life, flow out into us in **Regina**.
 - **meetings** - children, yp, campus, groups
 - junior **yp fellowship** - the worldly holidays
 - **Bible** distribution
 - **small group** meeting in **Moose Jaw**
 - pray to see the **vision** of the church
 - support for the **trainees** in the training

This Weeks’s Pursuit: KNOWING LIFE AND THE CHURCH - (Message 1)

The Triune God Being Life to the Tripartite Man for the Fulfillment of God’s Eternal Purpose

Scripture Reading: Eph. 3:11; Gen. 1:26-27; Rom. 8:11, 28; 2 Tim. 1:9; 1 John 5:11-12

I. The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past for eternity future—Eph. 3:11:

God Himself is the initiation, the origination, and the sphere of His eternal purpose. God’s purpose in creating man was that man would express Him and represent Him; to have a corporate man to express Him and represent Him. Everything is working for God’s purpose, and nothing can overthrow it. His purpose is to have the church, the Body of Christ, through which He can express Himself. God’s will, good pleasure, and eternal purpose are **to have the church**. God purposed to do one thing—to **gain a group of people who would be the living Body of Christ for the expression of the Triune God**.

The purpose of God in the universe is to produce a group of people who will be exactly the same as He; this is the unique subject of the Bible. His eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God.

God’s eternal purpose is to work Himself in His Divine Trinity into His chosen and redeemed people to be their life, nature, and everything so that they may be saturated with God. God saved us and called us according to His own purpose, and now His purpose should become our purpose. We need to view salvation from God’s perspective; the purpose of **God’s salvation is for His created and redeemed ones to have eternal life in His Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers**. Salvation involves our being saved from a human life that is meaningless. The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. God created a man who had great meaning and purpose, but man fell, and the meaning of human life was lost. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe.

God’s eternal purpose **is accomplished by the divine life dispensed into His chosen and redeemed tripartite people**; as God’s life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and to become the same as God in life, nature, and expression.

II. The thought of the Triune God being life to the tripartite man runs through the entire Bible, from Genesis to Revelation—Gen. 1:26-27; 2:8-9, 16-17; 3:1-6, 22- 24; Psa. 36:8-9; John 3:16; Eph. 4:17-18; Rev. 21:1-2, 10-11; 22:1-2, 14:

God’s intention in creating man in His own image was that man would receive Him as life. God wants to be our life so that we may express Him; this is the desire of God’s heart. For the fulfillment of His purpose **God wants to be the fountain, the source, of living waters** to satisfy His chosen people for their enjoyment. **The goal of this enjoyment is to produce the church as God’s increase, God’s enlargement, to be God’s fullness for His expression**. God is the fountain of living waters to His elect because He has a purpose—to produce a counterpart, a bride, for Himself. God’s intention is to dispense Himself as the living water to produce His increase, His enlargement, for His expression. Nothing apart from God as the fountain of living waters can satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression.

The divine life may be considered the first and the basic attribute of God. According to the divine and eternal nature of the life of God, God’s life is the unique life; only the life of God can be counted as life. **Life is the content of God and the flowing out of God**; God’s content is God’s being, and God’s flowing out is the impartation of Himself as life to us. Life is the Triune God dispensed into us and living in us.

God wants to be the fountain, the unique source, of our life and our being; when we take Him as the fountain of life, He becomes to us the fatness of God’s house, the river of satisfaction, and the light of life. The Triune God has been processed and consummated in order to dispense Himself into our being as life. **God’s economy is to dispense Himself into our being so that our being will be constituted with His being; this can be accomplished only by God working Himself into us as the divine life**. By dispensing Himself into us as life, God is fulfilling His purpose to have a corporate expression of Himself for eternity.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 05 - Nov. 11, 2017	23	12			\$120.00
Nov. 12 - Nov. 18, 2017	21	12	9	8	\$300.00

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF JOHN

November 13, 2017, Monday

Message Twenty-Four: **TWO COVENANTS AND TWO KINDS OF CHILDREN**

In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be. Even things which come from God and are scriptural may not be Christ Himself. Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. **We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. To have Christ possess our entire being is to have Him formed in us.**

The promise given to Abraham was the unveiling of God's desire. When God made the promise to Abraham, **He opened His heart and unveiled the desire of His heart. Although man had fallen and was under the curse, God's desire was to bless all nations.** His desire was to give Himself as a blessing to the nations. God had told Abraham that in Him all nations would be blessed (Gen. 12:3). God's promise to Abraham involves much more than justification by faith. Yes, we are told that Abraham believed God and that it was reckoned to him as righteousness (3:6). **However, we need to see that God's dealing with Abraham involved much more. The gospel preached to Abraham was actually the unveiling of God's heart.**

Because we have grace, Christ, and the life-giving Spirit, we are children according to Spirit. How blessed we are to have the hearing of faith and by it to receive grace! We have seen that the desire of God's heart, the promise given to Abraham, is fulfilled by grace and that grace is Christ as the life-giving Spirit. This Spirit is now in our spirit and makes us children according to Spirit. This is the revelation in Galatians 3 and 4. **Today we are enjoying this grace, this living Person, who is now the life-giving Spirit within us.** If Christ were not the life-giving Spirit dwelling in us, we could not be one with Him, and it would not be possible for Him to work all the riches of the Godhead into our being. How could Christ live in us and be formed in us if He were only an objective One sitting in the heavens at the right hand of the Father, as One separate from the Father and the Spirit? It would be impossible! Such a Christ could not be revealed into us, live in us, or be formed in us. **In order for all this to become our experience, Christ must be the life-giving Spirit. Praise the Lord that the grace we enjoy is Christ, and Christ is the life-giving Spirit!**

1) What is God's heart desire unveiled when He made the promise to Abraham?

- God's desire was to bless all nations. His desire was to give Himself as a blessing to the nations.

- The good land, Christ is the embodiment of the Triune God as the all-inclusive life-giving Spirit as our enjoyment and bountiful supply.

2) "Because we have grace, Christ, and the life-giving Spirit, we are children according to Spirit. How blessed we are to have the hearing of faith and by it to receive grace! We have seen that the desire of God's heart, the promise given to Abraham, is fulfilled by grace and that grace is Christ as the life-giving Spirit. This Spirit is now in our spirit and makes us children according to Spirit. This is the revelation in Galatians 3 and 4."

November 14, 2017, Tuesday

Message Twenty-Five: **NOT BROUGHT TO NOUGHT FROM CHRIST**

In 5:1 Paul says, "For freedom Christ has set us free; stand fast therefore and do not be again entangled with a yoke of slavery." The first charge Paul gives us concerning our walk is not to be entangled with a yoke of slavery. This charge is based upon the revelation presented in chapters one through four, where he spoke of slavery under the law and of how Christ has delivered us from that slavery. The freedom in 5:1 denotes freedom from the slavery of law. **Christ has set us free through His redeeming death and life-imparting resurrection that we may enjoy this freedom and grace. To stand fast is to stand fast in the freedom from the slavery of law, not deviating from Christ, not falling from grace.**

In 5:4 Paul goes on to use an unusual expression, saying, "You have been brought to nought from Christ, you who are justified by law; you have fallen from grace." Different translations render the first part of 5:4 in different ways: "Christ is become of no effect unto you" (KJV); "Ye are severed from Christ" (ASV); "Ye are deprived of all profit from the Christ" (Darby's New Translation). **To be brought to nought from Christ is to be reduced to nothing from Christ, deprived of all profit from Christ and so separated from Him (Darby), so that He is made void of effect. To go back to law is to become severed from Christ, to be brought to nought from Christ.**

Love is related to our appreciation of Christ. Without such an appreciation, faith cannot operate. When we have the hearing of faith, this hearing awakens our loving appreciation, and this appreciation causes faith to operate. Faith operates because it participates in the riches of the life-giving Spirit. **The more we have the hearing of faith, the more appreciation and love we have. The more love we have for the Lord, the more faith operates.** The more faith operates, the more it brings us into the riches, the profit, of the all-inclusive Spirit. Instead of being deprived of profit in Christ, we are thus abundantly enriched. **Instead of being brought to nought from Christ, we are strengthened with the bountiful supply of the all-inclusive Spirit.**

1) In Galatians 5:1, what does it mean to stand fast?

- To stand fast is to stand fast in the freedom from the slavery of law, not deviating from Christ, not falling from grace.

2) What is to be brought to nought from Christ according to Darby's translation?

- To be brought to nought from Christ is to be reduced to nothing from Christ, deprived of all profit from Christ and so separated from Him, so that He is made void of effect.

November 15, 2017, Wednesday

Message Twenty-Six: **GETTING RID OF THE LEAVEN AND NOT TURNING FREEDOM INTO AN OCCASION FOR THE FLESH**

In the foregoing message we saw that Paul spoke to the Galatian believers about not being brought to nothing from Christ (5:4). That was Paul's first charge related to the daily walk of the heirs of promise. **In this message we shall consider the second and third charges respectively: the charge to get rid of the leaven and not to turn freedom into an occasion, an opportunity, for the flesh.** In verse 9 Paul goes on to say, "A little leaven leavens the whole lump." Leaven here refers to the false teachings of the Judaizers (see Matt. 16:12), and the lump, to all the believers collectively. **The whole lump is the church. Actually, Paul did not regard the false teachings of the Judaizers merely as a small amount of leaven, a little leaven.** Certain of the Galatian believers, however, may have considered the persuasive speech of the Judaizers as something rather small. For this reason, Paul pointed out that even a little leaven leavens the whole lump.

In referring to the matter of being otherwise minded, Paul touches the most important source of problems in the church life—that of having a different mind, of being otherwise minded. As long as there is no idolatry, immorality, or divisiveness in the church, we should not be otherwise minded concerning anything. **Instead, we**

should be one with the church and go along with the church, no matter what direction the church may pursue. Regarding doctrines and practices, do not be otherwise minded. For example, do not say that you agree with arranging the chairs in a particular way, but not with arranging them in some other way. Also, we should not say that we prefer to meet in homes instead of in the meeting hall. It is absolutely not of God to be otherwise minded in this way. The source of this is the enemy, Satan. None of us should give ground for a different kind of mind to enter into the church life. We need to close ourselves to such an invasion of the enemy. **We all must take the responsibility not to be otherwise minded. If the church practices idolatry, we should stand against it. But even in this we must have a proper spirit in order to be helpful to others.**

1) In Galatians 5:9, what do the words leaven and lump refer to?

- Leaven refers to the false teachings of the Judaizers, and the lump, refers to all the believers collectively.

2) "In referring to the matter of being otherwise minded, Paul touches the most important source of problems in the church life—that of having a different mind, of being otherwise minded. As long as there is no idolatry, immorality, or divisiveness in the church, we should not be otherwise minded concerning anything. Instead, we should be one with the church and go along with the church, no matter what direction the church may pursue. Regarding doctrines and practices, do not be otherwise minded...."

November 16, 2017, Thursday

Message Twenty-Seven: **WALK BY THE SPIRIT, NOT BY THE FLESH**

In 5:16 Paul tells us to walk by the Spirit. The Christian walk is absolutely by the Spirit, not by the flesh. According to the context of chapter five, the Spirit in 5:16 must be the Holy Spirit, who dwells in our regenerated spirit and mingles with it. **To walk by the Spirit is to have our walk regulated by the Holy Spirit within our spirit.** This is contrasted with our walk being regulated by the law in our flesh. The word walk in 5:16 means to move, act, and have our being. It includes everything we do and say. Hence, it covers our whole daily life. **In this verse Paul is charging us to have our daily life—to live, walk, and have our being—by the Spirit.**

If we remain in our spirit, the problems will be solved, and we shall enjoy the all-inclusive Spirit who dwells in our spirit. In spirit we feast on the Lord and participate in the blessing of the gospel. It is crucial to realize that the Christian walk is simply a life in our spirit. This is the reason that, in his writings, Paul speaks of the Spirit and our spirit again and again. Apart from the spirit, there can be no Christian walk. When we are in our spirit, we are simultaneously in the Spirit, because the Spirit is one with our spirit. **When we first began to appreciate the preciousness of the Lord Jesus and to call on His name, an organic union took place between the Spirit and our regenerated spirit. This organic union is described by the word mingling.**

The difference between natural attributes and the fruit of the Spirit is that the natural attributes do not have anything of the Spirit, whereas the fruit of the Spirit is full of the substance and element of the Spirit. When a person lives according to his natural attributes or virtues, there is no need for him to turn to the spirit. He may love others or exhibit self-control by the self and in the self. However, if we would have the various aspects of the fruit of the Spirit, we must be in our spirit. For this, our natural being avails nothing. **When we walk in the mingled Spirit, we live out Christ in different aspects, in all manner of spiritual attributes and virtues.** I expect that the churches will be enriched in such a life and be uplifted through our living in the mingled spirit. Then in the church life there will be the different expressions of Christ. This was Paul's expectation in charging us to walk by the Spirit.

1) "If we remain in our spirit, the problems will be solved, and we shall enjoy the all-inclusive Spirit who dwells in our spirit. In spirit we feast on the Lord and participate in the blessing of the gospel. It is crucial to realize that the Christian walk is simply a life in our spirit. This is the reason that, in his writings, Paul speaks of the Spirit and our spirit again and again. Apart from the spirit, there can be no Christian walk. When we are in our spirit, we are simultaneously in the Spirit, because the Spirit is one with our spirit. When we first began to appreciate the preciousness of the Lord Jesus and to call on His name, an organic union took place between the Spirit and our regenerated spirit. This organic union is described by the word mingling."

2) What is the difference between natural attributes and the fruit of the Spirit?

- The difference between natural attributes and the fruit of the Spirit is that the natural attributes do not have anything of the Spirit, whereas the fruit of the Spirit is full of the substance and element of the Spirit.

November 17, 2017, Friday

Message Twenty-Eight: **CRUCIFYING THE FLESH TO WALK BY THE SPIRIT**

In 5:25 Paul goes on to say, "If we live by the Spirit, let us also walk by the Spirit." To live by the Spirit is to have our life dependent upon the Spirit and regulated by the Spirit, not by the law. To walk by the Spirit is to have our practical living and acts in our daily life guided and ruled by the Spirit, not by the law. Concerning our Christian walk, Paul's concept is that since our life is not by the law of letters, but by the Spirit of life, so our walk also should be not by the law of ordinances, but by the Spirit of Christ. The Greek word rendered "we live" implies both to have life and to live. **Initially we have life, but continually we live. If we have life by the Spirit, we should continue to live by the Spirit. A fuller rendering of the Greek here would be, "If we have life and live by the Spirit."**

The cross of Christ gives us the standing, or the basis, to deal with the flesh. Our whole being—the entire fallen tripartite man—was crucified with Christ on the cross. Now not only do we have this base objectively, but we have the divine life and the Spirit subjectively to enable us to execute the cross of Christ upon our flesh. **In order to walk by the Spirit, we must apply Christ's crucifixion to our flesh.** This is the reason Paul says that all who belong to Christ have crucified the flesh. If we apply the cross to our flesh by the indwelling Spirit, our flesh will be nailed to the cross. This is to crucify the flesh. Now that the flesh is on the cross, only the Spirit remains. **It is crucial that we realize that within us we have the divine life and the all-inclusive Spirit. Now we need to exercise the spirit by the divine life to apply the cross to our flesh.** In so doing, we apply what Christ has accomplished by crucifying our old man with Him on the cross. This application must be made to every aspect of our flesh, no matter whether our flesh is evil or seems to be good. Both the flesh that loves and the flesh that hates need to be crucified.

1) What is to live by the Spirit and to walk by the Spirit?

- To live by the Spirit is to have our life dependent upon the Spirit and regulated by the Spirit, not by the law. To walk by the Spirit is to have our practical living and acts in our daily life guided and ruled by the Spirit, not by the law.

2) "The cross of Christ gives us the standing, or the basis, to deal with the flesh. Our whole being—the entire fallen tripartite man—was crucified with Christ on the cross. Now not only do we have this base objectively, but we have the divine life and the Spirit subjectively to enable us to execute the cross of Christ upon our flesh. In order to walk by the Spirit, we must apply Christ's crucifixion to our flesh. This is the reason Paul says that all who belong to Christ have crucified the flesh. If we apply the cross to our flesh by the indwelling Spirit, our flesh will be nailed to the cross."

November 18, 2017, Saturday

Message Twenty-Nine: **HOW TO RESTORE THE FALLEN ONE, HOW TO FULFILL THE LAW OF CHRIST, AND HOW TO SOW**

Galatians 6:1 says, "Brothers, if ever a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, considering yourself, lest you also are tempted." **Those who are spiritual are those who live and walk by the Spirit.** This is the only way to be genuinely spiritual. **Those who are spiritual should restore one who has fallen in a spirit of meekness. This is our regenerated spirit, indwelt by and mingled with the Holy Spirit. Such a spirit is the issue of living**

and walking by the Spirit. Notice that Paul speaks of a spirit of meekness. The meekness we need must be in our spirit. The source of what we do should be our spirit, not simply our kind heart. **Therefore, this verse indicates that everything we do in our daily walk should be done in our spirit and from our spirit.**

In 6:2 Paul continues, “Bear one another’s burdens, and so you will fulfill the law of Christ.” Some expositors say that the law of Christ here refers to the Lord’s commandment that we love one another. According to them, the law of Christ is the law of love. This is correct. **However, we must go on to see that the law of Christ is the higher and better law of life which works through love (Rom. 8:2; John 13:34). The law of love, which is the law of Christ, is the law of life. Love is the expression, but life is the substance.** Real love is that which issues from the divine life. In 6:6 Paul says, “But let him who is instructed in the word share with him who instructs in all good things.” **The good things in this verse refer to things which are good for this life, the necessities of daily living. Even in the matter of sharing such things, we may fulfill the law of Christ, fulfilling the law of love according to the law of life.**

The matter of sowing is quite mysterious. What is it that we sow, and for what purpose do we sow? Some may understand Paul’s word about sowing to refer to what he has previously spoken about bearing the burdens of others and about sharing the necessities of life with those who have need. According to this understanding, **if one contributes to the daily need of a person serving the Lord in the Word, he is then sowing to the Spirit.** I would agree that this is a proper application of Paul’s word about sowing. However, our understanding of sowing should not be limited to this matter. **As we shall seek to point out, sowing covers the totality of our Christian life. In 5:25 Paul speaks of walking by the Spirit, and in 6:8, of sowing unto the Spirit.** Actually, to walk by the Spirit is to sow unto the Spirit. Whenever we walk by the Spirit, we sow unto the Spirit. Sowing unto the Spirit, we eventually reap life eternal. **The fact that we may sow either to the flesh or to the Spirit and thereby reap either corruption or eternal life should encourage us to be careful in what we say and do. Let us realize that everything in our daily living is a sowing either to the flesh or to the Spirit.**

1) What source of what we do should be?
a) Spirit

2) “The fact that we may sow either to the flesh or to the Spirit and thereby reap either corruption or eternal life should encourage us to be careful in what we say and do. Let us realize that everything in our daily living is a sowing either to the flesh or to the Spirit.”