



Church in Regina Newsletter

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

Job 27:10, "Does he take delight in the Almighty? Will he call upon God at all times?"

Church Address:

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Meeting Schedule:

Lord's Table Meeting
Lord's Day
10:00AM to 12:00PM

Prayer Meeting
Tuesdays & Wednesdays
Saints Homes
7:30PM to 8:30PM

YP Meeting
Fridays
7:00PM to 9:00PM
Brother Joseph's Place

Small/Home Meeting
Friday/Saturday Evening
Saint's Home

2017

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

THE TYPES OF THE RECOVERY OF THE CHURCH

In the Old Testament, there are two types: one is the **tabernacle**, and the other is the **temple**. Many people can speak on the tabernacle; there are at least one hundred books on this subject. But it is difficult to find a book on the temple. Men **pay attention** to the type of the tabernacle, **but neglect** the type of the temple. They think that the tabernacle and the temple are more or less the same thing, and that they are repetitive types. Actually, the two types are entirely different. The **tabernacle** was something temporary and on the periphery. The **temple** was something eternal and in the center. The **tabernacle** was in the wilderness, and the **temple** was built by Solomon. The **tabernacle** in the wilderness typifies the **condition of the church on earth**, and the **temple** in the kingdom typifies the **eternal condition of the church before God**. If we see this light, we will be very clear concerning today's situation.

"... God's work must be according to His will; the advance of God's work must be according to His power, the result of God's work must be for His glory."

God had obtained a tabernacle in Exodus already. This tabernacle followed the Israelites wherever they went. Later the tabernacle settled in Shiloh. But the children of Israel stumbled and sinned. They had no king among them, and everyone acted according to that which was right in his own eyes. Later the Philistines came, and they became enemies of the Israelites. Then Samuel, Saul, and David were raised up. At that time, the two sons of Eli sinned, and the Israelites were defeated before the Philistines. The people tried to take the ark out. The ark was the ark of the testimony, which was also the ark of grace. The Israelites thought that the ark could help them. However, God did not help them, and the ark left the tabernacle and was moved into the house of Dagon. God did not try to protect the Israelites for the sake of the ark, **nor did He need** the Israelites themselves to protect the ark. After the ark left the tabernacle, it never went back to it again. It remained outside the tabernacle until Solomon finished the temple, when it was moved into the temple. Jeremiah 7:12 says that at the time of Jeremiah men were still going to Shiloh. Because the ark had left the tabernacle, God left the tabernacle also. The ark had **turned its back** on the tabernacle and was **facing** the temple. This is the condition of the church today.

Today, **God is preparing** all kinds of gold, silver, wood, stones, brass, and iron. One day, when the time comes, Solomon will appear. On that day, no one will hear the sound of any work, for all the materials will have been prepared. Once Solomon came, the temple was completed. The materials for Solomon's temple were not cut on the spot; they were **prepared ahead of time**. Although there are noises today, in that day everything will be coordinated, and there will be the temple.

The desolation of the church is a fact. However, the testimony of the temple throughout the past two thousand years has never stopped. One truth after another has been recovered. These are not small recoveries. Although there are all kinds of noises today, all the materials are being prepared. As a fulfillment of the type of the building of the temple, **the church of God is advancing**. At present, the materials are being prepared one by one. By that time, there will no longer be any need for any last-minute work; all that will be needed will be for the materials to be put together. The

temple is not built on the spot. Rather, it is prefabricated. **God's work today is the perfecting of the Body of Christ, and it is for the arriving at the oneness of the faith**. This has been God's work throughout the ages. His works today are more numerous and more advanced than His works yesterday. The Lord Jesus said that the Father works until this day, and He works also. As time goes on, the Lord's work becomes better and better, and the content of it becomes richer and richer. Today, **if we take the way of recovery, we will surely see God's work among us**. **"... may God's work have a free way among us."**

(Messages Given During the Resumption of Watchman Nee's Ministry (2

ANNOUNCEMENTS:

1. After the announcements, we will continue our special fellowship with the junior young people about the holidays.
2. Second announcement regarding our children's fun day this coming December 17. Consider this matter in our fellowship.
3. If you have changed your number or have a new number or contact information, please contact sister Kim for our church directory update after the meeting. The church directory is not a membership list but its sole purpose is to facilitating contact and fellowship among the brothers and sisters. We want our church directory to be as current as possible.

Upcoming Activities:

- ▶ December 03, 2017 - Churching in Saskatoon
- ▶ December 10, 2017 - Church Love Feast
- ▶ December 17, 2017 - Children's Fun Day
- ▶ December 23, 2017 - Brother's Meeting

PRAYER BURDEN

“For God is not unrighteous, so as to forget your work and the love which you have shown toward His name in having ministered to the saints and in ministering still.”

1. Lord, thank You for revealing Yourself to us, prompting and touching us that through Your **command** and **leading**, we cannot but take action to **obey** Your command, Lord **preserve** our hearts to love You.
2. Lord, we want to **cooperate** in Your work, according to Your **will**, and we do not have to worry, because the advance of Your work is according to Your **power**, only You Lord is worthy to receive the **glory**.
3. Lord, we want to give You a genuine **service**, thank You for Your revelation, but we still need Your **command**, Your **appearing**, and Your **instructions**. Deliver us from our own doings and religious activities.
4. Lord, **“it is You”** not us, it’s not up to us to decide, it is You to decide, we only need to **wait** for Your command, to **seek** Your will and **wait** for Your revelation, all the work **comes from You**, and all that matters is what **You do for us**.
5. **“What shall we do, Lord?”** Lord, show us the vision of Your work, **stop** us from our speaking, our opinion, our view, and our self, we give You the absolute opportunity to speak.
6. Lord, we are Your **servants** and **stewards** of the mysteries of God, by Your grace we are able to **bear responsibility** and take the burden to **serve** in absolute faithfulness.
7. Please pray for:
 - That the Lord would arrange the **political situation** in **South Africa** so that the training may be carried out in a safe and peaceful environment
 - That the Lord will send experienced brothers who can provide **leadership** to the work in **Germany**
 - Raise up saints in Islamabad and the establishment of the church in Rawalpindi, **Pakistan**
8. Lord, that all the saints in **Regina** will practice the first walk to support our second walk.

- **meetings** - children, youth, campus, groups
- the **Chinese** speaking saints in **Saskatoon**
- **Bible** and spiritual books distribution
- **small group** meeting in **Moose Jaw**
- **financial support** for the trainees/training

volume set), Chapter 55, Section 4)

This Week’s Pursuit: KNOWING LIFE AND THE CHURCH - (Message 2)

The Need for All Our Service to Be Initiated by God

Scripture Reading: Num. 18:1; Rom. 11:36; 2 Sam. 7:1-3, 5, 11-14a; Job 38:2; 42:6; Acts 22:8, 10

I. All our work and service in the church must be initiated by God and must be according to His desire; otherwise, we will commit the iniquity of the sanctuary in our service to God —Num. 18:1; Rom. 11:36:

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ. A man may have no thought of God and no heart to serve God, but **God comes** to him, prompting and touching him, revealing Himself to him, giving him a command, a calling, and a leading, so that he receives something of God and cannot help but take action.

II. Abel offered sacrifices by faith according to God’s revelation; his offering of a sacrifice came in response to God’s word—Heb. 11:4; Gen. 3:21; 4:1-5; Rom. 10:17:

After Adam’s fall, God showed man redemption through the shedding of the blood of a sacrifice; because Abel heard, saw, and understood this, he offered a sacrifice according to God’s instruction and ordination. Cain served God from himself according to his own will and opinion; he offered the fruit of the ground to God, and this offering was entirely a **religious activity**. A religious activity is any service or worship that does not originate from God’s revelation, command, and leading; the activities of one who serves God must originate absolutely from God, not from man.

III. Noah served God according to God’s command; even the measurements and methods of building the ark were not according to Noah’s imagination but to God’s determination—6:14—7:5; Heb. 11:7.

IV. Abraham served God according to God’s appearing—Acts 7:2-4; Gen. 12:1-4, 7-8; 13:14-18; 15:1; Heb. 11:8-10.

V. Moses served God according to God’s instruction for the deliverance of the children of Israel and for the building of the tabernacle according to God’s pattern—Exo. 3:10, 14-15; 25:9, 40; 40:16-17, 34-35; Acts 7:44; Heb. 8:5.

VI. David feared God, cooperated with God, and let God work—Acts 13:36a:

David was zealous to build a temple for God, but God rejected David’s good intention; God sent Nathan the prophet to David to ask, *“Is it you who will build Me a house for Me to dwell in?”*. **Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable;** God said, *“Is it you...?”*; God does not want us to decide anything on His behalf. We should love God and wait for His command; we should seek His will and wait for His revelation... Because David feared God, he did not react to Nathan; rather, he stopped; the act of stopping the building of the temple is a great matter... David’s stopping established a twofold testimony in the universe: first, **all the work in the universe should come from God**, not from man; second, **all that matters is what God does for man**, not what man does for God... Even after God spoke this word to David, he fell twice—the son as the builder and the site for the temple both came out of David’s being forgiven of his sins: First, he murdered Uriah and usurped his wife Bathsheba; after David sinned, he bore a son, Solomon, who would be the **builder** of God’s temple. Second, he numbered the children of Israel, showing his hidden pride by putting his faith in numbers of warriors rather than in God; after David was chastised for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the **site** for the building of the temple. **We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command.**

VII. Paul served God according to the vision that he saw at his vanquishing conversion:

Paul’s first question to the Lord was, *“Who are You, Lord?”*—this is related to Paul’s **living**, which was a quest to know Christ. Paul’s second question to the Lord was, *“What shall I do, Lord?”*—this is related to Paul’s **service**, which was purely initiated by God; blessed is he who asks this question! We should all ask the Lord, *“What shall I do?”* rather than telling Him, *“This is what I will do.”*

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 19 - Nov. 25, 2017	22	12	8	10	\$760.00
Nov. 26 - Dec. 03, 2017	23	12	7	12	\$450.00

VIII. The basic principle in our service is that everything must be initiated by God:

All those who serve God must see a principle from these examples: God's work **needs man's cooperation**, but it does not require man's initiation; we should listen to Him unreservedly. The book of Job reveals that the unique prerequisite to receiving God's revelation is to **stop** our speaking, our opinion, our view, and our self: The book of Job tells us that God's counsel is darkened by man's words; a person's opinion is expressed in his word, and his word represents his opinion. The Lord said, *"If anyone wants to come after Me, let him deny himself"*; when Job said, *"I abhor myself,"* he was referring to his opinions, views, and ideas. Service from man has man's natural enjoyment, preference, and flavor; **service from God enables man to worship the Lord and advance even when facing difficulties; service from God enables man to not be anxious or quarrelsome.** Although all our service is initiated by God, **we must learn to bear responsibility and be absolutely faithful before the Lord;** we need to rely on the Lord, carrying out our service by being joined to the Lord and being in fellowship with Him. This kind of service builds up the Body of Christ to consummate the New Jerusalem, and it prepares us to serve Him in and for eternity.

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF GALATIANS

November 27, 2017, Monday

Message Thirty-Six: **SOW UNTO THE SPIRIT FOR THE NEW CREATION**

As believers in Christ, we need to **sow unto the Spirit.** God's economy is to give us Himself as the Spirit. We should take the Spirit as **our aim, our goal**, and not be so foolish as to aim at the law or circumcision. God's goal is to become the all-inclusive Spirit in us for our enjoyment. In doing many different things we need to aim at the Spirit. Our goal should be to gain the profit which comes from aiming at the Spirit. To say that our goal is the Spirit means that our goal is the processed Triune God. In whatever we do, we should have the assurance that our goal in that thing is the Triune God. To sow unto the Spirit is to take the processed Triune God as our goal in life. We all need a **governing, directing, controlling** vision of the Triune God as our goal. If we see this vision, we shall be governed and directed by it.

If we sow unto the Triune God, we shall walk by the Spirit. Then spontaneously we shall be the new creation in a practical way. The meaning of the **new creation is that God, the divine Spirit, mingles Himself with us and constitutes us with Himself to make us new.** The ethical teachings of Confucius may improve people's behavior, but they cannot reconstitute anyone. But when we aim at the Triune God and walk by the all-inclusive life-giving Spirit, the Spirit imparts the divine element into us and reconstitutes us with it. As a result, we no longer remain the old creation but become a new creation with a divine element wrought into us. The ultimate issue of this will be the New Jerusalem.

Q&A

1) "In doing many different things we need to aim at the Spirit. Our goal should be to gain the profit which comes from aiming at the Spirit. To say that our goal is the Spirit means that our goal is the processed Triune God. In whatever we do, we should have the assurance that our goal in that thing is the Triune God. To sow unto the Spirit is to take the processed Triune God as our goal in life."

2) According to message 36, what is the meaning of new creation?

- The meaning of the new creation is that God, the divine Spirit, mingles Himself with us and constitutes us with Himself to make us new.

November 28, 2017, Tuesday

Message Thirty-Seven: **RECEIVING AND ENJOYING THE GRACE OF THE LORD IN OUR SPIRIT**

If we would **receive grace and enjoy grace**, the first thing we **must do is turn to our spirit and forget our mind, emotion, and will.** The grace in John 1 is the very Spirit mentioned elsewhere in the Gospel of John. When Christ came, something wonderful, called grace, came with Him. Actually, this grace is a wonderful Person, Christ Jesus Himself. According to John 1:16, of Christ's fullness we have received grace upon grace. But in John 7:39 and 20:22 we see that we actually received the Spirit, the holy breath. Putting these verses together, we see that the grace in John 1 is the very Spirit, the holy breath, in John 7 and 20. In Hebrews 10:29 the Spirit is even called the Spirit of grace.

How then do we receive grace and enjoy it? If we would receive grace and enjoy grace, we need to realize that **our spirit is the only place we can experience grace.** Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it. Brothers are usually quite active in the mind, and sisters are usually very strong in the emotion. We need to turn from our mind and emotion back to the spirit, where we shall meet the Lord. Grace is nothing less than the Triune God becoming our enjoyment. The Father is embodied in the Son, and the Son is realized as the Spirit. This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Our need today is to turn to this spirit and remain there, enthroning the Lord.

Q&A

1) "...The grace in John 1 is the very Spirit mentioned elsewhere in the Gospel of John. When Christ came, something wonderful, called grace, came with Him. Actually, this grace is a wonderful Person, Christ Jesus Himself. According to John 1:16, of Christ's fullness we have received grace upon grace. But in John 7:39 and 20:22 we see that we actually received the Spirit, the holy breath. Putting these verses together, we see that the grace in John 1 is the very Spirit, the holy breath, in John 7 and 20. In Hebrews 10:29 the Spirit is even called the Spirit of grace."

2) "How then do we receive grace and enjoy it?"

- If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it.

November 29, 2017, Wednesday

Message Thirty-Eight: **TWO KINDS OF WALK BY THE SPIRIT**

As we consider the **two kinds of walk** by the Spirit, we shall refer to the walk in 5:16 as the first kind and to that in 5:25 as the second. The Greek word for walk in verse 16, *peripateo*, means to have our being, to deport ourselves, to order our manner of life, to walk about. It is used with respect to ordinary daily life. It denotes a common, **habitual daily walk**. This understanding of walking by the Spirit is confirmed by verses 22 and 23, where Paul speaks of the fruit of the Spirit. The various aspects of the fruit of the Spirit mentioned in these verses are not unusual things; they are aspects of our ordinary daily life. Therefore, the walk in verse 16 is our habitual and common daily walk. The Greek word for walk in verse 25, *stoicheo*, has a very different meaning. It is derived from a root which means to arrange in a line. This may be illustrated by the movement of traffic in designated lanes on a highway. Thus, the Greek word for walk here means to walk in line. It also means to march in military rank. Walking in this way, like soldiers marching in rank, requires that **we keep in step**.

In ministering to the saints, my desire these days is to point out that the requirement in the New Testament is that we live one spirit with the Lord. This is to walk by the Spirit. In all that we do and say we need to have the assurance that we are one spirit with the Lord. I can testify that when I ask myself how much of my living is actually one spirit with the Lord, I am defeated time and time again. Even as I am giving a message, I need to ask if I am truly one spirit with the Lord or just speaking with power from the Lord. I have given many messages on walking according to the Spirit. Now I wish to emphasize the fact that to walk according to the Spirit means to walk in one spirit with the Lord. As long as we are one spirit with Him, we are automatically according to Him. Paul could say, "To me to live is Christ," because he walked in one spirit with the Lord. When we are one spirit with Him, we truly live Him.

Q&A

1) What are the two Greek words of the different walks, and what do they mean?

- The Greek word for walk in verse 16, **peripateo**, means to have our being, to deport ourselves, to order our manner of life, to walk about. It is used with respect to **ordinary daily life**.
- The Greek word for walk in verse 25, **stoicheo**, has a very different meaning, the Greek word for walk here means to walk in line. It also means to march in military rank. Walking in this way, like soldiers marching in rank, requires that **we keep in step**.

2) "In ministering to the saints, my desire these days is to point out that the **requirement** in the New Testament is that we live **one spirit** with the Lord. This is to **walk by the Spirit**. In all that we do and say we need to have the assurance that we are one spirit with the Lord."

November 30, 2017, Thursday

Message Thirty-Nine: **WALKING IN THE DIVINE RULES AND STEPS BY THE SPIRIT**

In the first kind of walk by the Spirit, we live, have our being, and walk about by the Spirit. This walk is a **support** to the second walk, a walk with a direction toward a goal. As children of God, we are not those without purpose. Our lives on earth have a definite purpose. We do not walk about aimlessly. God has an eternal purpose, and His intention is that His people should live for His purpose. Both God's creation of us and His regeneration are for the carrying out of His purpose. Because God is purposeful and seeks to reach His goal, He charges us to have two kinds of walk by the Spirit: the walk which builds up a proper daily living and a walk in line with the divine rules and principles to reach the goal established by God.

If we do not have the first walk by the Spirit, we are not qualified to have the second. Because many Christians do not have a proper daily life by the Spirit, they are not equipped to have the walk for the fulfillment of God's purpose. In order to have this second kind of walk, **we must practice living one spirit with the Lord**. We should not be loose, careless, or lazy. We must have a proper daily life by walking in oneness with the Lord. We should pray, read the Word, contact the Lord, and conduct ourselves properly in our relations with others. We all need to have this first kind of walk by the Spirit.

In our Christian walk, **the second kind of walk by the Spirit is a walk in which the Spirit is the rule**. Our rule should not be doctrine or theology. Furthermore, it should not be the law. According to 5:25, since we have received life and live by the Spirit, we should now have the second walk by the Spirit as our rule. We have been in our Christian walk, the second kind of walk by the Spirit is a walk in which the Spirit is the rule. Our rule should not be doctrine or theology. Furthermore, it should not be the law. Given life by the Spirit that we may walk by the Spirit to fulfill God's purpose. What a glorious goal lies before us! The highway which leads us to this goal is the Spirit, the ultimate expression of the processed Triune God. As we walk on this unique highway, we should neither swerve nor turn around, but move on directly to the goal.

Q&A

1) If we do not have the first walk by the Spirit, we are not qualified to have the second. What do we need to do to have the first kind of walk?

- We must practice living one spirit with the Lord, we should not be loose, careless, or lazy, we must have a proper daily life by walking in oneness with the Lord, we should pray, read the Word, contact the Lord, and conduct ourselves properly in our relations with others

2) "According to 5:25, since we have received life and live by the Spirit, we should now have the second walk by the Spirit as our **rule**. We have been given life by the Spirit that we may walk by the Spirit to **fulfill God's purpose**. What a glorious goal lies before us! The highway which leads us to this goal is the **Spirit**, the ultimate expression of the processed Triune God. As we walk on this unique highway, we should neither swerve nor turn around, but move on **directly** to the goal."

December 1, 2017, Friday

Message Forty: **WALKING BY THE SPIRIT AS THE ESSENCE OF OUR LIFE AND AS THE PATH FOR OUR WAY**

The Spirit in 5:16 and 25 is the processed Triune God. The Triune God has passed through incarnation, human living, crucifixion, and resurrection to become the processed, compound Spirit living in us. Now that such a Spirit dwells within us, **we should have our daily life by this Spirit**. This means that the Spirit should become the very essence of our life. In the first kind of walk by the Spirit we take the Spirit as the essence of our life. Then whatever we are, whatever we do, and whatever we have will be by the Spirit as our essence. This means that our essence will be the Triune God processed to become our constituent. Then in a practical way the flesh will be crucified. In the words of 5:24, those who are of Christ Jesus have crucified the flesh with the passions and the lusts. If we take the Spirit as our essence and crucify the flesh, every aspect of our daily walk will be by the Spirit.

Galatians 5:25 says, *“If we live by the Spirit, let us also walk by the Spirit.”* Here Paul seems to be telling the Galatians, “Not only have you been living by the law, taking it as the essence of your life, but your goal has been established according to the law. The law has become the path for your way. Now you are not merely living under the law, but you are walking according to it. Dear Galatians, you must come back to the Spirit and leave the law on the cross. Take the Spirit as the essence of your daily life in place of the law. If you live by the Spirit as your essence, you should also take the Spirit as your **pathway** to reach God’s goal. Taking the Spirit as your essence and pathway excludes law, doctrine, religion, tradition, and regulations. None of these things should be your way toward God’s goal. The unique pathway is the Triune God as the life-giving Spirit. He alone should be the principle, the rule, the path, according to which you walk.”

Q&A

1) "In the first kind of walk by the Spirit we take the Spirit as the **essence** of our life. Then whatever we are, whatever we do, and whatever we have will be by the Spirit as our **essence**. This means that our essence will be the **Triune God** processed to become our constituent. Then in a practical way the flesh will be **crucified**. In the words of 5:24, those who are of Christ Jesus have crucified the flesh with the passions and the lusts. If we take the Spirit as our essence and crucify the flesh, every aspect of our daily walk will be by the **Spirit**."

2) What do we exclude when we take the Spirit as our essence and pathway?

- Taking the Spirit as your essence and pathway excludes law, doctrine, religion, tradition, and regulations.

December 2, 2017, Saturday

Message Forty-One: **WALKING BY THE SPIRIT TO LIVE CHRIST**

As seeking Christians, we may walk day by day according to the law hidden within us, not according to Christ. How easy it is for us to make laws for ourselves! Although we make laws easily, it is difficult for us to change them. In addition to living by ethical teachings, principles, and our self-made laws, we may also live according to what may be called **“the law of the inner life.”** When we live by this law, we may try without Christ to deal with the flesh or deny the self. Instead of living according to Christ, we may live according to these four different kinds of law—the laws of social ethics, biblical ethical principles, self-made laws, and the inner life law.

As sons of God, we now need Christ to **be formed in us** (4:19). For Christ to be formed in us requires that we forget our self-made laws and allow Christ to occupy us in full. The more Christ occupies us inwardly, the more He is formed within us. In chapter five Paul charges us to walk by the Spirit. In verse 16 he says, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh.” **To walk by the Spirit here actually means to live Christ, to move, act, and have our being according to the indwelling Spirit.** Our reason for not losing our temper or for not indulging in certain kinds of worldly entertainment should be that we are living according to the Spirit. Likewise, if we are calm or excited, the reason for our calmness or excitement should simply be that we are living according to the Spirit.

Q&A

1) Instead of living according to Christ, what are the four kinds of laws the we live in?

- The laws of social ethics, biblical ethical principles, self-made laws, and the inner life law.

2) “In chapter five Paul charges us to walk by the Spirit. In verse 16 he says, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh.” To walk by the Spirit here actually means to **live Christ**, to **move, act**, and have our being according to the indwelling Spirit. Our reason for not losing our temper or for not indulging in certain kinds of worldly entertainment should be that we are living according to the **Spirit**. Likewise, if we are calm or excited, the reason for our calmness or excitement should simply be that we are living according to the **Spirit**.