



Church in Regina Newsletter

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

Acts 2:21, "And it shall be that everyone who calls on the name of the Lord shall be saved."

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 GROUND FOR BUILDING THE CHURCH

We should apply the revelation concerning the building and location of the temple in the Old Testament to the building and ground of the church. The location for the building of the temple implies the ground of the church. According to church history, many truths in the Bible were recovered in the eighteenth century by brothers such as J. N. Darby, but they were still unclear concerning the ground of the church. These brothers saw that the churches in every locality are independent in administration, but they were unclear regarding the ground. The truth concerning the ground was not made clear until **1934**. **Brother Nee** spent considerable time studying the Bible concerning the boundary of the church. He saw that the church can be established only according to a locality, such as the church in Jerusalem, the church in Antioch, and the church in Ephesus (Acts 8:1; 13:1; Rev. 2:1). **The establishing of one church in a locality is the ground for establishing the church.**

A local church can be established only in a city. However, there are many details related to taking the ground. If there is already a local church in a city, another church cannot be established there; just as when there was a temple on the threshing floor of Ornan, another temple could not be built. **An Israelite could accept only** that temple and be joined to that temple. **Believers can accept only** the church in a locality and be blended into that church. **Only thus can the oneness be kept wherever the church is expressed.** The thought that the church can be established apart from the ground of locality will produce many grounds and result in division. Once a church already exists in a locality, it is wrong to establish other churches in the same locality out of convenience for the believers.

If the children of Israel did not have the threshing floor of Ornan as the unique ground for the temple, many temples might have been built. Some Israelites could have built a square temple of wood overlaid with gold, and others, a long temple with the same material. Thus, the children of Israel would have been separated, and their worship of God would have been divided. God's people must be united in their worship. Once the worship of God is divided, God's people are divided. This means that once the place where we meet and worship God is divided, we are divided. Therefore, God, according to His wisdom, determined that there would be only one ground for establishing the church. That one ground is the unique ground of locality. There is no other ground allowed besides this ground.

The ground is the locality of a city, where people dwell and gather. Upon this **ground the church—and only one church—may be established.** Once a church is established, no other church can be established. All of God's children in that locality should be joined to that local church to keep the one ground. Only thus can God's children be kept from division, even though their opinions may differ. A believer may have opinions, but he does not have the liberty to establish another church. A brother may advocate baptism by immersion, but he cannot take that view of baptism as a ground on which to set up a church. Believers may hold different views on baptism, but they cannot and should not establish a church based on their view. However, for many years God's children have violated the unique ground and caused many divisions.

The ground of the church is very important. If we do not have the ground, why should we gather together? There are many Christian groups. What need is there to form more gatherings? There are many positive things in the Christian groups. We are not saying that we are spiritual by insisting on the ground. In many regards we cannot compare with other Christians. **We gather outside the many Christian groups because of the ground.** A person who wants to build a house must have a definite site on which to build. Likewise, besides having the right materials and pattern, there needs to be a definite ground in order to build the church. This is indicated in the Old Testament by the building site for the temple—the threshing floor of Ornan.

May the Lord have mercy on us so that we would have a clear vision concerning the building. We need to be clear concerning what we should receive and hold fast. We need to know the pattern for the building, know what materials can be used, and know the ground for the building. If we are not definite regarding the ground, things will be difficult. If some hold differing opinions and cannot accept the truth concerning the ground, then we need to fellowship. May the Lord have mercy on us so that each of us will be clear. (The Blueprint and the Ground for the Building Up of the Church)

ANNOUNCEMENTS:

1. Today is the last week for our Morning Revival. Please get your copies after the meeting. We will go through the **Crystallization-study of Ezekiel Part 2**.
2. We want to have an updated **church directory** and so please fill up the Name list sheet.
3. Starting January 2018, we will change our church email address from churchinregina@yahoo.ca to churchofthesaintsinregina@gmail.com

Upcoming Activities:

- ▶ January 07, 2018 - Love Feast (invite brother Brian)
- ▶ January 21, 2018 - Love Feast

PRAYER BURDEN

“To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death”

1. Lord, we thank you for Your mercy that we are in the **local churches** with all its meetings, activities, works and services, But still we need Your mercy that we may see the **reality of the Body**, that we need to endeavour to be **in the spirit** and absolutely in the **resurrection life**.
2. Lord, we recognize Your **headship** in the Body, apart from You, we have no means of fellowship and the basis of our fellowship is our **mutual holding** of You as our Head and all our move is under Your direction and authority.
3. Lord, You are our life and Your life has now been repeated, reproduced in us, we should not live by ourselves but to live a life that is **conformed to Your death** by the **power of Your resurrection** as our strength.
4. Lord, open our eyes to see that You are the **Spirit indwelling** in our spirit, we only need to live according to the mingled spirit and the **reality of the Body** is right within us, and there we have life and peace.
5. Lord, we pray that, by **holding the truth** in love, we may **grow up** into You as our Head and that You increase in us as Your Body, **in all things** until we attain to a **full-grown man** and be no longer little children tossed to and fro.
6. Lord, the reality of the church is just You **living in us**, how we need to **spend** more time to **absorb** You, spend more time in our spirit to adore You, to praise You, to offer thanks to you that You may add more of Yourself into us for the **growth** of Your Body.
7. Please pray for:
 - the Lord to continue to get free copies of the New Testament Recovery Version and ministry books to people who want to know God and His Word. (BfA - 70,000 Bibles and 105 book given away; 150,000 podcast listen)
 - the Winter School of Truth in **Europe**, the Lord will gain young people
8. Please pray for the church in **Regina**.
 - **Chinese** speaking immigrants here in Regina
 - **Bible** and spiritual books distribution
 - Raise up college **student** in UofR
 - **small group** meeting in **Moose Jaw**
 - sister Young, **recover** brother Young and Brian
 - winter **training** in Anaheim

This Weeks’s Pursuit: KNOWING LIFE AND THE CHURCH - (Message 6)

Living in the Resurrection Life of Christ under the Unique Headship of Christ and Growing Up into the Head, Christ, in All Things for the Reality and Building Up of the Body of Christ

Scripture Reading: 2 Cor. 1:9; Col. 1:18; 2:19; Phil. 1:19-21a; 3:10; 1 Cor. 6:17; Eph. 4:15-16

I. The church as the Body of Christ is an organism absolutely in the resurrection life of Christ—Col. 1:18; John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10:

The principle of resurrection is that the natural life is killed and that the **divine life rises up** in its place. In our natural life and in the old creation, we are not the Body; we are the Body in the new creation germinated by Christ’s resurrection. To be in resurrection means that our natural life is crucified and that the **God-created and redeemed part** of our being is uplifted to be one with Christ in resurrection.

When we live not by our natural life but by the divine life within us, we are in resurrection, and the issue of this is the Body of Christ. The leadership among God’s people must be Christ Himself as the resurrection life that buds, blossoms, and bears almonds. Everything we say, everything we do, and everything we are in the church life as an expression of the Body of Christ must be in resurrection.

II. Christ is the unique Head of the Body, the church, corporately and of all the believers individually; He is the Head directly of every one of us—Col. 1:18; 1 Cor. 11:3:

The Head is a matter of authority; for Christ to be the Head is for Him to have all the authority in the Body. To be under the headship of Christ is to be absolutely under His authority. The authority to direct the Body and all its members rests with the Head.

Whether we are under the authority of the Head determines whether we know the life of the Body. The Body can have only one Head and can submit only to one Head. Christ is the unique Head, and we must submit to Him, honoring and testifying to the unique headship of Christ. The members of the Body are fitted together and are able to live the Body life through holding the Head; our relationship with the Head determines our relationship to the other members.

III. The reality of the Body of Christ is a group of God’s redeemed who have been made the God-men by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20; Phil. 1:19-21a; 3:10:

The reality of the Body of Christ is a corporate living by the perfected God-men, who are genuine men but who do not live by their own life but by the life of the processed and consummated Triune God, whose attributes are expressed through their virtues.

The **reality of the Body of Christ** is a living by all the God-men, united, mingled, and constituted together with God by mingling humanity with divinity and mingling divinity with humanity. The reality of the Body of Christ is a corporate living of the conformity to the death of Christ through the power of His resurrection.

Because the Body of Christ is in the mingled spirit, to be in the reality of the Body of Christ is to be in the mingled spirit and to live in the mingled spirit. To live, act, and move in the mingled spirit is to live, act, and move in the Body and to be in the reality of the Body. To be in the mingled spirit is to be in the Body of Christ actually and practically.

IV. We need to grow up into the Head, Christ, in all things—Eph. 4:15:

To grow up into Christ is to have Christ increase in us in all things until we attain to a full-grown man. The word *Head* in Ephesians 4:15 indicates that our growth in life by the increase of Christ in us should be the growth of the members in the Body under the Head. **We need to grow up into Christ in all things**, that is, in every single thing, whether big or small. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ. When we all grow up into Christ in all things, we will all be one in Christ. To grow in life is to grow with the growth of God; the growth of the Body depends on the growth of God, the increase of God, within us.

V. The growth of the Body is the building up of the Body—Eph. 4:16:

The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself. When Christ enters into the saints and lives within

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 10 - Dec. 16, 2017	21	12	8	10	\$1460.00
Dec. 17 - Dec. 23, 2017	24	12	6	8	\$235.00

them, **the Christ within the saints becomes the church**. The Body of Christ grows by the growth of Christ within us and is built up this way. The Body builds itself up in love. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. Love is the inner substance of God; when we enter into God's inner substance, we enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did. We need to be brought into love as the inner substance of God for the building up of the Body of Christ.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF ROMANS

December 18, 2017, Monday

Message Seven: **THE SUBJECTIVE EXPERIENCE OF JUSTIFICATION (1)**

God's justification is not primarily for man's salvation; it is for the **fulfillment of His purpose**. Why has God chosen you? He did not choose you primarily for salvation, He chose you for His purpose. Why has God called you? He has not called you for heaven. He has called you for the fulfillment of His purpose. As long as you are involved with God's purpose, **your salvation is secure**. However, if you only care for your salvation, you may miss the mark of God's purpose. Salvation is not an end in itself; it is for God's purpose. Thus, God's justification is for the fulfillment of His purpose.

One day the God of glory came to us through the preaching of the gospel. We were attracted, convinced, and began to appreciate Him. During that time, the God of glory transfused some element of His divine being into us, and we believed in Him spontaneously. Then we said, "O God, I am a sinner. I thank You that Your Son Jesus Christ died on the cross for me." We were able to say this because the living Christ had worked within us to be our believing ability. Paul wrote Romans 4 because he wanted to show that **God's justification** is for **the fulfillment of His purpose**. God's purpose is to have the one Body, which is the kingdom, to express Him and to exercise His dominion on the earth. Therefore, Romans 4 lays the foundation for Romans 12—16, where we see the practical Body life, church life, and kingdom life.

Q&A

1) "Christianity is superficial, concerning itself with the salvation of man, not with the purpose of God. God's justification is not primarily for man's salvation; it is for the fulfillment of His purpose. Why has God chosen you? He did not choose you primarily for salvation, He chose you for His purpose. Why has God called you? He has not called you for heaven. He has called you for the fulfillment of His purpose. As long as you are involved with God's purpose, your salvation is secure. However, if you only care for your salvation, you may miss the mark of God's purpose. Salvation is not an end in itself; it is for God's purpose. Thus, God's justification is for the fulfillment of His purpose."

2) According to message 7, what is God's purpose?

- To have the one Body, which is the kingdom, to express Him and to exercise His dominion on the earth

December 19, 2017, Tuesday

Message Eight: **THE SUBJECTIVE EXPERIENCE OF JUSTIFICATION (2)**

God transfuses Himself into us. Once we have this transfusion, we will experience a spiritual infusion as God's essence infiltrates our being. This infusion of God's element will saturate and permeate us. Transfusion brings in infusion, and this infusion permeates us with God's element. In any proper gospel preaching there should be such a transfusion, the transfusion of Christ into people. How can Christ be transfused into us? It is by the **preaching of the gospel**. Whenever we preach the gospel of Jesus Christ in a normal way, there will be an **appearing** of the living Christ, and this appearing will **transfuse** Christ into people. Once Christ has transfused Himself into you, you can never escape; you must believe in Him. Out of this transfusion a reaction comes—believing in Jesus by the faith of Jesus.

In the gospel preaching, **through the appearing and transfusion of Christ**, we reacted to God in believing with Christ as **faith**. Then God reckoned this faith back to us as our righteousness, which was a real experience of Christ at the time of our salvation. That was a return of Christ, a further coming of Christ to us after we reacted to God in believing with Him as our faith. **As a result of Christ's appearing and His divine transfusion, He became our faith**, reacting to God. This faith was reckoned back to us by God as righteousness, and Christ further became the righteousness of God to us. By a further coming of Christ through God's grace, we had Christ as our righteousness before God. We may summarize the process this way: in His appearing and transfusion Christ became our faith to God, and in return Christ became God's righteousness to us. Then Christ became our experience.

Q&A

1) What happens whenever we preach the gospel of Jesus Christ in a normal way?

- There will be an appearing of the living Christ, and this appearing will transfuse Christ into people.

2) "We may apply all this to our experience. In the gospel preaching, through the appearing and transfusion of Christ, we reacted to God in believing with Christ as faith. Then God reckoned this faith back to us as our righteousness, which was a real experience of Christ at the time of our salvation. That was a return of Christ, a further coming of Christ to us after we reacted to God in believing with Him as our faith. As a result of Christ's appearing and His divine transfusion, He became our faith, reacting to God. This faith was reckoned back to us by God as righteousness, and Christ further became the righteousness of God to us. By a further coming of Christ through God's grace, we had Christ as our righteousness before God. We may summarize the process this way: in His appearing and transfusion Christ became our faith to God, and in return Christ became God's righteousness to us. Then Christ became our experience."

December 20, 2017, Wednesday

Message Nine: THE RESULT OF JUSTIFICATION—THE FULL ENJOYMENT OF GOD IN CHRIST

In Romans 5:1-11 Paul mentions six outstanding words: love, grace, peace, hope, life, and glory. The **love** of God has been poured out into our hearts through the Holy Spirit (v. 5). We have access into this **grace** in which we stand (v. 2). Since we have been justified by faith we have **peace** toward God (v. 1). Following this, we boast, exult, and glory in **hope** (v. 2). Verse 10 tells us that we shall be saved in His **life**. Finally, we expect to share the **glory** of God (v. 2). These six items are part of the result of God's justification. Do you want God's love and grace? Do you desire peace and hope? Do you want to share the divine, eternal life of God and be in His glory? For all of these matters you need justification. All of them are our portion as the issue of God's justification.

In the realm of grace, we boast in God (5:11). The Greek word translated boast has at least three meanings: boast, exult, meaning to rejoice, and glory. Thus, we boast in God, exult in God, and glory in God. **As we stand in the realm of grace, and walk the way of peace, we constantly boast, exult, and glory in our God.** This means that **we enjoy God.** God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory. Justification has brought us into the realm of enjoyment. In this realm we stand in grace, walk in peace, suffer in hope, and enjoy God in our tribulations. While we are suffering and enjoying, we are being saved in His life. This is the issue of justification.

Q&A

1) What are the six items that are part of the result of God's justification?

- The six items that are part of the result of God's justification - love, grace, peace, hope, life and glory.

2) "In the realm of grace, we **boast** in God (5:11). The Greek word translated boast has at least three meanings: **boast, exult**, meaning to rejoice, and **glory**. Thus, we boast in God, exult in God, and glory in God. **As we stand in the realm of grace, and walk the way of peace, we constantly boast, exult, and glory in our God.** This means that we **enjoy** God. God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory."

December 21, 2017, Thursday

Message Ten: THE GIFT IN CHRIST SURPASSING THE HERITAGE IN ADAM

In Romans 5:12-21 we have two men, two acts, and two results. in the eyes of God there are just two men—Adam and Christ. We ourselves are nobodies. We are all included in either the first man or the second. Everything depends on where you are. If you are in Adam, you are a part of Adam. If you are in Christ, you are a part of Christ. **Adam** was the first man (1 Cor. 15:47). He was not only the first man, but also the first Adam (1 Cor. 15:45). Adam was created by God (Gen. 1:27), and had nothing of the divine nature and life of God. He was merely God's creation, a work of His hand. **Christ** is the second man (1 Cor. 15:47) and the last Adam (1 Cor. 15:45). What does it mean to say that Christ is the second man and the last Adam? It means that Christ is the last man. Romans 5:14 mentions **Adam's transgression**, referring to Adam's transgression of eating the tree of knowledge of good and evil in the garden. The second act was **Christ's obedience** on the cross (Phil. 2:8). This act of obedience, a righteous act performed by Christ, terminated the man of knowledge (6:6). These two men have two acts, and the two acts have brought forth two results. **Sin entered** through Adam's transgression (5:12). this sin must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. As a result of Adam's disobedience, the many, including us, were constituted sinners (5:19). We not only were made sinners; we were constituted sinners. Romans 5:19 tells us, "through the obedience of the One shall the many be **constituted righteous.**" We are not only righteous; we are constituted righteous. When the living God comes into our being as grace, we are constituted righteous.

We have seen two men, two acts, and two results. **These two men with their two acts and two results have brought in four reigning things.** As we have seen, sin entered through the first man (5:12). Through the disobedience of Adam, the evil one, as **sin**, entered into the world. Sin does not dwell in our mind, soul, or spirit. Sin's lodging is our body. Sin has the law as its power (1 Cor. 15:56; Rom. 7:11). Without law, sin is powerless. According to Romans 7:11, sin kills us through the law because the law gives sin its power. reigns in death (5:21; 6:12). The authority of sin is death. The second reigning thing is death. **Death** came through sin (5:12), for sin opened the way for death to enter mankind. The sting of death is sin (1 Cor. 15:56). John 1:14 tells us that when Christ was incarnated as a man, He was full of **grace**. John 1:17 says that the law was given by Moses, but that grace came through Jesus Christ. Grace came with Christ. This means that when Christ is present grace also is present. The **believers** also reign, for believers are kings. This life becomes the growing life found in Romans 6. It is also the sanctifying life, the liberating life, the transforming life and the conforming life. Eventually, this life will be the glorifying life. This is the issue of enjoying Christ as grace. As grace reigns unto life, so we who "receive the abundance of grace shall reign in life through the One, Jesus Christ" (5:17).

Q&A

1) Who and what are the two men, two acts, and two results?

- Two men - Adam & Christ
- Two acts - Adam's transgression in the garden & Christ's obedience on the cross
- Two results - In Adam: sin entered, many were constituted sinners, all men were condemned unto death, death reign over all men, and all die; In Christ: grace came, many were constituted righteous, many were justified unto life, grace reigned through righteousness unto life eternal, and in Christ shall be made all alive

2) What are the four reigning things that the two men, two acts, and two results brought in?

- The four reigning things that these three sections brought in are: sin, death, grace and the believers.

December 22, 2017, Friday

Message Eleven: IDENTIFICATION WITH CHRIST

Since we all were born in Adam, how can we say that we are now in Christ? Although we were born in the first person, Adam, we have been **baptized** into the second person, Christ. Baptism means to be put into Christ and into His death. Whether we were good or bad, we were born in Adam. Now we see another man, Christ. How can we get into Him and be a part of Him? The way is to be baptized into Christ. The meaning of baptism is to put people into Christ. Praise the Lord that we have been baptized into Christ! Although we were born in Adam, by baptism we have been **identified with Christ in His death and resurrection**. Through death and resurrection Christ was transfigured from the flesh into the Spirit. Romans 6:5 says that “we have grown together with Him in the likeness of His death.” What does this mean? The phrase “likeness of His death” in Romans 6:5 refers to baptism. Baptism is the likeness of the death of Christ. In baptism, **we have grown up together with Christ**. We also are growing together with Christ in the likeness of His resurrection (6:4-5). What is the likeness of His resurrection? It is the newness of life. We all should walk in this newness of life. We all must see these two points. We must see that we have grown together with Christ in baptism and that we grow together with Him in the likeness of His resurrection, that is, in the newness of His resurrected life.

We may say that we have all been baptized into Christ. By being **baptized** into Him we have been **identified with Him in His death and resurrection**. We have grown together with Him in His death and are now growing together with Him in His resurrection life. We see that we are dead to sin and alive to God and reckon it so in our heavenly accounting book. Based upon this reckoning, we present ourselves as slaves to God and our members as weapons of righteousness. This affords the opportunity for the divine life within us to do its sanctifying work. Then we learn to reject sin and to cooperate with God. The result of it all is **sanctification**, which ends with life eternal. Praise the Lord!

Q&A

1) We also are growing together with Christ in the likeness of His resurrection (6:4-5). What is the likeness of His resurrection? It is the **newness of life**. We all should walk in this newness of life. We all must see these two points. We must see that we have grown together with Christ in **baptism** and that we grow together with Him in the **likeness of His resurrection**, that is, in the newness of His resurrected life. If we see this, it means that we see that we have died with Him and that now we are growing with Him. We were **buried** with Him in baptism and now we are **growing** with Him in His resurrection, in His divine life. We must walk according to what we see, that is, walk in the newness of life.

2) What happened to us by being baptized into Christ?

- By being baptized into Him we have been identified with Him in His death and resurrection. We have grown together with Him in His death and are now growing together with Him in His resurrection life.

December 23, 2017, Saturday

Message Twelve: THE BONDAGE OF THE LAW IN OUR FLESH (1)

Since fallen man wanted to be the husband, God gave him the law. The law is not intended for the wife, but for the fallen husband. Thus, this law becomes the law of the old man, the law of the husband (7:2). However, **God did not intend that the old man keep the law**, because the old man cannot keep it. **The law was given that the old man might be exposed**. People make a great mistake when they think that God gave man the law that he might keep it. On the contrary, God gave the law to man **that he might break it** and that, by breaking it, he might be completely exposed. If you try to keep the law, you are wrong; if you break the law, you are correct. The law was not given for man to keep; it was given for man to break.

We need to exercise our spirit continually because our regenerated spirit is a source of newness. The Lord, the divine life, and the Holy Spirit are all in our regenerated spirit. **Everything in our regenerated spirit is new**. Do not remember the law, for with the law there is nothing but oldness. In our regenerated spirit there is nothing but newness. As regenerated people who have been married to Christ as the new husband, we must bear fruit to God. Whatever we do, are, and have must be God Himself. God overflows from our being to become our fruit to God Himself. **We must also serve the Lord in newness of spirit, not in oldness of letter, not in oldness of the law**. We have nothing to do with the law any longer. We have been freed from it. Now we are under grace, living with and by our new husband, who is Christ.

Q&A

1) “The old husband is our **old man**. The wife is our **regenerated new man**. As the old man we are **dead**, and as the new man we are **alive**. We were dead as the old husband, but now are alive as the wife. As we shall see, the wife does two things— **bears fruit** to God and **serves** in newness of spirit.”

2) According to message 12, why do we need to exercise our spirit continually?

- Because our regenerated spirit is a source of newness.