



Church in Regina Newsletter

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

Psalms 91:15, "He will call upon Me, and I will answer Him. I will be with Him in distress; I will deliver Him and honor Him."

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 New Covenant?

In order to begin to grasp the meaning and significance of the new covenant, we need to know the difference between a promise, an oath, a covenant, and a testament. A **promise** is an ordinary word by God in which He tells us that He will do a certain thing. That promise is strengthened by an **oath** in which God Himself swears by His immutable Godhead that what He has promised will be fulfilled. Once a promise has been strengthened by an oath, it can become a **covenant**. A **covenant** is somewhat like a contract in which two parties agree to fulfill certain conditions. A **testament** is a much stronger form of a covenant. A **testament** means that the person who has entered into a covenant has died, and the death of that person now makes that covenant a testament... All the items in the covenant have become bequests in the testament, or will, and these bequests are for them, the recipients.

Our Lord Jesus, through the shedding of His redemptive blood on the cross, has enacted a new covenant. This new covenant in actuality is a testament....Our eyes need to be opened to see that in Christ, God has made a new covenant, which is a testament enacted in the blood of Jesus. According to the terms of this covenant, this testament, God in His righteousness wants to give us in Christ countless bequests. **He simply wants us in faith to open our being and to see and receive all that God in Christ has for us as bequests in the testament.**

The Lord Jesus, the very One who enacted the new testament in His blood, is now interceding on our behalf, praying that we would be enlightened to realize what is in this covenant. He is also executing, enforcing, carrying out, applying all the bequests of this new testament (Heb. 9:15). He has enacted the new testament, and now He is executing the new testament, praying for us that we will see it, believe it, receive it, experience it, and enjoy it for the carrying out of God's New Testament economy.

The **first item** of the contents of the new testament, and perhaps the most important, is the **imparting of God's laws into the inward parts of our being**. Hebrews 8:10, quoting Jeremiah 31, tells us that God will put His laws into us and write them upon us. These laws are not a series of commandments for us to keep. On the contrary, these laws are various aspects of what the Bible calls the law of life, the automatic and spontaneous function of the divine life imparted to our spirit through regeneration. In His covenant, His testament, **God has bequeathed to us the law of life, the function of the divine life**. As this unique law spreads throughout our inner being, it becomes many laws. The particular goal of the function of this law, which becomes many laws, is **that we are conformed to the image of the firstborn Son of God**.

The **second item** of the contents of the new covenant is that **we have God as our God, and we become God's people**. This is not merely to believe in God and belong to God in an objective way. Rather, this is to have God imparted into us, to live in us, and be expressed through us. In this way God becomes our God, the God we enjoy, experience, and live. Also, we become God's people, not simply in the sense of belonging to Him through redemption, but also in the sense of having God constituted into us to become His corporate expression.

Third, through the divine life and through the law of the divine life, **we have the capacity to know God inwardly and subjectively**. This is why the Scripture says that we will not need someone to teach us outwardly, and neither will we teach others outwardly to know the Lord. Rather, the Bible says, *"All will know me from the little one to the great one among them."*

ANNOUNCEMENTS:

1. If there is anyone that wants to order books from LSM, please let sister Kim know.
2. Our church pursuit this coming Saturday, November 11 will be at sister Kim's house at 6PM.
3. We will have our love feast next week. Remind one another during the week for our food preparation.

The **fourth item** is a marvelous bequest concerning the **forgiveness of sins**. We might be inclined to list this item as the first. God, however, caring primarily for His economy and secondarily for our fallen condition, placed this item last. But it is most precious. God has bequeathed to us in His covenant a deep assurance concerning the forgiveness of sins. **God says that our sins and iniquities He will by no means remember any more.**

Since this is our situation, we should enjoy the spreading of the law of life within us. We should enjoy God and become His people. And we should enjoy the inward capacity in the divine life to know Him personally and experientially.

Upcoming Activities:

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

PRAYER BURDEN

“I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.”

1. Lord, open us to see that today, You are **ministering** to us the heavenly life, grace and authority, and power, and **sustaining** us to live a **heavenly life** on earth, Lord you are our daily salvation and moment-by-moment supply.

2. Lord, we thank You for making the facts of the new covenant effective and we want to live a **wonderful life** to live in the reality of being the **many sons** of God and the **many brothers** of the Firstborn Son of God,

3. Lord, permeate our inward part and even saturate the smallest part of our being with Your **divinity**, with Your **uplifted humanity**, and Your **terminating crucifixion** for our thorough **transformation** unto our **perfection**.

4. Lord, accomplish Your great operation to have a **glorious expression** in which we all are **going to enter**, Lord open us to see that we Your **joint heir** and **partners** sharing Your anointing and have all that we need to be the **holy brothers**.

5. Lord, we want to satisfy You, gain us to be the group of people for Your expression and representation, Your **Sabbath**, to have a **proper church life**, to **stay in grace**, and to **remain** in the new covenant.

6. Lord, we offer up a **sacrifice of praise** continually to You, that is, the fruit of our lips **confessing** Your name - O Lord Jesus.

7. Please pray for the:

- **Thanksgiving Conference** in **Phoenix**, Arizona on November 23 to 26, 2017
- the saints will respond to the Lord's rich speaking with much and thorough prayer that the recovery of the church and the church life would be realized all over **Europe**

8. Lord, remember us here in **Regina**, today we are Your increase in life and Your increase in administration in eternity.

- children work, YP meeting
- Campus Work
- **Life-study** reading of the saints
- small group meeting in Moose Jaw
- bless brother **Nan Zhang** finding a job
- **trainees** financial need

This Week's Pursuit:

Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 7)

Practicing the Church Life under the Ministry of Christ as the Minister of the True, the Heavenly, Tabernacle

Scripture Reading: Heb. 8:2, 6; 2:10-12; 1:9; 3:6; 4:9; 7:22; 9:15; 12:22-24, 28; 13:1-19

I. The ascended Christ is a “Minister of the holy places, even of the true tabernacle”—Heb. 8:2:

Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us. The present Christ, who is now in the heavens as our Minister, is ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth as He did when He was here. The heavenly Christ is ministering in the tabernacle “which the Lord pitched, not man”. This tabernacle, this sanctuary, is in the third heaven, in which is the heavenly Holy of Holies. The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit. Christ's ministry in the heavens takes care of our needs. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing. As our Minister takes care of our needs, He carries out God's economy.

Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit. The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us. Now we may experience Him in all His functions as the ascended One. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us. In His heavenly ministry as the Minister of the true tabernacle, Christ is serving God's people with the bequests, the blessings, of the new testament.

As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant. He does this by making the facts of the new covenant effective. Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry. Whatever is a fact in the new covenant is a bequest in the new testament; Christ, the heavenly Minister, is executing the bequests in the new testament.

II. In the Epistle to the Hebrews, various aspects of the church are revealed:

The church is a living composition of the many sons of God, who are the many brothers of Christ brought forth in His resurrection. God is our divine Father, and we are His divine sons born of His divine life with His divine nature. As the many brothers of Christ, we are the same as the firstborn Son; He is divine and human, and we are human and divine.

The church is an organism with two lives and two natures combined and mingled together. The church is altogether a matter of life—the divine life and the uplifted, resurrected human life. The church has two natures—the human nature and the divine nature; thus, the church is both human and divine.

The church is a corporate partnership with Christ. The goal of God's operation in the universe is to accomplish a glorious expression of Himself. The firstborn Son is God's appointed Heir, and we, the many sons, have been saved to be His joint heirs, inheriting not only salvation but also all things with Him. Since Christ as the firstborn Son of God is God's appointed Heir and we as the many sons of God are His joint heirs, we are Christ's partners. As Christ's partners, we share in His anointing and cooperate with Him in His operation to reach the goal of God's economy—the glorious expression of the Divine Being

The church, the enlargement of Christ, is the Sabbath rest. The individual Christ is God's Sabbath (Matt. 11:28-29), and the church is the enlargement of Christ; therefore, the church is also God's Sabbath rest. The church is God's satisfaction and rest because in the church God has His habitation for His expression and representation.

To come to the church is to come to the new covenant and to the heavenly New Jerusalem. The new covenant, the heavenly Jerusalem, and the church are one. To receive the new covenant is to enter the New Jerusalem and come to the church. Hebrews 8 indicates that the old covenant of law has been replaced by the new covenant. Hebrews 12 says that we have come to Mount Zion, to the city of the living God, to the Mediator of a new covenant, and to the church.

The church is the unshakable kingdom of God. The unshakable kingdom that we are receiving is Christ with His enlargement. The kingdom is actually the Lord Himself as the kingdom within us. Whereas the church is Christ's increase in life, the kingdom is Christ's increase in administration. In the church, we are living in the kingdom of God today.

III. Hebrews 13:1-19 speaks of the virtues and the experiences needed for the practice of the church life:

As indicated by its content, this chapter was written with a view to a proper church life; nearly everything mentioned here, such as brotherly love and hospitality, is for the church life, not only for the Christian life. For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and must not be carried away by various strange teachings. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Oct. 22 - Oct. 28, 2017	20	10	5	9	\$120.00
Oct. 29 - Nov. 04, 2017	18	12	5	6	\$1280.00

Jesus.

Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices of praise to God. In the church we should offer up through Christ a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12), and in the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. He, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Christ the Son. This is greatly needed in the church meetings.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF JOHN

October 30, 2017, Monday

Message Twelve: **CHRIST CRUCIFIED**

In the foregoing message we considered the grace of God. In this message we come to Christ crucified. Christ crucified has a great deal to do with our enjoyment of God's grace. The enjoyment of the grace of God is altogether dependent on the crucifixion of Christ. Christ was crucified in order to give Himself for us that He might impart life to us. This is altogether positive, whereas dealing with sins and rescuing us from the evil age are negative. On the positive side, Christ crucified imparts the divine life to us so that He might live in us in resurrection to free us from bondage under law (2:20). Through His death on the cross, Christ released His divine life and imparted the divine life into us. This makes it possible for Him to live in us in resurrection.

Through the crucifixion of Christ, we have been crucified with Christ. This enables us to crucify our flesh with the passions and lusts (5:24). In other words, we have been crucified with Christ so that we may be able to crucify our flesh. It is crucial to see the difference between Romans 6:6 and Galatians 5:24. In 5:24 Paul does not say that those who are Christ's have crucified the old man. He says that they have crucified the flesh. Furthermore, we need to see that no one can crucify himself. It is not possible to commit suicide by crucifixion. For this reason, it is not possible for us to crucify our old man, our old "I." Although we cannot crucify the old man, we can crucify the flesh. This is not suicide. The crucifixion of the old man had to be accomplished by someone else, but the crucifixion of the flesh must be carried out by us. How then shall we deal with the self? We must deny the self through bearing the cross. The self is already on the cross. Let us leave it there and not allow it to come down. To cause the self to stay on the cross is to bear the cross.

1) "Christ was crucified in order to give Himself for us that He might impart life to us. This is altogether positive, whereas dealing with sins and rescuing us from the evil age are negative. On the positive side, Christ crucified imparts the divine life to us so that He might live in resurrection to free us from bondage under law (2:20). Through His death on the cross, Christ released His divine life and imparted the divine life into us. This makes it possible for Him to live in us in resurrection."

2) "How then shall we deal with the self?" - We must deny the self through bearing the cross.

October 31, 2017, Tuesday

Message Thirteen: **CHRIST AND THE SPIRIT**

The Spirit of God is God, the Spirit of Christ is the Spirit of God, and Christ Himself is the Spirit of Christ. Christ is the Spirit of Christ, the Spirit of Christ is the Spirit of God, and the Spirit of God is God Himself. All these titles refer to the all-inclusive life-giving Spirit. This One is the Spirit of God, the Spirit of Christ, the Spirit of life, Christ, and God. In Romans 8:2 and 9 there are three titles of the Spirit: **The Spirit is the Spirit of life, the Spirit of God, and the Spirit of Christ. Hence, the Spirit is of life, of God, and of Christ.** Certainly, these titles do not refer to three Spirits. It is utterly wrong to say that the Spirit of life is separate from the Spirit of God or that the Spirit of God is distinct from the Spirit of Christ. On the contrary, the one Spirit is the Spirit of life, of God, and of Christ. Life, God, and Christ are not three separate entities or substances. **Rather, life is God, God is Christ, and Christ is life. Therefore, the Spirit of life is the Spirit of God, and the Spirit of God is the Spirit of Christ. These three are one entity, the all-inclusive Spirit.**

The Galatians through hearing the gospel believed in the crucified Christ, but they received the Spirit (3:2; 4:6). The One who was crucified on the cross was Christ, but the One who entered into the believers was the Spirit. **In crucifixion for the believers' redemption He was Christ, but in the indwelling to be the believers' life He is the Spirit. This is the all-inclusive life-giving Spirit, who is the all-inclusive and ultimate blessing of the gospel. The believers receive such a divine Spirit by the hearing of faith, not by the works of law.** He enters into the believers and lives in them, not by their keeping the law, but by their faith in the crucified and resurrected Christ. Now all the Triune God is, has done, has accomplished, and has obtained and attained has become our portion. Because the Judaizers were troubling the believers in Galatia and because the believers themselves were lacking in understanding, Paul was burdened to write this Epistle. He was especially burdened to cover the matters in chapter three. **Every believer must be clear that Christ and the Spirit are one. This oneness is a mystery for our enjoyment.**

1) What are the three titles of the Spirit?

- The Spirit of God
- The Spirit of Christ
- The Spirit of Life

2) "The Galatians through hearing the gospel believed in the crucified Christ, but they received the Spirit (3:2; 4:6). The One who was crucified on the cross was Christ, but the One who entered into the believers was the Spirit. In crucifixion for the believers' redemption He was Christ, but in the indwelling to be the believers' life He is the Spirit. This is the all-inclusive life-giving Spirit, who is the all-inclusive and ultimate blessing of the

gospel. The believers receive such a divine Spirit by the hearing of faith, not by the works of law. He enters into the believers and lives in them, not by their keeping the law, but by their faith in the crucified and resurrected Christ."

November 1, 2017, Wednesday

Message Fourteen: **HEARING OF FAITH VERSUS WORKS OF LAW**

In 3:5 Paul goes on to ask the Galatian believers, "He therefore Who is supplying to you the Spirit and doing works of power among you, is it by the works of law or by the hearing of faith?" God continues to supply the Spirit to us also through the hearing of faith, not at all by the works of law. **The dispensation of grace is also the dispensation of faith. When grace came, faith came also.** Both grace and faith came with the coming of Jesus Christ. What a contrast there is between the works of law and the hearing of faith! We must distinguish between a working Christian and a hearing Christian. What kind of Christian are you? **We all should declare that we are hearing Christians, not working Christians. To hear is a great blessing. In the meetings of the church we come together for the hearing of faith. By this hearing we receive the supply of the Spirit.**

Meeting by meeting we come together for the hearing of faith. This faith is the appreciation, receiving, and accepting of God's grace. Through faith we are joined to God's grace, we partake of God's grace, and we enjoy God's grace. As we have pointed out again and again, this grace is the Triune God processed to become our enjoyment and everything to us. How wrong the Galatian believers were to turn back to the law! God does not want us to be workers of law; He wants us to be hearers of His grace. As we hear His grace, grace spontaneously becomes our faith. Before faith came, God used the law to keep us, hold us, and retain us. But now that faith has come, we no longer need the law. **With the law there is no enjoyment, no grace. But with faith there is an abundance of enjoyment, for faith is related to grace. Today we experience the hearing of faith. By this hearing of faith, we continually receive the supply of the all-inclusive Spirit.**

1) Are we a working Christian or a hearing Christian? By this, what do we receive?

- We are a hearing Christian. By hearing, we received the Spirit. God continues to supply the Spirit to us also through the hearing of faith, not at all by the works of law.

2) "How wrong the Galatian believers were to turn back to the law! God does not want us to be workers of law; He wants us to be hearers of His grace. As we hear His grace, grace spontaneously becomes our faith. Before faith came, God used the law to keep us, hold us, and retain us. But now that faith has come, we no longer need the law. With the law there is no enjoyment, no grace. But with faith there is an abundance of enjoyment, for faith is related to grace. Today we experience the hearing of faith. By this hearing of faith, we continually receive the supply of the all-inclusive Spirit."

November 2, 2017, Thursday

Message Fifteen: **THE SPIRIT—THE BLESSING OF THE GOSPEL**

In this hearing of faith, we hear all the well-speaking of God, all His blessing. Faith involves the hearing concerning all the good things of God toward us. Through this hearing an appreciation for the Lord Jesus is awakened within us. **Out of our appreciation for the Lord, we spontaneously call on His name. In this way we receive Him, accept Him, and join ourselves to Him.** What kind of Spirit could be the blessing God promised to Abraham? What Spirit would be the all-inclusive blessing, which is Christ as the seed and as the land? It must be the Spirit, the all-inclusive life-giving Spirit. First Corinthians 15:45 says that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 declares that now the Lord is the Spirit. In 2 Corinthians 3:17 the King James Version says "that Spirit." This rendering is not accurate, for the Greek word uses the definite article. Hence, the proper rendering is "the Spirit," referring to the Spirit who was "not yet" until Christ had been glorified. We have received this Spirit by faith. **When we began to appreciate the Lord Jesus and believe in Him, we received the Spirit. In this receiving of the Spirit, the manifestation of gifts or the speaking in tongues had no place, for we received the Spirit by the hearing of faith.**

The Spirit we have received as the blessing of the gospel is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23-25. The compounding of the spices with the olive oil to produce the ointment typifies the compounding of Christ's humanity, death, and resurrection with the Spirit of God to produce the all-inclusive Spirit. **This Spirit is the bountiful supply to the believers in God's New Testament economy (Gal. 3:5; Phil. 1:19).** By faith we have received this Spirit as the blessing of the gospel promised to Abraham by God. **As the processed Triune God, the Spirit is the full realization of the all-inclusive Christ as the good land. This is the Spirit as the total blessing of the gospel.**

1) According to message 15, how do we receive this Spirit?

c) By hearing of faith

2) The Spirit we have received as the blessing of the gospel is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23-25. The compounding of the spices with the olive oil to produce the ointment typifies the compounding of Christ's humanity, death, and resurrection with the Spirit of God to produce the all-inclusive Spirit. This Spirit is the bountiful to the believers in God's New Testament economy (Gal. 3:5; Phil. 1:19). By faith we have received this Spirit as the blessing of the gospel promised to Abraham by God. As the processed Triune God, the Spirit is the full realization of the all-inclusive Christ as the good land. This is the Spirit as the total blessing of the gospel.

October 3, 2017, Friday

Message Sixteen: **THE SPIRIT VERSUS THE FLESH**

In this message we come to a very crucial subject: The Spirit versus the flesh. According to the revelation in the New Testament, the Spirit is the ultimate realization of the processed Triune God. God is the Spirit, and fallen man is the flesh. **God is the processed Triune God, and the flesh is the fallen tripartite man.** Have you ever realized that man today is the fallen tripartite man and that God is the processed Triune God? The fallen tripartite man is the flesh, and the processed Triune God is the Spirit. **Just as the flesh in Galatians refers not only to the corrupted and lustful body, but to the totality of fallen man, so the Spirit refers not only to the third Person of the Triune God, but to the Triune God who has been processed through incarnation, human living, crucifixion, resurrection, and ascension.** The flesh refers to our entire fallen being, and the Spirit, to the entire Triune God, to the Father, the Son, and the Spirit. Having been processed through incarnation, human living, crucifixion, resurrection, and ascension, the Triune God is today the Spirit. When we read of the flesh in the New Testament, we need to realize that it denotes the totality of man's fallen being.

In the same principle, when we read of the Spirit in the Epistles of Paul, we need to understand that the Spirit denotes the Triune God—the Father, the Son, and the Spirit—processed to become the all-inclusive life-imparting Spirit.

Just as the law and the flesh go together, so faith and the Spirit go together. Whenever we try to keep the law, we are immediately in the flesh. But when we take the way of faith to hear, appreciate, call upon, receive, accept, join, partake of, and enjoy, we spontaneously experience the Spirit. This can be confirmed by our experience. **Whenever we strive to keep the law, we are in the flesh, in the fallen tripartite man. But whenever we take the way of faith, we are in our spirit enjoying the Spirit.** Here, in the way of faith, we enjoy the Spirit as the processed Triune God. Furthermore, the way of faith causes the organic union between the processed God and regenerated man to be developed and cultivated. God intends that this organic union be developed to the uttermost.

1) According to the revelation in the New Testament, the Spirit is the ultimate realization of the processed Triune God. God is the Spirit, and fallen man is the flesh. God is the processed Triune God, and the flesh is the fallen tripartite man. Have you ever realized that man today is the fallen tripartite man and that God is the processed Triune God? The fallen tripartite man is the flesh, and the processed Triune God is the Spirit. Just as the flesh in Galatians refers not only to the corrupted and lustful body, but to the totality of fallen man, so the Spirit refers not only to the third Person of the Triune God, but to the Triune God who has been processed through incarnation, human living, crucifixion, resurrection, and ascension. The flesh refers to our entire fallen being, and the Spirit, to the entire Triune God, to the Father, the Son, and the Spirit.

2) "Just as the law and the flesh go together, so faith and the Spirit go together. Whenever we try to keep the law, we are immediately in the flesh. But when we take the way of faith to hear, appreciate, call upon, receive, accept, join, partake of, and enjoy, we spontaneously experience the Spirit."

November 4, 2017, Saturday

Message Seventeen: **THE GOSPEL PREACHED TO ABRAHAM**

In Galatians 3:16 Paul refers to God's word to Abraham as a promise: "To Abraham were the promises spoken and to his seed." Then in verse 17 Paul goes on to speak of a covenant ratified beforehand by God. This indicates that the promise God gave to Abraham became a covenant, which is more firm than a promise. The word, the promise, and the covenant are the gospel which was preached to Abraham. **The gospel is the covenant, the covenant is the promise, and the promise is the word spoken by God. In Galatians 3 Paul says that the word spoken to Abraham, the word which became a covenant confirmed by circumcision, was the gospel preached to Abraham.** In Galatians 3 we are given Paul's understanding and interpretation. Perhaps this interpretation came as a revelation to Paul during the years he was alone with the Lord. **Paul came to see that what God had spoken to Abraham was not just a promise or merely a covenant ratified and confirmed, but that it was the very gospel.** In this covenant, Paul learned, the main items of the new testament gospel were included. Thus, the covenant ratified with Abraham was a forerunner of the new covenant, of the new testament.

In 3:6-9 we see that the gospel is by faith through man's believing. This gospel was altogether by faith, not by works of law. In Genesis 12, 15, and 17 Abraham had the hearing of faith. This hearing stirred up a sense of appreciation within him. We are told that Abraham believed God and that God reckoned his believing as righteousness (Gen. 15:6). **The preaching of the gospel was received by Abraham through the hearing of faith. The gospel is not as the law, which is by works through man's working.** In 3:10 and 11 we see a contrast between the gospel by faith and the law by works. The one is through man's believing; the other, through man's working. Galatians 3:8 says that the nations are justified by faith. In verse 11 Paul goes on to say, "Now that by law no one is justified before God is evident, because, The just by faith shall live." In verse 14 Paul points out that we receive the promise of the Spirit through faith. Faith in Christ brings us into the blessing God promised to Abraham, which is the promise of the Spirit. **The believing ones are justified by faith, and they have life and live by faith. As justified ones, we live by the organic union and participate in the all-inclusive life-giving Spirit.** This Spirit is the blessing of the gospel. **What God promised to Abraham corresponds to what He accomplished by Christ. This accomplishment is the fulfillment of His promise to Abraham. Moreover, it is according to God's eternal purpose and His new testament economy (Eph. 3:6, 9, 11).**

1) What is the new testament, the new will, that we receive today?

a) Gospel

2) "In 3:6-9 we see that the gospel is by faith through man's believing. This gospel was altogether by faith, not by works of law. In Genesis 12, 15, and 17 Abraham had the hearing of faith. This hearing stirred up a sense of appreciation within him. We are told that Abraham believed God and that God reckoned his believing as righteousness (Gen. 15:6). The preaching of the gospel was received by Abraham through the hearing of faith."