



Church in Regina Newsletter

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

Joel 2:32, "And everyone who calls on the name of Jehovah 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 THE BUILDING OF THE TEMPLE

According to the Bible, the **site for the building of the temple** was the threshing floor of Ornan on **Mount Moriah** (2 Chron. 3:1). If this had not been God's intention, it would not have been recorded in the Bible. The temple of God being built on the threshing floor of Ornan on Mount Moriah is not a small matter; it was a great event in the universe. If a temple had been built according to the same pattern and materials but in a different location, there would have been a serious problem of division among the Israelites. Using the same pattern, materials, and even builders, the Israelites could have chosen any location to build a temple. There could have been temples in the south, the north, the east, and the west, but the Israelites would inevitably have been divided.

God not only spoke of the **pattern**, the materials and their **quantities**, and the **builders** for building the temple, but He also chose the building **site** to be Mount Moriah. There was **only one place for the building**. This was the one ground that would forever keep the Israelites from being divided. Historically, however, the kingdom of Israel was divided into the northern kingdom and the southern kingdom because the northern kingdom forsook the one ground for the holy temple. The Israelites could **build the temple on only one site**. If the temple was to be built on the earth, it had to be built on this ground. Only the piece of land on Mount Moriah could be used for building the temple. Any other location would cause the Israelites to be divided.

For thirty years we have focused on the matter of the ground, emphasizing that the **church** is unique, that there can be **only one local expression**, and that the church can be built on only one ground. The church can be built on only one ground; apart from this ground the church cannot be built. If the building takes place apart from this ground, the church will be divided. The Lord has enlightened us in this matter so that we can fight the battle and contend for the ground of the church. This is an exceedingly great matter. If the temple had been built in a location other than the threshing floor of Ornan, many temples could have been built. However, for the past few thousand years of history there has been only one temple. Although the temple was destroyed, when it was rebuilt, it was built on the same ground.

THE HISTORY OF THE BUILDING OF THE TEMPLE

The temple was built by Solomon (1 Kings 6). Then the temple was **rebuilt two times**. It was rebuilt at the time of Ezra (Ezra 3:6b-13; 6:13-15), and then by Herod (John 2:20). Herod did not rebuild the temple because it had been destroyed but because he felt that the temple built at the time of Ezra was not large enough or adequately restored. Based on political considerations, Herod, a Gentile king, rebuilt the temple in order to cope with the Jewish sentiment. Nevertheless, the temple was built at its designated site, not at another site. The Israelites did not annul the unique ground for the worship of God.

The children of Israel who were scattered among the nations built **synagogues**. Although the Israelites had synagogues, they knew that the synagogues could not replace the temple. The Jews must worship God, and they know that the place which God has appointed for His worship is the threshing floor of Ornan in Jerusalem; there cannot be another place of worship. During the time of the Roman Empire, the Israelites were scattered among the nations, but they did not abandon their worship of God. They did not have the proper ground on which to build the temple, so they built synagogues instead as places for worship. No Jew would dare to claim that a synagogue is the temple. There are many Jewish synagogues in New York, but no Jew would claim that a synagogue is the temple. **The temple can be built only on the unique ground**. This keeps the children of Israel from division. Even though the Jews are **scattered**, they are **not divided**. They are waiting to gain the unique ground for the temple.

The threshing floor of Ornan on Mount Moriah is the ground for the building of the temple. The third largest Muslim mosque was built on this site and still stands there. The largest mosque is in Mecca. The third largest mosque was built on the threshing floor of Ornan on Mount Moriah. Mount Moriah is also the place where Abraham offered up Isaac (Gen. 22:2). The Muslims recognize Abraham as their forefather.

The city of Jerusalem has suffered many wars and has had its walls demolished and rebuilt. Today the city of Jerusalem is situated on several peaks, and the threshing floor of Ornan, which is the building site of the temple, is on the city border. Mount Zion is one of the high peaks of the city of Jerusalem.

The ancient fortress of David was on Mount Zion. This is also where he pitched a tent for the Ark (2 Sam. 6:17). Later God instructed David to build a temple on Mount Moriah, where his forefather Abraham had worshipped God (24:18-25; 1 Chron. 21:18—22:1; 2 Chron. 3:1). After Solomon, David's son, built the temple, he brought up the Ark from the city of David, which is Zion, into the temple (5:2; 1 Kings 8:1-11), and the tent that David had pitched was abandoned. At the same time, the Tent of Meeting in Shiloh with its vessels was moved into the temple, for Solomon **merged the tabernacle with the temple** (vv. 4-6). The tent that David pitched according to his will was abandoned. From then on, no matter how confused or troubled the children of Israel were, **they had only one worship center**. They could not build the temple anywhere other than the threshing floor of Ornan on Mount Moriah. This ground is **unique and keeps the oneness of God's children**. **The ground is not the base or the material for the temple but the site for building the temple**. (The Blueprint and the Ground for the Building Up of the Church)

ANNOUNCEMENTS:

1. We will have our children's fun day today at 3:00-5:00pm here in the meeting hall. We will have singing, games and some prizes for our children. If you need a ride, kindly let me know so we can give you a ride.
2. During this week, we need young people volunteers to help us make Bible sets for our Bible Distribution.

Upcoming Activities:

- ▶ December 17, 2017 - Children's Fun Day
- ▶ December 23, 2017 - Brother's Meeting
- ▶ January 08, 2018 - Love Feast

PRAYER BURDEN

“... no division in the body, but that the members would have the same care for one another. Now you are the Body of Christ, and members individually.”

1. Lord, we thank you for Your mercy that You put us in the **proper ground** of the church for its existence, expression and practice to have one church in one city so that we can **keep the oneness**.
2. Lord, You are the **essence** of our oneness, we simply come together in **Your name**, to worship You in our **mingled spirit**, **rejecting** our self and our natural life, and enjoying You as the **reality of all things**.
3. Lord, we praise You that You sets us in our **special place** in the Body and appoints us to our **special function**, and should not think more highly of ourselves, but to think as to a **sober minded** as You have apportioned to each of us a measure of faith.
4. Lord, as members of the Body in the church service, we need to realize that You have only **measured** out so much to us and we should **not overstretch** ourselves, and that we need to learn to be under the **restrictions** of the measure You have **apportioned** us.
5. Lord, as members of the Body we take Your feeling as our feeling so we can have the feeling of the Body, to have the **Body life**, being **Body conscious in one accord** and **Body centered in oneness** so that we live together with other members in the Body.
6. Lord, make us all **one-souled** seeking the things of the church, and deliver us from our individualism, that we may see the reality of the **supply in the Body** and learn to live in the Body and to **receive** the supply in the Body.
7. Please pray for:
 - the trainees from the FTTA that will be joining the local saints in 22 cities to go out to preach the gospel and minister Christ to people for the Lord’s spread in **North America** in January and February of 2018. **16** cities in the **USA**; **6** cities in **Canada** - Hamilton, Kitchener, Lethbridge, Ottawa, St. Catharines, Windsor
 - Target cities in Germany for propagation and raising up of lamp stand in **Hamburg, Berlin, Dusseldorf, Frankfurt, Stuttgart, Munich**
8. Please pray for the church in **Regina**.
 - **strengthen** sister Malou in her pregnancy, preserve the baby, **comfort** brother Dario, **look after** MJ
 - **Chinese** speaking immigrants here in Regina
 - **Bible** and spiritual books distribution
 - **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 5)

Standing on the Unique Ground of the Church, Being under the Limitation of the Body of Christ, and Being Body-conscious in One Accord

Scripture Reading: 1 Cor. 1:2; Rev. 1:11; Rom. 12:3; 2 Cor. 10:13; Eph. 4:16; 1 Cor. 12:12-27

I. We must stand on the unique ground of the church, the genuine ground of oneness:
 First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the **existence, expression, and practice** of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.
 The practice of the church life in the early days was the practice of having **one church for one city, one city with only one church**; in no city was there more than one church. This is the local church with the city, not the street or area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city.

There are four characteristics of our meeting on the genuine ground of oneness, the place that God has chosen. **First**, the people of God should always be one; there should be **no divisions** among them. **Second**, the unique name into which God’s people should **gather is the name of the Lord Jesus Christ**, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication. **Third**, in the New Testament God’s habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and in-dwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and **do everything in the spirit**. **Fourth**, in our worship of God we must have a genuine **application of the cross of Christ**, signified by the altar by rejecting the flesh, the self, and the natural life and by worshipping God with Christ and Christ alone.

II. As members of the Body of Christ standing on the genuine ground of oneness, we must be limited by the other members, not going beyond our measure:
 God has placed all the members of the Body, even as He willed. The Head sets us in our special place in the Body and points us to our special function. Each one of us members has our own place in the Body of Christ; it is **assigned** by God and should be accepted by us. Since such an assignment is according to God’s will, **every member is necessary**. Every member has a **definite place, a definite assignment, and a particular portion** with which he serves the Body of Christ. Each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member.

A basic requirement for the growth and development of the Body is that we **recognize our measure and do not go beyond it**. We must be willing to be limited by our measure. As soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

Like Paul we should move and act according to how much God has measured to us, staying within the limits of God’s ruling, God’s measuring. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit. Although we expect the work to spread, we must learn how to be under God’s restriction; we should not expect a spread that is without measure. If we spread the work according to the Spirit, there will always be a certain limit. **Inwardly**, we will have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point. **Outwardly**, in the environment the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line. In the church service, we need to realize that God has measured out only so much to us, and we should not overstretch ourselves.

III. For the Lord’s move in His recovery both locally and universally, we must be Body-conscious in one accord—Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6:
 We should always **consider** the Body, **care** for the Body, **honor** the Body, and **do** what is best for the Body. “When Brother Nee taught about the Body, he said that whatever we do, we have to consider how the churches would feel about it”—*The Problems Causing the Turmoils in the Church Life*.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 03 - Dec. 09, 2017	19	12	7	8	\$150.00
Dec. 10 - Dec. 16, 2017	21	12	8	10	\$1460.00

In the Body there can be **no independence or individualism**, for we are members, and members cannot live in detachment from the Body. Those who see that they are members of the Body treasure the Body and honor the other members, each of whom is indispensable. Since we are members of the Body of Christ, we should have a feeling for the Body, taking the feeling of the Head as our own feeling. We need to be like-souled in the Body life, genuinely caring for the things of Christ Jesus, the things concerning the church with all the saints. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life. Just as the Father is versus the world (1 John 2:15), the Spirit is versus the flesh, and the Lord is versus the devil (1 John 3:8), so also the Body is versus the individual. Just as we cannot be independent from the Head, we cannot be independent from the Body.

Individualism is hateful in the sight of God. The enemy of the Body is the self, the independent “I,” the independent “me”; if we would be built up in the Body, the self must be condemned, denied, rejected, and renounced. We should be dependent not only on God but also on the Body, on the brothers and sisters. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF ROMANS

December 11, 2017, Monday
 Message One: **A FOREWORD**

Firstly, we need to know the position of the book of Romans in the Bible. In order to know this, we need to consider the Bible as a whole. The **Bible is a romance**. Have you ever heard this before? It may sound secular and unreligious. However, if you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple. This couple is the secret of the universe. **The secret of the whole universe is that God and His chosen ones are to be one couple.** Hallelujah! We, God’s chosen ones, and God are of **one source**, of **one nature**, and have **one life**. Now we also need to have one living. We are not living by ourselves or for ourselves; we are living with God and for God, and God is living with us and for us. Hallelujah!

Romans explains how the **individual Christ can become the corporate Christ** and how all of us who were **once sinners and enemies of God** can become **parts of Christ and form His one Body**. The book of Romans offers us a full definition of this, unfolding both the Christian life and the church life in detail. Thus, we come to the book of Romans for training on the Christian life and the church life. Romans provides a sketch of them both. Now we know the position of the book of Romans in the Bible. The Lord has given us eight words to denote the eight sections of this book: introduction, condemnation, justification, sanctification, glorification, selection, transformation, and conclusion. We all need to remember these eight words.

The first major structure of Romans is **salvation**, revealed in 1:1—5:11 and 9:1—11:36. Salvation includes propitiation, redemption, justification, reconciliation, selection, and predestination. In eternity past God predestinated us. Then He called us, redeemed us, justified us, and reconciled us to Himself. Thus, we have full salvation. Salvation is for the **life** unfolded in 5:12—8:39. In this section the word life is used at least seven times and, according to chapter 8, this life is four-fold, which we will see as we come to that chapter. In the last part of Romans, 12:1—16:27, we have the **building**, the Body with all of its expressions in the local churches. Salvation is for life, and life is for building. Thus, the three major structures of Romans are salvation, life, and building.

Q & A

- 1) What are the eight sections that we need to consider in the book of Romans?
 - The eight sections that we need to consider in the book of Romans are introduction, condemnation, justification, sanctification, glorification, selection, transformation, and conclusion.
- 2) What are the three major structures of Romans?
 - The three major structures of Romans are salvation, life, and building.

December 12, 2017, Tuesday
 Message Two: **THE GOSPEL OF GOD**

The gospel of God is the subject of the book of Romans (1:1). Christians are accustomed to saying that there are four gospels, the books of Matthew, Mark, Luke, and John. However, Paul also refers to his epistle to the Romans as a gospel. The gospel in the first four books of the New Testament concerns Christ in the flesh as He lived among His disciples before His death and resurrection. After His incarnation and before His death and resurrection, He was among His disciples, but not yet in them. The gospel in Romans concerns Christ as the Spirit, not Christ in the flesh. In Romans 8 we see that the Spirit of life who indwells us is simply Christ Himself. Christ is in us. **The Christ in the four gospels was among the disciples; the Christ in Romans is within us.** The Christ in the four gospels is the Christ after incarnation and before death and resurrection. As such, He is a Christ outside of us. The Christ in Romans is the Christ after His resurrection. As such, He is the Christ within us. This is something deeper and more subjective than the Christ in the gospels. Keep this one point in mind: that the gospel in Romans concerns Christ as the Spirit in us after His resurrection.

The gospel is received by the people who have been **called out** of everything other than God and who have **believed** into the Triune God, terminating what they are, have, and do, and trusting in God for what He has done, can do, and will do. If, as such a person, you receive the gospel of God, you will confess, “I am finished. It is no more I, but Christ Who lives in me. I do not need to do anything, for He has done everything, and He will do everything for me. All that I have, all that I am, and all that I can do has been terminated by my believing into Him. Now, He is my everything.” This is the kind of person who receives the gospel of God.

This short sentence is a brief extract of the whole book of Romans. The book of Romans has three sections. The first section covers the issue of **justification**, showing us how to be righteous, how to be just, in the eyes of God. The second section tells us **how to have life by being justified unto life** (5:18). The way to have death is to be condemned by God; the way to have life is to be justified by Him. Then the third section tells us how to **live**. After we have received this life, we need to live it out mainly by practicing the Body life. The last section of Romans, from chapter 12 through the end of chapter 16, deals with our living. We mainly need to have the church life. The local churches are the main part of our living as revealed in chapter 16. Therefore, the entire book of Romans covers three things: **being just, having life, and living properly**. Praise the Lord! We all have been justified and we all have received the divine life. Now we are living out this life mainly in the Body, in the local church. This is the way to live by the divine life. The just shall have life and live by faith.

Q & A

1) What is the difference between the Christ in the first four gospels and the Christ in Romans?
 - The Christ in the four gospels is the Christ after incarnation and before death and resurrection, He is a Christ outside of us; the Christ in Romans is the Christ after His resurrection, He is Christ in us

2) "The gospel is received by the people who have been called out of everything other than God and who have believed into the Triune God, terminating what they are, have, and do, and trusting in God for what He has done, can do, and will do. If, as such a person, you receive the gospel of God, you will confess, "I am finished. It is no more I, but Christ Who lives in me. I do not need to do anything, for He has done everything, and He will do everything for me. All that I have, all that I am, and all that I can do has been terminated by my believing into Him. Now, He is my everything." This is the kind of person who receives the gospel of God.Ě

December 13, 2017, Wednesday

Message Three: THE SOURCE OF WICKEDNESS AND THE WAY OF RESTRICTION

In this message we will cover the source of wickedness shown in the condemnation of mankind and the way of restriction shown in the condemnation of the self-righteous. This section of Romans (1:18-32) reveals **four elements of the source of evil**. The first element in the source of wickedness is **holding down the truth in unrighteousness** (1:18). What is truth? Truth is not mere doctrine or knowledge. Truth is reality; it is solid and substantial. There is reality in this universe, and the prime reality is God Himself. To say that there is no God is to speak vanity; to declare the reality of God is to speak something solid, substantial, genuine, and true. God is real. Although mankind knew there was God, they tested and tried Him, eventually deciding not to hold Him in their full knowledge. They **disapproved of holding God in their full knowledge** (1:28). In the ancient times man knew God, but **did not glorify Him as God**. Neither did they thank Him, worship Him, or serve Him (1:21, 25). This is another element in the source of evil. Refusing to glorify God, thank God, worship God, and serve God is a major aspect of the source of wickedness. Then mankind **exchanged God** (1:23, 25). It is terrible to exchange God, for God is the glory and the reality of the universe. When God is expressed, that is glory. To exchange God means to give Him up for something else. The people exchanged God for idols. God is glory; idols are vanity. God is reality; idols are a falsehood and a lie.

Now we come to the **way of restriction**, the way to restrict evil and wickedness. The first item in the way of restriction is **knowing God by His creation** (1:19-20). The invisible things of God, His eternal power and divine nature, can be apprehended by His creation. The heavens and the earth manifest the invisible things of God. We must **hold the reality of God in righteousness**, approving of keeping God in our full knowledge (1:18, 28). We need to glorify, thank, worship, and serve Him (1:21, 25). The greatest blessing in human life is to be trained to worship our God. We need to **do things according to our nature** (2:14). The law of God has a function in our nature. In other words, our nature corresponds to God's law because our nature was made by God. We simply need to live according to our nature. Along with our good nature, we also have a **conscience** (2:15). The conscience is a wonderful entity, and we should listen to it. In the normal Christian life, we must all take care of our conscience in a suitable way. In addition to our nature and our conscience, we have the reasonings in our mind (2:15). Do not be so spiritual to say that our mind is absolutely useless. In our mind we have the **good reasonings**. Sometimes these reasonings accuse and condemn, and other times they excuse and justify. We need to take care of our nature, our conscience, and the reasonings within us.

Q & A

1) According to message 3, what are the four elements of the source of evil?

- Holding down the truth in unrighteousness
- Disapproving of holding God in full knowledge
- Not glorifying God and not worshipping Him
- Exchanging God

2) "We have seen the five items in the way of restriction: **knowing God by His creation, holding the truth in righteousness, obeying the law of nature, listening to the conscience, and caring for the proper reasonings**. If we observe all these things, we will be restricted from every kind of evil. Although we all are saved and are living somewhere in Romans 5 through 8, we still need to know the source of evil and the way to be restricted from doing evil. Hallelujah, we have found it! We need to know God by His creation and hold His truth in righteousness. We need to act according to our nature, heed the voice of our conscience, and care for the proper reasonings within us. If we practice all these things, we will be **protected**."

December 14, 2017, Thursday

Message Four: THE VANITY OF RELIGION AND THE TOTALITY OF HOPELESSNESS

In this message we will cover the vanity of religion shown in the condemnation on the religious (2:17—3:8) and the totality of hopelessness shown in the condemnation of all the world (3:9-20). **We do not need religion. We need a living Person**. We do not need something related to God; we need God Himself. We do not need a way to worship God; we need the living Person of God to come into us. When God gave us the Bible, He had no intention of giving us a religion. God's intention was to reveal Himself into us through the Holy Word, not to have a religious form. However, the ancient Jews formed a religion out of the Old Testament. Then Christianity made a stronger religion because it has 27 books more than the Jews. The Jews had only 39 books to use in establishing a religion; Christianity has 66. Thus, Christianity has formed an even stronger religion. Nevertheless, **the stronger a religion is, the more vanity it contains**.

Religion is vanity because it lacks **inward reality in spirit** (2:29). Romans 2:29 says that whatever we are, whatever we do, and whatever we have must all be in spirit. Everything must be in spirit. The spirit here, of course, is the human spirit. Why must everything be done in our spirit? Because **our spirit is the very place within us where God can dwell**. The spirit is the site, the ground where God can act on our behalf. If you are a Christian in your spirit, this means you are a Christian with God. If you act in your spirit, this means you act with God. Without God, everything is vain; with Him, everything is reality. Therefore, we must return to our spirit.

Paul's intention in the section on condemnation was to prepare the way for him to **minister Christ into us**. The ultimate goal of Paul's gospel is to minister Christ into us. When we come to Romans 8, we will find a verse that says, "Christ is in you" (8:10). This is Paul's goal. Whether we are one of mankind, one of the self-righteous, one of the religious people, or a person in the world, **we need Jesus**. Our need is in our spirit. We should not pay attention to outward things or outward doings, but turn ourselves to the spirit. There in the spirit we will meet Christ. In the spirit we will enjoy Christ. Paul's writing on condemnation paves the way for us to receive Christ. It opens the way for Christ to come into us.

Q & A

1) "Even with the two genuine religions there is still nothing but **vanity**. We **do not** need religion. We need a **living Person**. We do not need something related to God; we need God Himself. We do not need a way to worship God; we need the living Person of God to come into us. When God gave us the Bible, He had no intention of giving us a religion. God's intention was to **reveal Himself** into us through the Holy Word, not to have a religious form. However, the ancient Jews formed a religion out of the Old Testament. Then Christianity made a stronger religion because it has 27 books more than the Jews. The Jews had only 39 books to use in establishing a religion; Christianity has 66. Thus, Christianity has formed an even stronger religion. Nevertheless, the stronger a religion is, the **vanity** it contains."

2) "Religion is vanity because it lacks **inward reality** (2:29). Romans 2:29 says that whatever we are, whatever we do, and whatever we have must all be in **the spirit**."

December 15, 2017, Friday

Message Five: JUSTIFICATION IN GOD'S WAY

Now we come to the section on justification, a most significant doctrine (3:21-5:11). What is justification? **Justification is God's action in approving people according to His standard of righteousness.** His righteousness is the standard, not ours. Although we think we are righteous, our righteousness is only a quarter inch high. Regardless of how righteous we are or how righteous we think we are, our righteousness is just a fraction of an inch high. How high is God's righteousness? It is unlimited! Can you be approved by God according to your own righteousness? This is impossible. Although you may be right with everyone—with your parents, your children, and your friends—your righteousness will never justify you before God. You may justify yourself according to your standard of righteousness, but that does not enable you to be justified by God according to His standard. We need justification by faith. Justification by faith before God means we are approved by God according to the standard of His righteousness.

Justification means that the righteousness of God has been manifested. Although the righteousness of God has existed for ages, it was not manifested to us until we **believed** in the Lord and **called on His name.** Then the righteousness of God was revealed to us. When God's righteousness is revealed, it is manifested. It is manifested to us when we believe in the Lord Jesus. The manifestation of God's righteousness is mentioned twice in the book of Romans. Romans 1:17 says that the righteousness of God is revealed out of faith to faith. The righteousness of God is manifested in the gospel out of our faith and to our faith. Then Romans 3:21 says that the righteousness of God has been manifested without law, being witnessed by the law and the prophets.

God's righteousness has been shown to the New Testament saints in God's justifying them. God has justified us freely by His grace through the **redemption** in Christ and through the **faith** of Jesus (3:24, 26). Since Christ has paid the price for our sins and has accomplished the full redemption to meet all of God's requirements, God, in order for Him to be just, must justify us. On God's side justification is by His righteousness; on our side justification is by His free grace as compared with justification by the work of the law. To be justified by the work of the law we need to work, but to be justified by the redemption in Christ there is no need of our work; it is freely given by His grace. We do not deserve it. But God is bound by His righteousness to justify us because of the redemption of Christ which meets all His requirements.

Q & A

- 1) "What is justification? Justification is God's action in approving people according to His standard of righteousness. His righteousness is the standard, not ours. Although we think we are righteous, our righteousness is only a quarter inch high. Regardless of how righteous we are or how righteous we think we are, our righteousness is just a fraction of an inch high. How high is God's righteousness? It is unlimited!"
- 2) "The righteousness of God has been manifested apart from the law by our believing in Jesus Christ by His faith. We believe in Christ by His faith, not by our own. Christ is our faith. Never say that you cannot believe, for you can believe if you want to. Do not try to believe by yourself, because the more you try the less faith you have. Simply say, "O Lord Jesus, I love You. Lord Jesus, You are so good." If you do this, you will have faith immediately. We believe in Jesus Christ by His faith, and out of this faith and to this faith the righteousness of God is revealed to all who believe."

December 16, 2017, Saturday

Message Six: THE EXAMPLE OF JUSTIFICATION

God called Abraham by appearing to him as the God of glory (Acts 7:2-3). God did not call him by mere words: He called him by His glory. Abraham saw the glory of God and was attracted. Our experience is the same. In a sense, we also have seen the glory of God. **When we heard the gospel and it penetrated us, we saw the glory of God.** No human words can adequately describe what we saw when the gospel penetrated our being. We can only say that the God of glory appeared to us, attracting us and calling us. We, like Abraham, were called by the God of glory. Abraham was the same as we are. We should not think that we are different from him. We should not appreciate Abraham and depreciate ourselves, for we are all on the same level. We are all Abraham.

The called race becomes the believing race. Abraham was first a called one, then a believing one. He had abandoned everything and had no way to go on except to trust in God. He trusted in God because he did not know where he was going. God had only told him to leave his country, his kindred, and his father's house. He did not tell Abraham where he was going, forcing him to trust in God. Abraham could say, "I simply trust in God. I go wherever He leads me." If we study the history of Abraham, we will learn that his life was a **trusting life, a believing life.** We must believe in the God who calls things not being as being and who gives life to the dead. Do not be disappointed by the situation in your locality. Do not say that everything is poor and dead. Such a place is the right place for you and the right place for God. **Is it poor?** You have a **rich God** who calls things not being as being. **Is it dead?** You have a **living God** who gives life to the dead.

Q & A

- 1) "We must believe in the God who calls things not being as being and who gives life to the dead. Do not be disappointed by the situation in your locality. Do not say that everything is poor and dead. Such a place is the right place for you and the right place for God. Is it poor? You have a **rich God** who calls things not being as being. Is it dead? You have a **living God** who gives life to the dead. Your situation gives an opportunity for God to come in and impart life to the dead. Do not complain. Call on Him and believe in Him."

- 2) "Who will inherit the earth?"

Those who have been called and believe in the Lord Jesus, those who have Christ as their faith and as their righteousness.