

Church in Regina Newsletter

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

Romans 10:12, "For there is no distinction between Jew or Greek, for the same Lord is Lord of all and rich to all **who call upon Him.**"

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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

A GOOD MINISTER OF CHRIST

A minister of Christ is one who serves others with Christ, ministering Christ as Savior, life, life supply, and every positive thing. He differs from a teacher of the law and of other things (1:7, 3). A minister of Christ does not mainly denote a minister who belongs to Christ, but **a person who ministers Christ to others**. He is one who serves people with Christ. For example, if we say that a man is a serving one of a particular meal, we do not mean, of course, that he belongs to the meal. We mean that he serves others with that meal. Not only does [the minister] belong to Christ, but he serves Christ to others. **To be a minister of Christ does not primarily mean to preach Christ, teach Christ, or tell others about Christ.** The main significance of this term is ministering Christ to others.

If we would minister Christ to others, we ourselves must first be **nourished**. Being nourished with Christ, **we shall have Christ as food, as life supply, to minister to others**. The words "being nourished" give us the ground to say that a good minister of Christ does not merely teach others about Christ, but ministers Christ into others as food. Others should be able to testify of us that we have nourished them with Christ.

It is correct to say that Christ nourishes the church with His life and with His word. But neither life nor His word is the source. The source is the Father. What Christ receives of the Father becomes the life and the life supply which are embodied in the Word. For this reason, the Word is the word of life, even the bread of life or the supply of life. If we would be nourished by Christ today, we need to abide in Him to absorb His content into our being as life and the life supply. In order to experience this in a practical way, **we daily need to contact the living Word**, for the Word is the embodiment of life and of the life supply. The more we abide in the Lord and contact the Word, the more we experience His nourishing. This is the way Christ **nourishes** the church.

The Lord has given us the Spirit and the Bible for our enjoyment. The Spirit within us and the Bible outside of us are indispensable. It is best to mingle reading with praying and praying with reading when we eat and drink the Lord. Shortly after we close our eyes to pray, we may open them to **read the Lord's word**, and after reading for a few minutes, we may want to close our eyes to pray. In this way, reading and praying are mingled to the extent that our reading is praying and our praying is reading. Within our **reading is praying**, and within our **praying is reading**. The two have become one, enabling us to **touch, enjoy, and obtain God**. I believe that if the apostle Paul were in our midst, he would be very active in praying, in reading the Bible, in functioning in the meetings, in serving the Lord, and in preaching the gospel. In the Christian life we can never "graduate" from being living. To graduate from being living is to die.

At this point, I would like to say a word concerning my burden in putting out the Life-study Messages. The aim of these messages is to produce groceries for the local churches. My burden is not mainly to "cook" these spiritual groceries; **it is to produce them and supply them to the churches** that every local church may be a well-stocked supermarket, filled with a variety of nourishing foods. If the leading ones in a local church lay before the saints the riches contained in the Life-studies, the saints will be abundantly nourished. I have received many letters testifying that this has happened.

Revelation 12:6 says that "the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days." Here we see that the woman is fleeing to a place prepared by God where the woman (the remaining and living majority of the believers) will be preserved and nourished by God for a thousand two hundred and sixty days before being brought to the millennial kingdom. We would emphasize that **being nourished** is for the **growth in life**. This is a matter of life and it differs from merely being taught, which is a matter of knowledge. To minister Christ to others requires that **we ourselves first be nourished with the words of life concerning Christ**. We should exercise unto godliness. Godliness is Christ lived out of us as the manifestation of God. This very Christ is today the Spirit dwelling in our spirit (2 Cor. 3:17; Rom.

8:9-10; 2 Tim. 4:22). Hence, to exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life. It is of crucial importance that we exercise unto godliness. **Inwardly** we need **nourishment**, and **outwardly**, we should have **godliness**. From within we should be nourished with Christ, and then we should have a living which is the expression of God.

ANNOUNCEMENTS:

1. There are still two copies of the Holy Word for Morning Revival. Please get your copies after the meeting.
2. Just a reminder for the saints to answer the questions of our daily life-study reading. May the Lord supply us daily with the Ministry for us to grow in life and be nourished.
3. A reminder for next week that we will have our love feast.

Upcoming Activities:

- ▶ January 08, 2018 - Love Feast
- ▶ January 21, 2018 - Love Feast

PRAYER BURDEN

“But he who prophesies speaks building up and encouragement and consolation to men.”

1. Lord, we have become dead and dry bones, that needs to be **enlivened and joined together**. Recover us not only outwardly but also inwardly, by giving us a **new heart** and a **new spirit** and by putting Your **Spirit** within us.

2. Lord, we humble ourselves before you. We confess that we are not only sick and sinful – admit that we are **dead**. Lord, we need Your life to come into us, we need You to **breathe** the **breath of life** into us so that we may live.

3. Lord, we want to be a **man of God** with the **breath of God**. We want to **inhale** Your word and **exhale** You to people. We prophesy and speak for You, with You as the Content.

4. Lord, we thank You for your **blowing** your breath as the **wind** to us; your breath is our **breathing**, and this breathing is the **Spirit** within us.

5. Lord, You are the **wind, breath, and Spirit**. We want to receive you by breathing You in, so that we can be an **army** to deal with your enemy and **dwelling place** to express you.

6. Lord, we thank You, that after being **enlivened** and by the **growth in life**, we are no longer two lifeless separate woods, but **joined together and became one**.

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

This Week's Pursuit: CRYSTALLIZATION-STUDY OF EZEKIEL - (Message 13)

The Dry Bones Being Enlivened to Become an Exceedingly Great Army and the Two Pieces of Wood Being Joined Together for The Building of the House of God

Scripture Reading: Ezekiel 37:1-28

I. The book of Ezekiel has four main sections:

The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory. The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory. The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people; this indicates that the main idea in this section is the Lord's recovery. The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place; this section is devoted to the matter of God's building.

II. In the book of Ezekiel there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47:

Each of these chapters may be represented by a single word: chapter 1—fire; chapter 37—breath; and chapter 47—water. Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one; because they had become dead, dry bones, they needed to be enlivened and joined together.

III. Ezekiel 37 reveals how God's Spirit comes into us in order to enliven us so that we may become a corporate Body formed into an army and also built up as God's dwelling place—vv. 1-28:

The vision of the dry bones shows that before God came in to renew and regenerate us, we were not only sinful and filthy (36:25) but also dead and buried in “graves” of various sinful, worldly, and religious things (37:12-13). We were like dead and dry bones, disjointed and scattered, having no oneness: Whether we were an unsaved sinner or a backslidden believer, this was our situation; not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves. Today many Christians are buried in the graves of denominations, sects, divisions, independent groups, and different movements. Formerly, we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone, but the Lord is the Savior of the dead; God's word here is to cause a dead person to become a living person—John 5:25; Eph. 2:1-8.

Ezekiel's prophesying in Ezekiel 37 was not a matter of predicting but a matter of speaking forth, declaring, something for the Lord—vv. 4-5: When Ezekiel spoke forth, God gave people the Spirit—vv. 10, 14. The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people: “He who prophesies builds up the church”—1 Cor. 14:4b. You can all prophesy one by one that all may learn and all may be encouraged”—v. 31. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God; the church meeting should be filled with God, and all its activities should convey and transmit God to people so that they may be infused with God—vv. 24-25. In order to prophesy, we must be a man of God with the breath of God—2 Tim. 3:16-17: Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling. When we are speaking for the Lord, we should have the sense that we are exhaling God and that the recipients are inhaling God. Prophesying makes us an overcomer; prophesying is the function of the overcomers—1 Cor. 14:3, 4b; cf. Matt. 16:18.

As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit—Ezek. 37:4-10, 14: The Hebrew word *ruach* is variously translated “wind,” “breath,” “spirit” in verses 5 through 10 and 14. In spiritual experience, when God blows on us, His breath is the wind; when we breathe the wind, it is the breath; and when the breath is within us, it is the Spirit. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6. When Ezekiel prophesied the first time (Ezek. 37:7), there was a noise and rattling, and all the bones came together; when we come together in the meetings and make a joyful noise by calling on the Lord and praising Him (Psa. 95:1; cf. Lam. 3:55-56; John 20:22; Hymns, #255), we are truly one. When Ezekiel prophesied the second time (Ezek. 37:10), the breath came into the “very dry” (v. 2, cf. v. 11) and dead bones, “and they lived and stood up upon their feet, an exceedingly great army” (v. 10), to fight the battle for God.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 17 - Dec. 23, 2017	24	12	6	8	\$235.00
Dec. 24 - Dec. 30, 2017	21	12	8	8	\$220.00

IV. The two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel—v. 16:

These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up. After being enlivened and by the growth in life, they can be joined together and become one—v. 17. This is very similar to grafting, in which two branches are joined and eventually grow together—Rom. 6:5; 11:17, 24: Growing together denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other; in the organic union with Christ, whatever Christ passed through has become our history. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—v. 24. Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us. Whereas the dry bones in Ezekiel 37:1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16 through 22 are for the building of the house of God as His dwelling place.

V. The revelation in this chapter shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:

When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army. The dry bones in verses 1 through 14 and the two dead branches in verses 16 and 17 became one not by gifts or by teaching but by life. The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life—cf. John 17:2, 11, 17, 21-23; Eph 4:11-16.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF ROMANS

December 25, 2017, Monday

Message Thirteen: **THE BONDAGE OF THE LAW IN OUR FLESH (2)**

[Romans 7:7] makes it quite clear that the law gives us the knowledge of sin, for the **law exposes sin and identifies it as sin**. Sin utilizes the law, and the law helps sin to work in us. Hence, the **law was not given to help us, but to assist sin**. Before the law came, sin was dormant. However, when the law appeared, sin was quickened and revived. Sin, using the law, firstly deceives us and then kills us. Thus, we must consider sin as the personification of Satan. In 7:7-25 we see three laws, and it is possible for us to locate them. The law of God is just, good, holy, and spiritual (vv. 12, 14, 16). This law is outside of us or we may say that it is above us. This law of God makes many demands and requirements of the fallen man that he might be exposed (vv. 7-11).

While the law of God is above us and outside of us, making demands upon us, the **law of good is in the mind of man's soul**. Each time the law of God made a demand the law of good in our soul responded and promised to fulfill it. However, in our members is a third law, the law of sin, which wars against the law of good.

God did not give us the law with the intention of helping us. Its purpose is to stir up Satan to trouble us. God's intention in giving us the law was to **expose the sinful law within us**. Romans 7 reveals that a battle is raging within us. The law of good, responding to God's law, is in our mind, and the law of sin is in our members, fighting against the law of good. We need to realize that we, as the old man, have been crucified with Christ and that, as the new man, we are freed from the old man's law and have been married to our new husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit.

Q&A

1) What are the three laws seen in Romans 7?

- The Law of God, The Law of Good, and The Law of Sin (and Death)

2) What is God's intention in giving us the law?

- God's intention in giving us the law was to expose the sinful law within us.

December 26, 2017, Tuesday

Message Fourteen: **THE FREEDOM OF THE SPIRIT IN OUR SPIRIT (1)**

God condemned sin in the flesh that the righteous requirement of the law might be fulfilled in us who walk according to spirit. Those who are according to spirit mind the things of the Spirit. Please notice that the first mention of spirit in verse 5 refers to our human spirit and that the second mention refers to the Holy Spirit, meaning that those who are according to their human spirit mind the things of the Holy Spirit. **The way to have life is the Spirit**. The way to be saved in His life is the Spirit. The way to reign in life is the Spirit. The way to walk in newness of life is the Spirit. The way to be sanctified in life is the Spirit. The Spirit is the way. **Life belongs to the Spirit, and the Spirit is of life**. These two are actually one. We can never separate life from the Spirit, nor the Spirit from life. If we have the Spirit, we have life; if we do not have the Spirit, we do not have life. If we walk in the Spirit, we walk in life, but if we do not walk in the Spirit, we do not walk in the newness of life. Thus, the way to experience the divine, eternal, uncreated life is the **Spirit**.

Romans 8 unveils a fourfold life. Firstly, life is the Spirit. Then **the Spirit comes into our spirit to make our spirit life**. Then the Spirit spreads from our spirit into our mind to make our mind life. **The Spirit even imparts this life into our mortal bodies to make the body of sin a body of life**. In Romans 8 we not only have the Spirit of life, but the law of the Spirit of life. We may say that the Spirit of life in this verse denotes the processed God. God in Christ has passed through a long process—the process of incarnation, crucifixion, resurrection, and ascension. The very God of Genesis 1 has undergone such a process. What do we have in this law? What is the essence of this law? What are its elements? The elements of the law of the Spirit of life are the Divine Spirit and the eternal life. The Divine Spirit and the eternal life are the elements of this law.

Q&A

1) "The way to have life is the Spirit. The way to be saved in His life is the Spirit. The way to reign in life is the Spirit. The way to walk in newness of life is the Spirit. The way to be sanctified in life is the Spirit. The Spirit is the way. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We can never separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, "The words that I speak unto you, they are Spirit, and they are life" (John 6:63). In this word the Lord Jesus connects the Spirit and life. If we have the Spirit, we have life; if we do not have the Spirit, we do not have life. If we walk in the Spirit, we walk in life, but if we do not walk in the Spirit, we do not walk in the newness of life."

2) "In Romans 8 God becomes the God in our spirit. He is not only the God in identification, but the God in our spirit. He has not only made us one with Him, but He has also made Himself one with us. Now our God is in our spirit. What kind of God is He? He is the processed God in our spirit."

December 27, 2017, Wednesday

Message Fifteen: **THE FREEDOM OF THE SPIRIT IN OUR SPIRIT (2)**

In the book of Romans there are two kinds of condemnation: the outward, objective condemnation and the inward, subjective condemnation. The outward condemnation comes from God, and the inward condemnation comes from ourselves. Christ's redeeming blood has saved us from the judgment of God. In Romans 8 Paul does not say, "There is no condemnation in Christ Jesus because the blood of Jesus has cleansed me." This kind of condemnation is not dealt with by the blood. We are freed from subjective condemnation, not because of the blood which cleanses us, but because of the law which liberates us. **This law of the Spirit of life is the spontaneous power of the Spirit of life.** It is the most powerful law in the universe; it is in us and it sets us free. For the two types of condemnation we have two different remedies. **The blood of the crucified Christ** is the remedy for objective condemnation, and the **Spirit of life—Christ processed** to be the life-giving Spirit—within our spirit is the remedy for subjective condemnation.

Our body is weak to the uttermost in keeping the law of God. Although our mind wants to keep the law of God, our body does not have the strength to do it. It is weakened and paralyzed by sin. **This body of sin is the basic factor of weakness in keeping the law of God.** Romans 8:3 says that the law of God was weak through the flesh. Since the law is weak through the body of sin, what did God do about it? What has God done with this situation? God did it in a marvelous way, in a way that is beyond human words to explain adequately. God solved the problem by sending His Own Son "in the likeness of the flesh of sin." As Christ now is the life-giving Spirit indwelling our spirit as our life and our everything, we should no longer act on our own according to our independent mind. **We must keep our mind one with our spirit** and act, walk and have our being according to the spirit that we might be freed from the law of sin and from the flesh and that we might spontaneously fulfill the righteous requirement of the law of God. This is to be set free from the law of sin and death by the law of the Spirit of life in Christ. This is also to enjoy the indwelling Christ as our life and life-supply.

Q&A

1) What is the Law of the Spirit of Life?

- The Law of the Spirit of Life is the spontaneous power of the Spirit of life. It is the most powerful law in the universe; it is in us and it sets us free.

2) "We conclude with 8:6. "For the mind set on the flesh is death, but the mind set on the spirit is life and peace." From this verse we can see that even the mind can be life. The independent mind cannot keep the law of God, but the mind set upon the spirit is **life and peace**. Such a mind is full of enjoyment and rest. Peace is for **rest** and life is for **enjoyment**. When the mind is set on the spirit, there is **no** defeat, condemnation, or negative feelings—only life and peace, enjoyment and rest. The very mind that, in itself, is unable to keep the law of God can be a mind of life and peace by being set on the spirit."

December 28, 2017, Thursday

Message Sixteen: **THE FREEDOM OF THE SPIRIT IN OUR SPIRIT (3)**

Although in Romans 8:1-6 we clearly see the freedom of the law of the Spirit of life, it is difficult to see the central point of the next seven verses. In Romans 7 we have the indwelling sin as the main factor of all wretchedness. In Romans 8 we have the indwelling Christ as the factor of all blessedness. If Christ were not the Spirit, He could never indwell us. He must be the Spirit in order to indwell us. The central point is that **Christ as the indwelling Spirit is life to us with fourfold riches**. He is so rich. He sustains our spirit, supplies our minds, and even enlivens our mortal bodies. This life, which is Christ Himself, is the life that we enjoy today. **We all must see that our Christ is the indwelling Spirit as life with fourfold riches**. We should not remain in our flesh, for our flesh has been condemned.

There is a condition for us to be in the spirit. **The condition is that the Spirit of God dwell in us** (v. 9). If the Spirit of God can make His home in us, settling Himself in us with adequate room, then we will be in spirit and not in the flesh. **Christ as the Spirit is in us**. This is a tremendous matter. Where was Christ in Romans 3? He was on the cross, shedding His blood for redemption. Where was Christ in chapter four? He was in resurrection. But in chapter eight **Christ is in us**. We cannot afford to stay away from the Spirit. Never think that since you have been filled once you do not need to breathe any more. If you stop breathing, you will be dead after five minutes. The experience of the Spirit of life is like breathing. We need to breathe every moment. As long as Christ is in our spirit, **our spirit is life because of Christ as our righteousness**. If you open yourself to Him, He will even impart Himself as life into your mortal body, making you a person who is filled with all the riches of His life.

Q&A

1) According to Romans 8 what indwells us?

- It is Christ, the indwelling Christ

2) “Although Christ is in us, our body is still dead because of sin. The indwelling sin has brought death to our body. However, we should not be troubled by our dead body since our regenerated spirit is life because of righteousness. The indwelling Christ brings life to our spirit through righteousness. This righteousness is the righteousness of God, which is Christ. Christ is firstly righteousness to us and then, because of this, He is life also to us.”

December 29, 2017, Friday

Message Seventeen: **SANCTIFICATION IN LIFE**

As God deals with us, **He always cares for three of His divine attributes—His righteousness, holiness, and glory**. Three of the sections in Romans—justification, sanctification, and glorification—were composed according to these three attributes of God: **justification** according to God’s righteousness, **sanctification** according to God’s holiness, and **glorification** according to God’s glory. In the first stage of God’s salvation we participate in the righteousness of God. In the second stage we are in the process of sanctification, a process in which God works His divine nature into us. In order to accomplish this God has been processed into the available Spirit of life (8:2). In the next stage we will be raptured and glorified. That will be the redemption of our body. These three sections cover the three stages of complete salvation and correspond to the three parts of our being. In justification our spirit is made alive, in sanctification our soul is made life, and in glorification even our body will be full of life.

How can we have God’s righteousness? **In order to possess His righteousness four items are necessary—propitiation, redemption, justification, and reconciliation**. After working objectively to give us His righteousness, God is now working subjectively to impart His holiness into us. God is going to transfuse and infuse His holy nature into our being. Thus, within our being we will have His holy, divine essence. **We will be completely saturated and permeated with the holy nature of God**. This is sanctification in the book of Romans. What is the purpose of this dispositional sanctification? The purpose is that God may produce many sons (Rom. 8:29). Sanctification brings in transformation. Justification is for sanctification, and sanctification is for glorification. Praise the Lord!

Q&A

1) “From the beginning of the book of Romans through 8:13 two main things are covered, justification and sanctification. In justification God gives us His righteousness, which is Christ Himself. God has made Christ righteousness to us. However, this is objective, for righteousness is Christ as our covering. Hence, righteousness is objective, like a roof that covers us. However, in the second stage, sanctification, God is working Christ into us to make Him our sanctification subjectively. Our whole being will be permeated with the holy nature of God. This is sanctification in life.”

2) What is the purpose of dispositional sanctification?

- The purpose is that God may produce many sons (Rom. 8:29).

December 30, 2017, Saturday

Message Eighteen: **HEIRS OF GLORY (I)**

The goal of glorification is the full sonship of the children of God. Starting with 8:14 Paul begins to speak about the sons of God and the children of God. However, the ultimate concept of the section on glorification (8:14-39) does not concern the children or the sons, but the heirs. Thus, Paul’s ultimate concept in this portion of Romans concerns the heirs of glory.

The Spirit cries in our crying because the Spirit of the Son of God indwells our spirit. Hence, there is no fear, only a sweet crying of, “Abba, Father.” “Abba” is an Aramaic word which also means father. When these two terms “Abba” and “Father” are put together, the result is a deep, sweet sense, a sense that is exquisitely intimate. Why do we call, “Abba, Father”? Because we have a **spirit of sonship**.

The leading of the Spirit does not derive from nor depend upon outward things. The leading of the Spirit is an issue of the inner life. There is an inward sense which comes from setting the mind upon the spirit. If our mind is set upon our spirit, we are immediately strengthened and satisfied inwardly. Unbelievers do not have the divine life that is within us. The divine life within us leads us constantly, not by signs or indicators, but by giving us an inward sense, feeling, or consciousness. **We are the sons of God because we have the life of God**. Why are worldly people not the sons of God? Because they lack the life of God.

Q&A

1) “How did we receive this spirit of sonship?”

- By the Spirit of the Son of God coming into our spirit

2) “How do we know that we are the sons of God? We know by the leading of the Spirit, for the leading of the Spirit puts a mark upon us. The inward life constantly gives us a sensation or consciousness that we should not behave ourselves like worldly people do. We must be different from our relatives, friends, classmates, and neighbors. As we obey the inward sense of life, we spontaneously display a mark which tells people that we are different from the devil’s children, that we have the life of God within us which makes us sons of God. This is the leading of the Spirit. Do not consider the leading of the Spirit mentioned in verse 14 as an outward matter. It is absolutely an inward sense which comes from the divine life in our spirit.”