



Church in Regina Newsletter

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

Psalms 88:9, "My eye wastes away at the affliction; I have called out to You, O Jehovah, every day; I have spread out my hands to You."

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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

GENUINE FRUIT BEING WITH GENUINE BLENDING

The extent of the blending among the brothers in each locality will determine the extent of the work in that locality. Genuine fruit depends on genuine blending. Today the Lord's way is not with spiritual giants but with every brother and every sister, because each one is a member in the Lord's Body. It is a fact that some members have more function in the Body, but there are no giants in the Body. In the Body everyone is a member, and **every member must be blended**. **Blending is the life pulse of the church in its going forward**. We must first be blended with one another in spirit. Then we should have much fellowship to bring everyone into the spirit for a **deeper seeing**. The brothers and sisters will slowly **see the same vision and enter into the feeling of the Body**. In the work and in leading the church, there can **only be the fellowship of the Body**, not the insistence on personal opinions. I fully believe that even the apostle Paul was not insistent on his opinions. I hope that we will all pay attention to this matter and be in the fellowship rather than being insistent.

CONCERNING SEPARATE LANGUAGE MEETINGS

Some have asked if the church in a certain locality should separate into Mandarin-speaking and Taiwanese-speaking meetings. All the serving ones in that locality must seek the feeling of the Body in a spirit of fellowship. Any insistence is wrong. Those who are serving together must **seek the feeling of the Body**, the feeling in spirit.

Given that human societies have different languages, we need to try our best to thoroughly understand different languages in order to **remove the language barrier**. Concerning separating meetings into Taiwanese-speaking and Mandarin-speaking, we have had problems before and have learned some lessons. Over twenty years ago in Taipei, the majority of the people were Taiwanese, and many did not understand Mandarin. So we established a Taiwanese-speaking meeting. At the same time we were trying our best to help localities buy land for the construction of meeting halls. We bought a piece of land in Taipei and built a meeting hall for Taiwanese-speaking meetings. I truly regretted doing that then, because it **was wholly according to man's weakness**. As a result, **it did not bring in any blessing; instead, it became a source of corruption and death**. After we established a meeting hall for Taiwanese-speaking meetings, two brothers were tempted by the devil and greatly contended with each other to be first. They even came to me to accuse each other on separate occasions. Thus, the meeting hall for Taiwanese-speaking meetings soon came to an end...Having separate meeting halls according to geographic areas is according to the **truth**, but establishing separate meeting halls according to language is **unfitting**.

I have spoken to the Chinese brothers and sisters in America very seriously, saying, "If you have never learned English and do not understand English, then it is understandable for you to speak Chinese. However, if you have graduated from college and even received a doctorate degree in America, you should speak English. Furthermore, if you want to invite people to eat in Chinatown, you should not just invite Chinese brothers and sisters but all the brothers and sisters in the church. Although it is not easy, **you should speak English and blend with the English-speaking saints**, because **you have come to live in America**."

ANNOUNCEMENTS:

1. Today is our love feast and also the last week of brother **Ivan** here in Regina.
2. We will continue our special fellowship with the junior young people about the **holidays**. Brother Ivan and brother Eric will be with them after the meeting.
3. If you have changed your **contact information**, please contact sister Kim for our church directory update after the meeting. The church directory is not a membership list but its sole purpose is to facilitating contact and fellowship among the brothers and sisters. We want our church directory to be as current as possible.
4. We are going to start our daily reading on the **Life-study of Romans** tomorrow, Message 1. We encourage the brothers and sisters to answer the questions prepared by the brothers.
5. Next week is our **children's fun day**. Consider this matter in our fellowship during the week. We need a venue for our children's activity.

The most important matter among us is oneness. When I started working in the United States, my work was not with the Chinese. However, because some brothers and sisters did not understand English, the church in Los Angeles provided radios and earphones for the saints to listen to translation in the meetings. I cannot forget the lessons that we learned in Taipei twenty years ago; establishing a meeting place for another language opens a back door for Satan.

After the church was formed on the day of Pentecost, the first contention occurred between the Hellenists and the Hebrews (Acts 6:1). **Language problems can cause trouble**, so we must be careful. The important thing is to **maintain the oneness of the church** and to cautiously guard against any Satan-initiated contentions related to language. We are one in Christ today. **All the brothers should turn to the spirit and have fellowship and prayer together to be led together for the Lord's testimony in the church**. (Serving in the Flow of the Age, Chapter 5, Section 4)

Upcoming Activities:

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|---------------------|----------------------|
| ▶ December 10, 2017 | - Church Love Feast |
| ▶ December 17, 2017 | - Children's Fun Day |
| ▶ December 23, 2017 | - Brother's Meeting |
| ▶ January 08, 2018 | - Love Feast |

PRAYER BURDEN

“Work not for the food which perishes, but for the food which abides unto eternal life”

1. Lord, open us to see that the church is the new creation **produced** in Your resurrection, and show us also that the church is **in** ascension, may this vision govern us to the uttermost, and will rule out everything that is not **“Christly,” “resurrectionly,”** and **heavenly**.

2. Lord, we need Your mercy that we may see a higher vision concerning the church as a **pure product** out of Christ, with the **pure element** of Christ, and that the gates of Hades cannot prevail against her, and cannot confine her, she passed through death and **remains in resurrection**.

3. Lord, Your will be done, as in heaven, so also on earth, the **heavens do rule**, Lord, we want to experience the **nature** of the church as heavenly by **submitting** and **staying** continually under Your authority.

4. Lord, as the kingdom people of today and we who live according to the heavenly and spiritual **nature**, should be **sojourners** on earth, like “wheat” and “mustards,” that will afford others excellent food for their nourishment and satisfaction.

5. Lord, we allow You to work and build Yourself in us, and we **turn our whole being** toward the **mingling** of the divine Spirit with our spirit within us, that we may live in the reality of the Body.

6. Lord, give us a clear understanding that the focus of Your economy is the mingled spirit, and that through Your bountiful supply, we can be on the **highest level of people** who live according to the **mingled spirit**.

7. Please pray for:

- the trainees from the Full-time Training in Anaheim will join 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. Pray for the many preparations, team formation, travel arrangements, coordination with local saints, and the securing of venues for distributing free Bibles and books.
- Raise up saints in Islamabad and the establishment of the church in Rawalpindi, **Pakistan**

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

This Week’s Pursuit: KNOWING LIFE AND THE CHURCH - (Message 4)

The Nature of the Church

Scripture Reading: 1 Cor. 1:2; 12:12; Eph. 1:19-21; 2:6; 3:16-21; 4:4-6, 16; 1 Cor. 6:17

I. The church is divine, “Christly,” “resurrectionly,” and heavenly:

The church is of God. A local church must be a church of God, possessing the divine nature of. The expression *the church of God* indicates not only that the church **belongs** to God but also that the church must have the **nature** of God. The church is **“Christly”**. Every local church must be a church of Christ (Rom. 16:16), being in the **element** of Christ: Christ is the nature of the church, and the church is actually Christ Himself. Anything that is short of Christ or is not Christ is not the church. The church is a pure product out of Christ. This is typified by Eve, who was fully, completely, and purely produced out of Adam; whatever was in Eve and whatever Eve was, was of Adam. The church must also be of one element—the element of Christ; apart from Christ’s element, there should be no other element in the church.

The church is **“resurrectionly”**. The church is an entity absolutely in resurrection; it is not natural, nor is it in the old creation. The church is a new creation created in Christ’s resurrection and by the resurrected Christ; therefore, the church is **“resurrectionly”**. The church was **produced** by Christ in resurrection and **exists** by His resurrection life; thus, the church is a being that can endure death.

The church is **heavenly**. The church is in Christ in His ascension; the church has been resurrected with Christ and is now seated in the **heavenlies** in Christ. The main significance of the church being heavenly is that it is under God’s authority. The nature of the church is to submit to God’s authority. The particular nature of heaven is that it **submits to God’s authority**; hence, to be heavenly is to have the nature of submitting to God’s authority.

II. We need to be watchful and faithful in preserving the nature of the church—13:31-32:

The church should be like an herb that produces food for the satisfaction of God and man. The nature and **function** of the church were changed, so that it became a “tree,” a lodging place for birds. The church, according to its heavenly and spiritual nature, should be like the mustard, **sojourning** on earth; but with its nature changed, the church became deeply rooted and settled as a tree in the earth.

III. The church is the mingling of God and man—Eph. 3:16-21; 4:4-6, 16:

The **mingling** of God and man is a deep and central truth in the Scriptures. We must grasp the principle of the church—the church is God mingled with man. The church is neither merely divine nor merely human; if the church were merely divine or merely human, it would lose its nature. The mingling of God and man manifests the nature of the church.

God’s unique purpose is to mingle Himself with us so that He becomes our **life**, our **nature**, and our **content**, and we become His corporate expression. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union. The will of God is the mingling of God with man, and the fulfillment of God’s eternal purpose depends on this mingling.

The Body of Christ is the **enlargement** of Christ, the enlargement of the One who is the mingling of God and man. In the Gospels the mingling of God and man produced the **Head**; in Acts the enlargement of the mingling of God and man produced the **Body** of Christ. In Ephesians 4:4-6 four persons—the Body, the Spirit, the Lord, and God the Father—are actively mingled together: The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is mingled with the believers. This mingling is the constitution of the Body of Christ. The processed and consummated Triune God mingles Himself with His chosen people in their humanity, and this mingling is the genuine oneness of the Body of Christ.

For the church life, **we need to see a vision of the mingled spirit**—the divine Spirit mingled with our regenerated human spirit. The **Father** is in the Son, the **Son** is the Spirit, and the **Spirit** is now mingled with our spirit. The union of God and man is a union of the two spirits, the Spirit of God and the **spirit** of man (1 Cor. 2:11-16); the **union of these two spirits** is the deepest mystery in the Bible. The focus of God’s economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 26 - Dec. 02, 2017	23	12	7	12	\$450.00
Dec. 03 - Dec. 09, 2017	19	12	7	8	\$150.00

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF GALATIANS

December 4, 2017, Monday

Message Forty-Two: WALKING BY THE SPIRIT ACCORDING TO THE ELEMENTARY RULE TO LIVE A NEW CREATION AND THE ISRAEL OF GOD

According to 6:15 and 16, the second kind of walk by the Spirit is intimately related to the new creation. Verse 15 declares, “For neither is circumcision anything nor uncircumcision, but a new creation.” Verse 16 goes on to speak of walking by “this rule.” The rule here is that of being a new creation. This new creation is equal to the Israel of God, also mentioned in verse 16. The difference between the old creation and the new creation is that **in the old creation God was not added to man, but in the new creation He is dispensed into His chosen people**. No matter how good Adam might have been before the fall, God had not been added to Adam. Adam was good, but he did not have the divine element within him. He was simply the old creation, the creation without the element of God.

This matter of walking by the principle of the new creation is mysterious, and not many Christians have seen it. Walking by the principle of the new creation is mysterious because this is an organic matter altogether related to life. Life is mysterious and abstract. We can see a person’s skin, but we cannot see the life in him. As we have pointed out, the basic principle of the new creation is that a human being lives the divine life. Our daily walk should be regulated by this principle, the principle of living by the divine life. The more we walk according to this principle, the more we shall be the new creation in a practical way. Then others will realize that in our living there is something higher than ethics. They may find it difficult to designate this **mysterious element**, for it is actually the **wonderful Person of Christ living in us**. All those who love the Lord Jesus should be mysterious in the eyes of others. Unsaved parents should be able to say of their daughter, “What a wonderful person she is! However, we are not able to describe accurately just what kind of person she is. She is able to suffer what we cannot suffer and to live in a way that we cannot live.” This is the new creation. Unbelievers have no concept of a new creation, but as believers we need to live this new creation.

Q&A

- 1) According to message 42, what is the difference between the old creation and the new creation?
 - In the old creation God was not added to man, but in the new creation He is dispensed into His chosen people.
- 2) what is (or who is) the mysterious element that is in our living when we are Walking by the spirit in the new creation?
 - The wonderful Person of Christ living in us.

December 5, 2017, Tuesday

Message Forty-Three: IN THE ENJOYMENT OF CHRIST IN OUR SPIRIT

We who believe in Christ Jesus also have a **dual status**. On the one hand, we are **sons of God**, members of the divine family. On the other hand, we are **kings-to-be**, those destined to be kings. Kingship is related to the Israel of God. We should be not only sons of God, but also the Israel of God. To be proper sons of God it is sufficient to have the fruit of the Spirit, such as those virtues listed in 5:22 and 23. But to be kings, the Israel of God, we need another kind of living, a particular kind of walk by the Spirit. **We need both the living of sons of God and that of the Israel of God**. Many Christians do not have the first kind of walk by the Spirit, much less the second. We thank the Lord that, by His mercy, many in the church life today do have the first kind of walk by the Spirit to live Christ. But now the Lord is calling us to go on to have the second walk by the Spirit, the second kind of living. This is the living not merely of sons in the divine family, but of those who will be kings in God’s kingdom. May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

We may enjoy the Lord in our spirit simply by **calling on His name**. Do you know why we enjoy the Lord when we call on Him? We enjoy Him in this way because **by calling on the Lord we automatically exercise our spirit**. For example, even though I may not have the intention to exercise my legs and feet, I spontaneously exercise them whenever I walk. In like manner, whenever we call on the Lord from deep within, we automatically exercise our spirit. Anywhere and at any time we may enjoy the riches of Christ by calling on the Lord’s name. By calling on the Lord in this way we walk by the Spirit. Calling on the Lord also defeats the negative things within us. Oh, **how we need to call on the Lord Jesus that we may enjoy Him as our grace and have the two kinds of walk by the Spirit!** I encourage you to breathe spiritually by calling on the Lord Jesus. By calling on the Lord we enjoy Him. Let us, then, walk by the Spirit in the enjoyment of Christ in our spirit.

Q&A

- 1) "We who believe in Christ Jesus also have a dual status. On the one hand, we are sons of God, members of the divine family. On the other hand, we are kings-to-be, those destined to be kings. Kingship is related to the Israel of God. We should be not only sons of God, but also the Israel of God. To be proper sons of God it is sufficient to have the fruit of the Spirit, such as those virtues listed in 5:22 and 23. But to be kings, the Israel of God, we need another kind of living, a particular kind of walk by the Spirit. We need both the living of sons of God and that of the Israel of God."
- 2) "Do you know why we enjoy the Lord when we call on Him?"
 - We enjoy Him in this way because by calling on the Lord we automatically exercise our spirit.

December 6, 2017, Wednesday

Message Forty-Four: WALKING BY THE SPIRIT AS SONS OF GOD (1)

Although **redemption** is covered both in Romans and in Galatians, redemption is not God's goal. Rather, **it is a process, or step, toward the goal**. In God's economy redemption is used to bring forth a certain issue or result. What is God's goal in redemption? Also, what is the issue produced by God's redemption? The answer to both questions is **sonship**. Sonship is both God's goal in redemption and the issue of the process of redemption. However, many Christians only see that Romans covers justification by faith. They do not see the divine sonship in the book of Romans. If we read Romans carefully, we shall see that justification by faith is covered for the most part in the first four chapters. Beginning with chapter five, Paul moves on toward the goal of sonship. According to the revelation found in the book of Romans, God is transforming sinners into sons. Hence, the book of Romans shows us how God is in the process of producing sons out of sinners. Here we see God's economy. God's economy is not simply to redeem lost sinners. His economy is to redeem sinners with a view to making them His sons. In God's economy the two main matters are **redemption and sonship**.

There is a great difference between **walking as sons of God and walking as redeemed sinners** who express such virtues as honesty, kindness, and love. The goal of God's economy is not merely to have a group of people who are faithful, kind, and loving. God's goal in His economy is to produce sons. A person may be honest, faithful, and loving, but he may not be a son of God. **God wants sons**. He does not want honest, faithful, loving sinners. His purpose is not to make sinful husbands into those who love their wives, or sinful wives into those who submit to their husbands. We repeat, God's goal in His economy is to bring forth many divine sons. The climax of the New Testament is the Spirit. **Our living, behavior, walk, conduct must all be according to the Spirit**. When we walk according to the Spirit, we are sons of God in actuality, and we are being conformed daily to the image of His Son. This is what God is seeking today.

Q&A

1) "What is God's goal in redemption? Also, what is the issue produced by God's redemption?"

- Sonship is both God's goal in redemption and the issue of the process of redemption.

2) "There is a great difference between walking as sons of God and walking as redeemed sinners who express such virtues as honesty, kindness, and love. The goal of God's economy is not merely to have a group of people who are faithful, kind, and loving. God's goal in His economy is to produce sons. A person may be honest, faithful, and loving, but he may not be a son of God. God wants sons. He does not want honest, faithful, loving sinners. His purpose is not to make sinful husbands into those who love their wives, or sinful wives into those who submit to their husbands. We repeat, God's goal in His economy is to bring forth many divine sons."

December 7, 2017, Thursday

Message Forty-Five: WALKING BY THE SPIRIT AS SONS OF GOD (2)

Now we must go on to see **the goal of God's economy**. God's goal in His economy is sonship. **God's intention is to produce many sons**. If we read the Bible carefully, we shall see that God has a good pleasure, a heart's desire. The desire of God's heart is that He be expressed through many sons. The Bible reveals that God is a great Father with a very large family. In New Testament terms, God has a household. According to the Bible, the function of a son is to express the father. Hence, the Son of God is the expression of God the Father. The Lord Jesus once said, "He who has seen Me has seen the Father" (John 14:9). Furthermore, John 1:18 says, "No one has ever seen God; the only begotten Son, Who is in the bosom of the Father, He has declared Him." According to the Bible, **sonship involves having the life and nature of the Father to express Him and inherit all that He is, has, and does**. To inherit whatever the Father is, has, and does actually is to inherit God the Father Himself. Sonship in the Bible means to have God's life and nature to express God and to inherit God with all His riches. Furthermore, sonship implies perfection. As sons of God, we must be perfect even as He is (Matt. 5:48).

The Spirit by whom we are to walk is the very Triune God. Thus, **to walk by the Spirit simply means to walk by the Triune God**. It is possible for us to walk by the Triune God because we have been born of Him to be His sons with His life and nature. In fact, we have the Triune God Himself. Unbelievers, including the learned followers of Confucius, cannot walk by the Spirit because they do not have the Spirit within them. They may have a bright virtue to develop, but they do not have the Spirit by whom to walk. In contrast to those who follow the ethical teachings of Confucius, **we should not seek to develop our bright virtue, but seek to walk by the Spirit**. All those who are still trying to develop their bright virtue, their conscience, must realize that they are living only as God's creatures, not as His sons. But we who have been regenerated of the Spirit of God are not just creatures of God—we have become sons of God. As God's sons, we are not developing our bright virtue; we are walking according to our God, according to the Father, the Son, and the Spirit.

Concerning our living as human beings there are three main kinds of teachings. First there are the various **ethical teachings**. People of every nationality and culture are taught to improve their behavior. They are trained in an ethical way to be nice, kind, gentle, humble, and loving. Certain teachings of this kind even encourage us to pray to God and ask Him for help to live in a proper way. A second kind of teaching is that in order to live properly **we need to be led, inspired, and strengthened by the Holy Spirit**. This kind of teaching is popular among Christians today. According to this teaching, through the Holy Spirit we can be humble and loving. Although there is nothing wrong with this teaching in itself, it is possible that it can be used merely to help believers live as God's creatures with the help of God's Spirit. According to the third kind of teaching, **we have been born of God to be sons of God with the divine life and nature**. Because we are God's sons, He not only gives us the Spirit, but He Himself is now the Spirit within us to make us sons in a full way. **He is not simply helping us to be more loving, humble, or powerful**. In the Lord's recovery today, we are not merely exhorting the saints to walk according to the Spirit. Rather, **our aim is to help the believers see that they are sons of God indwelt by the all-inclusive Spirit**. We should walk according to this Spirit, according to the Triune God who dwells within us. If this is our experience, then we do not live by the first kind of teaching nor by the second kind, but by the third, the teaching according to God's economy in His salvation.

Q&A

1) "In the light of the foregoing, let us now consider Paul's word, "Walk by the Spirit" (Gal. 5:16). The Spirit by whom we are to walk is the very Triune God. Thus, to walk by the Spirit simply means to walk by the Triune God. It is possible for us to walk by the Triune God because we have been born of Him to be His sons with His life and nature. In fact, we have the Triune God Himself. Unbelievers, including the learned followers of Confucius, cannot walk by the Spirit because they do not have the Spirit within them. They may have a bright virtue to develop, but they do not have the Spirit by whom to walk. In contrast to those who follow the ethical teachings of Confucius, we should not seek to develop our bright virtue, but seek to walk by the Spirit. All those who are still trying to develop their bright virtue, their conscience, must realize that they are living only as God's creatures, not as His sons. But we who have been regenerated of the Spirit of God are not just creatures of God—we have become sons of God. As God's sons, we are not developing our bright virtue; we are walking according to our God, according to the Father, the Son, and the Spirit."

2) Concerning our living as human beings, what are the three main kinds of teaching?

- Various ethical teachings to improve their behavior, they are trained in an ethical way to be nice, kind, gentle, humble, and loving
- To live properly we need to be led, inspired, and strengthened by the Holy Spirit, through the Holy Spirit we can be humble and loving, but this is merely to help believers live as God's creatures with the help of God's Spirit; trusting in the Holy Spirit on the ground of being God's creatures, we are actually usurping the aid of the Spirit
- We have been born of God to be sons of God with the divine life and nature, God Himself is now the Spirit within us to make us sons in a full way, the Triune God is now in us as the all-inclusive life-giving Spirit to be our life and life supply, we should simply walk according to Him.

December 8, 2017, Friday

Message Forty-Six: **WALKING ACCORDING TO THE ELEMENTARY RULES**

There is a basic difference between the new creation and the old creation. God's life and nature are not wrought into the old creation, but the new creation does possess the divine life and the divine nature. If we would live a new creation, we must do all things in oneness with the Triune God, and the element of God must be wrought into us. What matters today is not whether we are religious or unreligious. What matters is whether or not we are living a new creation. To live a new creation is to live, **walk, have our being, and do all things, great and small**, with the element of **God**. In all that we do, we should act not in ourselves, but according to our regenerated being, filled with the divine element. If we walk "by this rule," we shall live neither a religious life nor an unreligious life, but we shall live a new creation as sons of God. This rule should be our regulation, our basic principle. This is to walk according to the elementary rule.

The new creation must be our **basic principle, our elementary rule**. The Son of God with the divine life and the divine nature dwells in us to be our enjoyment. As a result, we now have the divine element, even the processed God Himself within us. The Bible does not teach us to seek the help of the Holy Spirit to behave properly as God's creatures. According to the revelation in the Bible, God's intention is to **make us His sons**. We should not take ethical standards or religious requirements as our principle. Rather, our elementary principle should be the new creation, the divine sonship with the life and nature of God. Day by day, we need to take the **sonship**, the **new creation**, as our elementary principle and walk according to it. If we do this, we shall grow in **God's sonship unto maturity**. Then one day we shall be in glory, and God will shine forth from within us. In this way we shall be a vast, universal, corporate expression of the Triune God. That will be the consummation of the **divine sonship**. In our daily life we should practice living according to this sonship as our basic principle, our elementary rule. Praise the Lord that it is possible for us to walk in this way!

1) "If we would live a new creation, we must do all things in oneness with the Triune God, and the element of God must be wrought into us."

2) "We should not take ethical standards or religious requirements as our principle. Rather, our elementary principle should be the new creation, the divine sonship with the life and nature of God. Day by day, we need to take the sonship, the new creation, as our elementary principle and walk according to it. If we do this, we shall grow in God's sonship unto maturity. Then one day we shall be in glory, and God will shine forth from within us. In this way we shall be a vast, universal, corporate expression of the Triune God. That will be the consummation of the divine sonship. In our daily life we should practice living according to this sonship as our basic principle, our elementary rule. Praise the Lord that it is possible for us to walk in this way!"