

SALVATION

— GOD'S FULL SALVATION —



WINTER SCHOOL OF TRUTH

26 - 31 December, 2021

NAME:

Seven Minutes with the Lord

C - P - P - C - C - T - P

Calling—½ Minute

- Calling on the name of the Lord to set our mind on the spirit.

1 Cor. 12:3; Rom. 8:6; 10:12-13

Praying—1 Minute

- Opening our heart, softening our heart and emptying ourselves.
- Telling Him that we love Him.

2 Cor. 3:16; Psa. 62:8

Pray-reading—2½ Minutes

- Using our exercised spirit to pray over a verse or two.
- Turning the verses into a personal prayer.

Eph. 6:17-18; 2 Tim. 3:16

Confession—1 Minute

- Confessing the sins and offenses on our conscience and removing all blockages to fellowship.
- Asking for forgiveness and cleansing.

1 John 1:7, 9; Psa. 66:18; Isa. 59:1-2

Consecration—½ Minute

- Presenting ourselves to the Lord afresh, giving Him the full ground in us.

Rom. 12:1-2; 6:13, 19; Mark 12:30

Thanksgiving—½ Minute

- Giving thanks for all things, for all the persons, situations and things in your life and praising Him.

Eph. 5:20; 1 Thes. 5:18

Petition—1 Minute

- Asking the Lord for needs, growth, and persons who need salvation.

1 Tim. 2:1; Eph. 6:18; Matt. 7:7; Psa. 143:8

Regulations

In Person Regulations:

1. **Clothing** worn during the conference should be proper and modest:
 - No improper pictures, logos or symbols. No revealing tops or tops that expose the midriff or back. No low-cut jeans or trousers.
 - In the meetings it would be very good for sisters to wear a skirt or dress long enough to cover the knee when sitting and for brothers to wear a shirt with a collar.
 - During the afternoon activities please wear clothes which are modest – for example, it would be good for brothers and sisters to wear loose fitting trousers/tracksuit bottoms and a T-shirt which covers the shoulders. No short shorts should be worn at any time.
 - Brothers are not permitted to wear earrings or studs, including while travelling to and from the conference.
2. The use of **phones and other electronic items** is not permitted - they must be stored away out of sight and not used. If they are seen, the serving one must take them away. You should bring a physical Bible and hymnal for use in the meetings, and a camera for taking photos. Serving ones & helpers are requested to keep their phones on them through the course of the conference for emergency use only.
3. A proper **Brother/Sister relationship** should be maintained during the entire conference. Brothers should not be in the areas of the sisters' houses and sisters should not be in the areas of the brothers' houses.
4. **Room assignments** should not be changed without prior approval from your serving one and the conference administrators.
5. **Do not leave** the conference area without permission.
6. **No criticism**, complaining or bad language.
7. Everyone must follow the **conference schedule**:
 - Be in your seat 5 minutes before the meeting starts – begin to open and exercise your spirit (sing, pray, pray-read, etc.)
 - Once the meeting begins, no one is allowed to leave until dismissed – i.e. no visits to the toilet during the meeting (remember to go beforehand!)
 - Bring Bible, hymnal, notebook, pen, and outline to every session – take notes!
 - Food and drink (except water) are not permitted in the meeting or during room times.
8. **Attendance** at all sessions (including morning revival and room times) is mandatory. Everyone will be encouraged to participate during room times.
9. You must **return promptly to your rooms** after the evening meeting.
10. **Lights out** at the scheduled time! That means everyone should be quiet, with no one leaving his or her room except for emergencies

The serving ones are responsible for the young people both during the journey and at the conference. You must obey them and maintain a respectful attitude to them at all times. Disobedience, rebelliousness or rudeness to serving ones will NOT be tolerated.

We reserve the right to discipline anyone who does not obey the rules. In serious cases this may include sending that young person home. We expect any extra costs incurred by this action to be met by that person.

Online Regulations:

1. **Speech** – Speak respectfully and appropriately with others as you would in normal circumstances.
2. **Clothing** – Dress appropriately as you would for a meeting in person. What we wear affects our attitude. We encourage all the young people to dress with modesty that reflects our seeking the Lord and honours the other attendees. No pyjamas, lounge wear, or clothing that is low cut or uncovering.
3. **Call from a public place** – As much as possible, move your laptop/phone out of your bedroom to the lounge/kitchen. If not possible, keep your bedroom door open.
4. **Field of View** – Be aware of what is in view of your camera, including things on the wall and other people in the house.
5. **Parents** – Let your parents or guardians know when you will be in a meeting, and ask them to be nearby or at least in the house.
6. **Do not distract or abuse others.**
7. **No photos or videos** – Do not take photos, screen captures, or videos of any young person or serving one, and do not post them online or send them to anyone.

GOD'S FULL SALVATION

Lesson One

God's Eternal Purpose and His Creation of Man as a Three-part Vessel

Scripture Reading: Gen. 1:26-27; 2:7-9; Eph. 3:8-11; 2 Cor. 4:7; Rom. 9:21-23; 1 Thes. 5:23;

I. God's eternal purpose is to make man in His image, so that man can express Him, and give man His dominion, to represent Him in order to deal with His enemy—Gen. 1:26-27:

- A. Image—to express God—the Bible uses the example of a son being the expression of his father, this shows that God's image is a matter of life inwardly—John 1:18; 2 Pet. 1:3-4.
- B. Dominion—to represent God, exercising His authority—this is also a matter of life inwardly—1 John 4:4.
- C. God's eternal purpose can only be accomplished by His economy, His plan, His household arrangement, which is to dispense Himself into His believers as life and everything so that they can be built up to be the Body of Christ—Gen. 2:9-10; Eph. 3:8-11; John 10:10b.

II. God's eternal purpose is being fulfilled by dispensing God Himself into man as life; therefore man was created according to God's image as a vessel so that God could enter into him, just as a hand could enter into a glove—Gen. 1:26-27; 2:7-9; John 10:10b; 2 Tim. 2:20-21.

III. Man is a vessel to contain God—2 Cor. 4:7:

- A. A three-part vessel—1 Thes. 5:23; Heb. 4:12:
 - 1. The body—our physical part to contact the material world.
 - 2. The soul—our psychological part (which includes mind, emotion and will) to contact the psychological world.
 - 3. The spirit—our inmost part to contact God—John 4:24.
- B. God implanted "eternity" in man's heart, which is "a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy" (Eccl. 3:11 - Amplified), thus giving man a desire to seek God.
- C. The three functions of the spirit:
 - 1. Conscience—the function to perceive right from wrong and to condemn or justify—Rom. 2:15; Acts 24:16; 1 Tim. 1:19.
 - 2. Intuition—the anointing, the direct sense of the Spirit in our spirit regardless of reason, circumstances or background—1 John 2:20,27.
 - 3. Fellowship:
 - a. The function to worship and contact God—John 4:24
 - b. Our communion with God—1 John 1:3; 2 Cor. 3:18
 - 4. If we exercise these three functions in our daily life and obey the sense of life within, we will be walking according to the Spirit in a practical way, thus receiving more dispensing of God Himself as life into us.

FOCUS:

The burden in this first lesson of the first Truth School Lesson Book is to impress us with God's eternal purpose. God desires to gain a corporate man who will express Him in His image and represent Him with His authority. Every time we speak concerning this, we need to have a deep impression of God's purpose and economy. God's economy is that God made man as a three-part vessel to contain Him as life. This is our starting point.

LESSONS TO READ:

Lesson 1 – Salvation in God's Plan

Lesson 4– God's Creation of Man as a Three-part Vessel

QUESTIONS:

1. What is God's eternal purpose and how can it be accomplished?
2. Romans 9 tell us that God made man a vessel; why does the Bible describe man in this way?
3. List the three parts of man with the verses that reveal them and give an example of how you use each part.

MEMORY VERSES:

Genesis 1:26-27

- 26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- 27 And God created man in His own image; in the image of God He created him; male and female He created them.

Genesis 2:7

Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Romans 2:15

Who show the work of the law written in their hearts, their conscience bearing witness with it and their reasonings, one with the other, accusing or even excusing them.

2 Corinthians 4:7

But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

1 Thessalonians 5:23

And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

GOD'S FULL SALVATION

Lesson Two

The Fall of Man and Man's Need of Salvation

Scripture Reading: Gen. 2:9-10, 17; 3:1-6; 1 Tim. 2:14; Rom. 5:18-19; Rom. 5:18; in. 3:36; Heb. 9:27; Matt. 25:41; Rev. 20:15; Eph. 2:1-2; 4:17-18a; 2 Tim. 3:2-4; Rom. 7:17-18a; 6:6b; 7:24; John 8:44

I. The fall of man:

- A. God's eternal purpose can be accomplished only by man receiving God as life.
- B. The two trees:
 - 1. The tree of life signifies God in Christ as the source of life and the principle of the tree of life is dependence upon God which results in life—Gen. 2:9; Psa. 36:9; John 1:4; 14:6; 15:5; 6:57.
 - 2. The tree of the knowledge of good and evil signifies Satan and everything apart from God and the principle of the tree of the knowledge of good and evil is independence from God issuing in death—Gen. 2:9, 17.
- C. The fall of man:
 - 1. Satan deceived man, causing him not to depend upon God, but rather to depend upon something other than God—Gen. 3:5.
 - 2. Satan's way of deceiving man was by causing man to question God, His word, His heart and His intention—Gen. 3:3-6.

II. Man's need of salvation:

- A. Man's objective problem before God:
 - 1. The word "objective" means something having to do with us but outside of us.
 - 2. When man sinned against God he began to have a sinful case before God.
 - 3. Our objective problem before God is not a matter of what we have done, but rather a matter of whether we are in Adam or in Christ—1 Cor. 15:22, 45.
 - 4. In Adam we are:
 - a. Under God's condemnation—Rom. 5:18; John 3:18.
 - b. Under the wrath of God—John 3:36.
 - c. Awaiting God's judgment—Heb. 9:27.
- B. Man's subjective problem within himself:
 - 1. The word "subjective" means something within us, something related to our being.
 - 2. When man sinned against God the satanic sinful life entered into man and he became fallen—John 8:44:
 - a. Deadened in his spirit—Eph. 2:1.
 - b. Ruined in his soul—Eph. 4:17-18a.
 - c. Corrupted in his body—Rom. 7:17-18a, 24; 6:6b.
 - 3. In Adam we are:
 - a. Children of the devil—John 8:44; 1 John 3:10.
 - b. Constituted sinners—Rom. 5:19.
 - c. Whenever we fail to take God as the source of life we are already fallen.

FOCUS:

In this lesson we come to the greatest tragedy in the universe, the fall of man and man's need of salvation. We need to be deeply impressed with our fallen condition in Adam, our hopeless state before God and how devastating was the fall on the precious humanity created by God. We hope that through this lesson we can be brought into a deep consciousness of how fallen man is and how desperately man needs God's full salvation. This kind of lesson can help us in our own experience and also give us a proper view and burden for the gospel to our friends.

LESSONS TO READ

Lesson Six—The fall of Man

Lesson Seven—Man's Need of Salvation

QUESTIONS:

1. What do the tree of life and the tree of knowledge of good and evil signify to man?
2. How did Satan deceive man and cause man to fall?
3. What is and what caused man's objective problem before God and what caused it?
4. What is the cause of man's subjective problem within himself?

MEMORY VERSES:

Genesis 2:16-17

- 16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

Genesis 3:3, 6

- 3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
6 And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

John 3:18

He who believes into Him is not condemned; but he who does not believe has been condemned already, because he has not believed into the name of the only begotten Son of God.

John 3:36

He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

1 Corinthians 15:22

For just as in Adam all die, so also in Christ all will be made alive.

Romans 5:12

Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned.

Romans 5:18

So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

GOD'S FULL SALVATION

Lesson Three

The Source and Basis of Salvation—God's Love and God's Righteousness

Scripture Reading: Eph. 2:4-5; Titus 3:4-5; John 3:16; 1 John 3:1; 4:9-10; Rom. 5:8;
1 Pet. 1:3; John 17:23; 2 Thes. 2:16-17; 2 Cor. 5:14-15; Gal. 2:20; Rom. 3:21-22; 10:3;
Phil. 3:9; 2 Pet. 1:1; Rom. 8:4

I. The source of God's salvation being God's love:

- A. Man has sinned by disobeying God's commandment and is under God's condemnation and man is helpless, unable to save himself from God's coming judgment—Rom. 3:23; 5:12, 18:
- B. God loved man in eternity past, He loved man after He created him and now, even after the fall, He still loves man—John 3:16:
 - 1. The object of love should be in a condition deserving love, but the object of mercy is always in a pitiful situation—Eph. 2:4-5.
 - 2. Hence, God's mercy reaches further than His love—vv. 4-5.
- C. God's great love is the source of our salvation; He manifested this love by sending His only begotten Son to die for our redemption—1 John 4:9-10.
- D. God's purpose with man is eternal, and so is His love; He never changes; when He loves us, He loves us eternally—1 John 3:1; Jer. 31:3.

II. The basis of God's salvation being God's righteousness—Rom. 3:21-22:

- A. The righteousness of God is what God is with respect to justice and rightness; God is just and right; whatever God is in His justice and rightness constitutes His righteousness—Rom. 3:21-22; 1:17; 10:3; Phil. 3:9.
- B. Man ate of that cursed tree, so according to God's righteousness we must die; because of God's righteousness He must condemn man.
- C. God loves man, yet He had to condemn him; so, for the sake of God's righteousness, the Lord Jesus was put to death on the cross; there, on the cross, He was made sin for us, and God condemned sin in the flesh—Rom. 8:3; Hymns 1003.
- D. God's righteousness condemns us, but by Christ's righteous death we are justified; through His twofold righteousness, we can see His love, His righteousness, and His wisdom—2 Peter 1:1.

FOCUS:

This lesson presents us with an opportunity to be infused with the love of God. Never has there been a more graphic example of pure love than the death of the Lord Jesus for fallen sinners. We need to be impressed with the universal and dramatic dilemma that God was facing. His righteousness demanded a righteous payment—death—and God's love demanded forgiveness. How can this dilemma be solved? Only through the death of His beloved Son can both God's righteousness be fulfilled and God's love be satisfied.

LESSONS TO READ:

Lesson Eight—The Source of Salvation—God's Love

Lesson Nine—The Basis of Salvation—God's Righteousness

QUESTIONS:

1. Why does God love man?
2. How did God show His love for man?
3. What has God's love accomplished for us according to Eph. 2:4-5 and 1 John 3:1?
4. Why did man have to die for his sins even though God loved him?
5. How did Christ's death fulfill God's righteousness?
6. When God forgives and saves us is it based on His love for man or on His righteousness? Why?

MEMORY VERSES:

Ephesians 2:4-5

- 4 But God, being rich in mercy, because of His great love with which He loved us,
- 5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

1 John 4:9-10

- 9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
- 10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

Romans 10:3

For because they were ignorant of God's righteousness and sought to establish their own righteousness, they were not subject to the righteousness of God.

Philippians 3:9

And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

GOD'S FULL SALVATION

Lesson Four

The Savior-God

Scripture Reading: Gen. 3:15; 22:18; Isa. 7:14; 9:6; John 1:1, 14; 1 Pet 3:18;
John 1:29; 3:14; 12:24; 1 Cor. 15:45b; Gal. 3:14

- I. Man was made by God to contain Him as life. This is man's birthright; a birthright means something that is rightfully yours by birth.**
- II. To take care of man's problem, God promised to rescue man from Satan's control; He also promised to give His life to man to fulfill His purpose—Gen. 3:15; 22:18.**
- III. According to these promises God prophesied in the Old Testament concerning this coming One who is just God Himself coming in the flesh to save man:**
 - A. The Old Testament prophesies concerning His birth (Isa. 7:14) and where he would be born (Micah 5:2) and how He would look (Isa. 52:14; 53:2) and how He would minister (Isa. 61:1; 42:1).
 - B. Then, it foretells the year, the month, the day, the place and the way in which He would die (Dan. 9:24-26; Exo. 12:1-6; Gen. 22:2; Deut. 21:23; Zech. 12:10; Psa. 34:20).
- IV. The God-man Savior:**
 - A. Incarnation—As the God-man, He was born of a virgin in Bethlehem, and lived for thirty-three and a half years as a genuine human being, yet without sin—John 1:1, 14.
 - B. Crucifixion—The death of Christ has accomplished many wonderful things for us; we are redeemed, forgiven, washed, justified and reconciled to God. Redeemed means a price has been paid to buy us back to God—1 Pet. 3:18; John 1:29.
 - C. Resurrection—On the third day, He resurrected to become the life-giving Spirit to give life to man, thus fulfilling the promise in Genesis 22:18—1 Cor. 15:45b.

FOCUS:

The burden of this lesson is to present the Savior God to us. How lovely was this man. He was promised by God and prophesied in the Old Testament. Then two thousand years ago, a wonderful thing happened—God became a man. We need to be indelibly impressed with the greatest event in human history—God became a man. Then we need to be impressed with the process that our Savior-God went through in order to become our Savior. All of these lessons should help us in our own appreciation and experience of the Lord as well as equip us to preach the gospel to our friends and classmates.

LESSON TO READ:

Lesson Ten—The Savior God

QUESTIONS:

1. What does the word “birthright” mean? What is man’s birthright? Why does man have such a birthright?
2. What are the two main promises of God in the Old Testament? How do they relate to man’s problems?
3. Read the verses on the prophecies concerning Christ given in the lesson and list what they tell you of Christ before He came.
4. What do we mean when we say that Christ was a God-man?
5. What was accomplished by Christ’s death and resurrection?
6. How are these accomplishments applied to us for our salvation?

MEMORY VERSES:**John 1:1, 14**

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Peter 3:18

For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

John 1:29

The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 3:14

And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 12:24

Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

GOD'S FULL SALVATION

Lesson Five

Judicial Redemption (1)—Forgiveness, Cleansing of Sins, and Justification

Scripture Reading: Jer. 31:34; Zech. 13:1; Matt. 26:28; Heb. 9:12-14, 22-23; 1 John 1:7-9; Rev. 1:5; Eph. 1:7; Gal. 3:13; 1 Pet 2:24; 3:18; 2 Cor. 5:21; Heb. 10:12; 9:28; 1 Pet 1:18-19; Rom. 3:22-24, 28; 4:25; 5:1; 8:33-34

I. Due to man's fall, he has two major problems; therefore, God's complete salvation has two aspects, judicial and organic.

II. The judicial aspect of God's complete salvation is the eternal redemption accomplished by Christ to solve man's objective problem before God; this aspect includes:

A. Forgiveness of sins—Eph. 1:7; Matt. 26:28:

1. The meaning:

- a. To remove the sinful case before God—Heb. 9:22.
- b. To deliver us from God's judgment—John 3:36.
- c. To free us from God's condemnation—Rom. 8:1; John 3:18a.

2. The way to receive it:

- a. For the unbelievers—they need to repent and believe—Luke 24:47; Acts 10:43.
- b. For the believers—we need to confess—1 John 1:9.

3. When God forgives our sins, He also forgets them—Jer. 31:34.

B. Cleansing of sins—1 John 1:9; Psal. 51:2:

1. The meaning—to wash away the stain on our behavior caused by the committing of sin.
2. The way for us to receive it—by confession.

C. Justification—Rom. 3:23-26:

1. The meaning—God's action in approving people according to His standard of righteousness.
2. Based upon Christ's redemption, and through our faith—Rom. 8:33-34; Eph. 2:8.

FOCUS:

Now we come in our series to the judicial aspect of God's complete salvation. While God's judicial redemption is a procedure and not the goal, we still need to be impressed with what the Lord Jesus accomplished for us objectively and judicially. We need to see the matters of redemption, forgiveness, and cleansing in vivid detail so that we will be deeply impressed with the accomplishments of Christ on the cross. Each point needs to get deeply into us and equip us to experience the effectiveness of the cleansing of the Lord's blood.

LESSONS TO READ:

Lesson 11—Redemption

Lesson 12—Forgiveness and Cleansing of Sins

Lesson 13—Justification

QUESTIONS:

1. How is God able to forgive man righteously?
2. What is the difference between forgiveness and cleansing?
3. What is the basic meaning of being justified by faith?
4. How did Christ's death reconcile us to God?

MEMORY VERSES:

Romans 3:23-26

- 23 For all have sinned and fall short of the glory of God,
24 Being justified freely by His grace through the redemption which is in Christ Jesus;
25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Ephesians 1:7

In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Colossians 1:13

Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

1 John 1:9

If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

GOD'S FULL SALVATION

Lesson Six

Judicial Redemption (2)—Reconciliation and Positional Sanctification

Scripture Reading: Rom. 5:10-11; 2 Cor. 5:18-20; 1 Cor. 1:2; Heb. 13:12

I. Reconciliation—Rom. 5:10-11:

- A. The meaning—the action of bringing two parties back into oneness.
- B. Due to man's fall, man became God's enemy—Rom. 5:1, 10-11; 8:7-8.
- C. Through Christ's death man was reconciled to God—Rom. 5:10a.
- D. The results of reconciliation:
 - 1. Enjoying God—Rom. 5:11 and note 11¹; Luke 1:46-47.
 - 2. Experiencing God's organic salvation—Rom. 5:10.
 - 3. Receiving the ministry of reconciliation—2 Cor. 5:18-20.

II. Positional sanctification—1 Cor. 1:2; Heb. 13:12:

- A. The meaning—a change in position, a separation from a common, worldly position to a holy position (cf. Matt. 23:17, 19).
- B. Being transferred from the world into the kingdom of the Son of His love—Col. 1:13.

FOCUS:

In this second lesson on judicial redemption we want to be impressed that God is no longer our enemy. We've been reconciled back to God and all payments have been made in full, and furthermore our close and intimate relationship with God has been restored. We have peace with God. In addition, we have been positionally sanctified, set apart for God and for His purpose. We need to be impressed that we are different from all the worldly people. We are for God, we belong to God, we are owned by Him, and we are sanctified!

LESSONS TO READ:

Lesson 14—Reconciliation

QUESTIONS:

1. Define "reconciliation."
2. Why does man need to be reconciled to God?
3. Why is man an enemy of God?
4. How did Christ's death reconcile us to God?
5. What is the meaning of positional sanctification?
6. Describe how positional sanctification became our experience.

MEMORY VERSES:

Romans 5:10-11

- 10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

2 Corinthians 5:18-20

18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;

19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.

20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

1 Corinthians 1:2

To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

Hebrews 13:12

Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

MINISTRY EXCERPT:

II. THE SIGNIFICANCE OF POSITIONAL SANCTIFICATION

The truth concerning sanctification has been a puzzling matter among Christian teachers throughout the years. Different teachers have had different opinions about the significance of sanctification John Wesley thought that sanctification was sinless perfection.

We received help from the teaching of the Brethren to see that John Wesley's word was not accurate. The Brethren taught the truth concerning sanctification based upon the Lord's words in Matthew 23, where the Lord said that the gold was sanctified by the temple and that the gift, the offering, was sanctified by the altar (vv. 17, 19). Sanctification is not sinless perfection or purity, because the gold did not become more pure when it was sanctified by the temple. Its being sanctified was not related to its purity. When the gold was in the market, it was common and worldly, but the same gold in the temple became holy, sanctified. When it was sanctified by the temple unto God, that sanctification changed the position of the gold. Thus, sanctification, the Brethren said, is a matter of position.

In Matthew 23 the Lord Jesus also referred us to the sacrifices, the offerings, sanctified by the altar. In the flock a sheep is common. But when it is put on the altar, the altar sanctifies it, making it holy, unto God. So again the Brethren showed that this has nothing to do with purity or perfection. But this is to change the position of the sacrifice. The gold in the temple and the sacrifice on the altar are sanctified by changing their location from a common place to a holy place.]

A. Through the One Offering of Christ

Hebrews 10:10 says, ["We have been sanctified through the offering of the body of Jesus Christ once for all". This positional sanctification is accomplished through the offering of the body of Christ once for all, as a sin offering, to set us apart.]

B. Through the Blood of Jesus

Hebrews 13:12 says, [“...Jesus, that He might sanctify the people through His own blood”. This positional sanctification is obtained by us through Christ’s redeeming blood shed on the cross. Once we are bought back by the Lord’s blood, we are separated from the world, receiving a sanctified position and being made holy unto Him.]

C. By Being Called by God

This positional sanctification is obtained by us as a result of our being called by God (1 Cor. 1:2). When we are saved and called by God, we are separated by God to be saints. This is a matter of position. Of course, we also received God’s holy life when we were saved and regenerated, but this holy life was not yet lived out to become our experience of sanctification.]

QUOTED PORTIONS

1. Life Lessons, pp. 30-31.
2. The Spirit with Our Spirit, pp. 108-109.

GOD'S FULL SALVATION

Lesson Seven

Organic Salvation (1)—Regeneration and Shepherd (Feeding)

Scripture Reading: John 3:6b, 15, 36; 10:9-11, 14-16; 14:6; 21:15-17; 2 Cor. 5:17; Gal. 6:15; Eph. 4:12; Titus 3:5; Heb. 13:20; 1 Pet. 1:23; 2:2, 25; 5:1, 4; Rev. 7:16-17.

I. In the propagation and nourishment of the divine life.

II. Regeneration:

- A. Regeneration being the center of God's entire salvation and the commencement of God's salvation in its organic aspect:
 - 1. It being to regenerate and recreate the believers in their spirit through the Spirit of God—John 3:6b.
 - 2. Through God's word of life—1 Peter 1:23.
 - 3. For the believers to have spiritual life of God in addition to their natural life—John 3:15.
 - 4. The spiritual life of God being divine and eternal—John 3:36.
 - 5. This divine life being the basis and means of the believers' spiritual life and living.
- B. Such a regeneration being a washing in God's salvation (Titus 3:5), and this washing being a great renewing of the believers by God's salvation to enable them to get rid of all that is of their natural life and the old creation and become God's new creation (2 Cor. 5:17; Gal. 6:15).

III. Shepherd (Feeding):

- A. The second step of the Triune God's organic salvation.
- B. Shepherd (Feeding) including feeding—1 Pet. 2:2; John 21:15-17; Eph. 4:11; 1 Pet. 5:1-4.
- C. The Lord being the life and the good Shepherd—John 14:6; 10:9-10, 14-16.
- D. The Lord being the Chief Shepherd and the great Shepherd—Rev. 7:16-17.

FOCUS:

Now we come to the goal of God's complete salvation, that is, His organic salvation. We need to be impressed that what God desires is not just good young people. He desires neither religious nor holy people. He wants to duplicate Himself in man. We have to be impressed that God's organic salvation is altogether in the realm of life. This was God's original intention when He placed man in front of the tree of life. God desires to be life to man. We also need to be impressed that we need to feed on the Lord every day to be nourished in the Lord's life. We also need to learn how to feed others, to shepherd others.

LESSONS TO READ:

Lesson 15—Regeneration

The Organic Aspect of God's Salvation, chapter 2.

QUESTIONS:

- 1. What does regeneration have to do with accomplishing God's purpose?
- 2. How is our regeneration a washing and a renewing?

3. What is shepherding and how is it related to feeding?
4. Who is the Lord as the good Shepherd, the Chief Shepherd, the great Shepherd, and the life of His sheep?

MEMORY VERSES:

John 3:6

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 3:15

That every one who believes into Him may have eternal life.

John 21:15-17

- 15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- 16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- 17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Titus 3:5

Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

1 Peter 1:23

Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

1 Peter 2:2

As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

Excerpts from the Ministry:

REGENERATION AND SHEPHERDING—THE PROPAGATION AND NOURISHMENT OF THE DIVINE LIFE

In this message we want to see the matters of regeneration and shepherding in the organic aspect of God's salvation. God's organic salvation begins with regeneration and continues with shepherding. Regeneration is the propagation of God's life by the imparting of God's life into the believers that they may be regenerated and partake of God's life. Shepherding is the nourishment of God's life that the regenerated believers may grow and have their existence in the divine life, thus manifesting the function of the divine life in them.

REGENERATION

Regeneration Being the Center of God's Complete Salvation and the Commencement of God's Salvation in Its Organic Aspect

It is neither easy to speak nor easy to understand the truth concerning regeneration as an organic matter. When I first believed in the Lord, I, too, did not know what regeneration was. When I went to ask the Chinese pastors, most of them would say that regeneration means

that all the things in the past died like yesterday and all the things henceforth are born like today. One day while I was attending a meeting of the Brethren Assembly, I noticed they had a book entitled A True Explanation of Regeneration. When I saw it I was very happy. I obtained the book and finished reading it quickly. Eventually, I found out that the book did not give a clear explanation of regeneration. Later, I read a book by Brother T. Austin-Sparks, in which he said that regeneration is to have the life of God in addition to our natural life. When I read it I was greatly enlightened within. From that time on, I have become more and more enlightened. From my depths I thoroughly realize that God has His heart's desire, His good pleasure, that is, to obtain a group of people and to make them the same as He, with His image without and His life and nature within.

To Regenerate and Re-create the Believers in Their Spirit through the Spirit of God

How does God achieve this? It is through His Spirit. After we repented and believed in the Lord, our sins were forgiven and we were reconciled to God. Then this God who loves us and who is the life-giving Spirit comes into us to regenerate our spirit. John 3 refers to Nicodemus, a ruler of the Jews. He respectfully addressed the Lord Jesus as One who had come from God as a teacher to Israel, and he therefore came to get some advice from Him. However, the Lord Jesus said to him, "Unless one is born anew, he cannot see the kingdom of God" (v. 3). Nicodemus did not understand the meaning of regeneration. He thought that regeneration was for a man to enter a second time into his mother's womb and be born. So he said to the Lord Jesus, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" (v. 4). However, the regeneration which the Lord Jesus referred to was for one to be born of water (that is, death) and the Spirit (that is, life) (v. 5). Then the Lord went on to say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (v. 6). The first Spirit is the divine Spirit, referring to God. God is Spirit. When we are born of Him, we are born of the Spirit and eventually, we are spirit, the second spirit referred to in John 3:6. This is to be regenerated.

Through God's Word of Life

First Peter 1:23 says, "Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God." This shows us that regeneration is through God's word of life. A great majority of the regenerated ones were regenerated through the word of God. The word of God as a gene enters into us and operates in us. In this way we were regenerated.

For the Believers to Have the Spiritual Life of God

John 1:12-13 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." This portion tells us that the way to be regenerated is to receive the Lord Jesus by believing into Him. He is the Word from God (1:1), and He is also the light from God (v. 9). When we receive Him, we have the authority to become children of God. This authority is nothing other than the life of God. God gives us His life as our authority that we may become children of God. Hence, we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is regeneration, which is a great matter.

Therefore, we may say that regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect. It is God Himself as the Spirit coming into our spirit to make us alive. In other words, we are regenerated, made alive, in our spirit by the Spirit of God. This is regeneration.

This indeed is our experience. Before we believed in the Lord Jesus, we were so confused about everything that we even did not know what being a man was all about. However, after we were saved, we became clear in our spirit. This is the Spirit of God coming into our spirit

to enliven it and open our understanding so that we begin to know what God is all about, what the universe is all about, and what we ourselves are all about. Then we know that this God who regenerated us dwells in our spirit.

When I saw that I, one who had been regenerated of God, had God dwelling in me, I was so excited that I almost wanted to run to the street and shout, “Friends, don’t touch me. I can’t be touched. I have God in me.” Some may say, “Isn’t this person crazy?” Yes, we all should be crazy for having God in us. By seeing that we have God in us, we can give up what we loved and what we were not able to give up in the past. We have been made alive in our spirit by the Spirit of God; He has put His genes in us that we may have His life and nature.

Through regeneration the believers have the spiritual life of God in addition to their natural life (John 3:15). The spiritual life of God is divine and eternal (v. 36). Such a divine life is the basis and means of the believers’ spiritual life and living. Spiritually, all of our living is based upon the divine life of God in us.

**Such a Regeneration Being a Washing in God’s Salvation,
and This Kind of Washing Being a Great Renewing of the Believers
by God’s Salvation**

Titus 3:5 says, “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.” This verse refers to God’s salvation. God saves us according to His mercy through the washing of regeneration and the renewing of the Holy Spirit. Regeneration is a great washing in us. Regeneration washes away not only our sins but also all our natural human elements until everything of our old man will be thoroughly purged away.

Among those who are present here, there are some Hakka people, and there are also some from Shantung. Whether it is a Hakka from southern China or a native of Shantung from northern China, neither can be changed. However, God has chosen us and also regenerated us. Regeneration is God coming into us, and then He washes us layer after layer. When He comes into us, immediately He becomes our life. We all know that every kind of life has its taste. The cat life has its taste, the dog life has its taste, and so does the horse life, the cow life, the goat life, etc. The Hakkas have their taste, and the Shantung people also have their taste. All our taste comes from our five senses—the sense of sight, the sense of hearing, the sense of smell, the sense of taste, and the sense of touch. The Hakkas have the Hakka insight that comes from their sense of sight, and they have the Hakka way of speaking that comes from their sense of hearing. Furthermore, the Hakkas have the Hakka way of life. All the things that come in through the five senses constitute our taste. However, one day the Triune God came in to be our life. When we have Him as our life, our inner taste is changed. This is the organic work of God.

Let me speak a little about my experience. I was saved at the age of nineteen. Before that time, I was a genuine Shantung native with my entire being filled with the Shantung flavor. My favorite pastimes were watching Peking opera and playing soccer, with the latter as my greatest enjoyment. On Sundays a few of us would play soccer from seven or eight o’clock in the morning until six or seven o’clock in the evening. Not only so, if I did not watch the Peking operas, I would feel very unsatisfied. My mother simply had no way to deal with me. From our youth she brought us to the Sunday Christian service, and she also promised that as long as we would go to the service, she would give us meat and other good food to eat. In spite of this, I still would not go. I just wanted to play soccer. As long as I could play soccer, I could forget about sleep and meals.

One day Miss Peace Wang came to my hometown to preach the gospel. When I heard the news, I went out of curiosity to listen to her preaching. That afternoon she preached a message concerning how Satan, like the Pharaoh of Egypt, detains people in his system. Her preaching was so full of power that when I heard the message, I was awakened suddenly and said to myself, “I don’t want to follow Satan; rather, I want God.” That afternoon after listening to the preaching of the gospel, I came out of the chapel, and on my way home, as I was standing on the street, I lifted up my head and spoke to heaven, saying, “O God, I don’t want this world anymore. From now on, even if You give me the whole world, I don’t want it.

I just want You. From now on, I just want to bring the Bible with me to preach the gospel in the villages. Even if I have to drink the water from the mountains and eat the roots of the trees, I am willing.” I prayed such a prayer. From that time on, I was freed from the Peking operas. But I still considered within myself that playing soccer was good for my health and was not harmful, so there was nothing wrong with it. Therefore, on Sundays, I would go to the church service in the morning, and then in the afternoon I would go to play soccer. One day, I was again on the playground playing ball with others. At one point while I was standing there, the ball rolled toward me and stopped right in front of my feet. Everyone was watching to see how I would kick the ball, and I also displayed a certain posture for kicking. Eventually, when I was about to kick, my foot could not function and I simply could not continue playing. So I turned around and left the playground. My friends asked me, “What’s the matter with you?” I replied, “Nothing.” From that time on, I never played soccer again. This is my experience of the washing of regeneration, and it has been washing in me for seventy years. Up to this day I still sense that I have two or three layers of my old Shantung nature that remain to be washed away. The washing is still going on.

Let us give another illustration. Thirty years ago I was here in the United States releasing the word of God. At that time many hippies came to listen to my speaking. Some of them wore a headband, and some had long beards and dark countenances. Among them there was one who resembled John the Baptist. He used to go to the campuses shouting, “Repent!” He had a big beard and was very husky, so he looked quite intimidating. He also came to our meetings. He was barefoot, and he sat in front of me swinging his feet. Eventually, after a few days, his long beard was gone. After another few days, he came in a pair of sandals. However, his five toes were still exposed. After a few more days, he put on a pair of shoes. When we look at him today standing here, we cannot imagine that he is an ex-hippie. I did not advise him to change himself. However, after he heard the word of God, the life-giving Spirit began to wash him from within. His insight changed, his sense of hearing changed, and his taste changed. This is the washing of regeneration.

Hence, regeneration is a washing in God’s salvation (Titus 3:5). Such a washing is a great renewing of the believers by God’s salvation to enable them to get rid of all that is of their natural life and the old creation and become God’s new creation (2 Cor. 5:17; Gal. 6:15). The washing of regeneration begins with our regeneration and continues with the renewing of the Spirit, both of which are on the aspect of the organic salvation and are matters of life. In the washing of regeneration there is the renewing of the Holy Spirit. Following the washing of regeneration, the Holy Spirit continues to work within us to re-create us that we may become a new creation, thus making us renewed. Finally, this renewing enables us to get rid of all that is of our natural life and the old creation and become God’s new creation.

SHEPHERDING

The Second Step of the Triune God’s Organic Salvation

Now we will go on to see the shepherding in God’s organic salvation. After the believers are regenerated and receive God as their eternal life, they still need to receive the shepherding in God’s life. In His organic salvation God the Father of the Divine Trinity first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd that we may grow and exist in His life for eternity. This is the second step in the organic salvation of the Triune God.

Shepherding Including Feeding

Shepherding includes feeding, as the nursing mother feeds the baby for the baby to grow, as mentioned in 1 Peter 2:2. In this way the Lord commissioned Peter to feed His lambs and shepherd His flock on His behalf (John 21:15-17). He also raised up those such as Peter to be His deputy shepherds to feed His lambs and shepherd His flock (Eph. 4:11; 1 Pet. 5:1-4).

First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word....” I recall my experience and it is exactly so. I loved to read books, and I did so with diligence. When I was saved, I began to love the Bible and enjoyed reading the word of God. Whenever I read it, I

was enlightened and sensed its incomparable sweetness. At that time I was not yet married. I loved the Bible to such an extent that every night after praying on my knees by my bed, I still would not put the Bible down. Rather, I would take the Bible with me to bed and place it by the pillow. After I read it again for a short while under the lamp, I felt so sweet. When I woke up in the morning, I would quickly reach for the Bible and read it. Of course, as I look back, I admit that was a grace given to me by God. By loving the Bible and longing for the milk in the word, I received the Lord's feeding and shepherding.

Furthermore, in Song of Songs the Lord instructs His lover to go forth on the footsteps of His flock and be at the place where He pastures His sheep (S.S. 1:7-8). Later, He also pastures His flock among the lilies, that is, among those who seek the Lord and who live a life of trusting in God with a pure heart (2:16; 6:3).

The Lord Being the Life and the Good Shepherd

The Gospel of John tells us not only that the Lord is the life (11:25; 14:6) but also that the Lord is the good Shepherd who came that we might have life and have it more abundantly (10:10-11). He Himself is also our pasture for us to eat freely of Him and be nourished by Him (10:9).

Forming the Jewish Believers and the Gentile Believers into One Flock under His Shepherding

Furthermore, the Gospel of John tells us that the Lord as the good Shepherd would lay down His life to form the Jewish believers and the Gentile believers into one flock under the shepherding of Himself as the one Shepherd (10:14-16).

The Lord Being the Chief Shepherd and the Great Shepherd

The believers throughout the generations have been under the shepherding of the Lord as the good Shepherd (1 Pet. 2:25). As the Chief Shepherd (5:4) and the great Shepherd of God's flock (Heb. 13:20), He will shepherd us for eternity as the Lamb of God and guide us to springs of waters of life for us to have eternal satisfaction, without thirst or hunger (Rev. 7:16-17). By this He accomplishes a great part of God's organic salvation.

We all were regenerated and are under the shepherding of the Lord as the good Shepherd. Thus, we partake of God's life and are nourished and grow unto maturity in it (Eph. 4:13b; Col. 1:28), manifesting the function of God's life in us for the accomplishment of God's eternal economy and the achievement of God's eternal purpose (The Organic Aspect of God's Salvation, chapter 2).

GOD'S FULL SALVATION

Lesson Eight

Organic Salvation (2)—Sanctification and Renewing

Scripture Reading: Rom. 6:19, 22; 8:2; 12:2a; 15:16; Eph. 1:4; Rev. 21:2, 10; 22:19.

I. In the dispositional sanctification in the divine nature and in the Spirit's renewing of the believers mind.

II. Dispositional sanctification:

- A. Dispositional sanctification being for the believers to be sanctified in their disposition that they may partake of the holy nature of God and be one with Him in this attribute of His—Rom. 15:16.
- B. This aspect of sanctification implying transformation—Rom. 6:19, 22.
- C. This being the fulfillment of God's purpose in choosing the believers—Eph. 1:4.
- D. Both the positional sanctification in the judicial aspect and the dispositional sanctification in the organic aspect of God's salvation being ultimately manifested in the New Jerusalem for it to become the holy city—Rev. 21:2, 10; 22:19.

III. Renewing:

- A. The believers are spontaneously renewed in their spiritual life when they are sanctified dispositionally by the Holy Spirit.
- B. Requiring the believers not to be fashioned according to this age, but to be transformed by the renewing of their mind—Rom. 12:2a.
- C. To be renewed in the mind is to get rid of all the old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit.
- D. Such a renewing of the mind issuing in the transformation of the believers in their spiritual life.

FOCUS:

In these lessons on the more subjective aspects of God's organic salvation—dispositional sanctification and renewing—we should consider some testimonies and examples to impress us that God intends to change us by life into a different person, a God-man. He will do this metabolically and organically. He also intends to renew our minds through His word operating in us to make us a "new" person in Christ.

LESSONS TO READ:

Lesson 16—Sanctification

The Organic Aspect of God's Salvation, pp. 40-46

QUESTIONS:

1. What is the difference between positional and dispositional sanctification?
2. Why do we need to be sanctified dispositionally?
3. What is the issue of our being renewed?

MEMORY VERSES:

Romans 6:19, 22

- 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- 22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Romans 8:2

For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Romans 12:2

And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Romans 15:16

That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

2 Corinthians 4:16

Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Ephesians 4:23

And that you be renewed in the spirit of your mind

EXCERPTS FROM THE MINISTRY:

SANCTIFICATION

Now we will go on to see the sanctification in the divine nature and the Spirit's renewing of the believers.

Positional Sanctification Belonging to the Judicial Aspect of God's Salvation

First, we must know the difference between positional sanctification and dispositional sanctification. The former belongs to the judicial aspect of God's salvation, whereas the latter belongs to the organic aspect of God's salvation.

Before we were saved, we were altogether in the world. After we were saved and regenerated, the Lord completely separated us to make us holy. This is positional sanctification for the believers to be separated out of the world and made holy unto God (1 Cor. 1:2; Rom. 1:7). As mentioned in Matthew 23, when the gold is placed in the market, it is something common, but when it is placed in the temple, it is sanctified (v. 17). This kind of sanctification does not change at all the inward disposition; it changes only the outward position. Every regenerated person more or less has this kind of experience. Immediately after we were saved, we simply did not want to mingle with those in the world; we had been separated from them. This is positional sanctification, separation. This positional sanctification is through the redeeming blood of Christ (Heb. 10:29; 13:12) for the believers to become God's peculiar people (1 Pet. 2:9-10 and notes).

Dispositional Sanctification Being for the Believers to Be Sanctified in Their Disposition That They May Partake of God's Holy Nature

However, it is not sufficient to be separated and made holy unto God positionally. After we are sanctified positionally and reconciled to God, as we begin to pursue in life, we will sense something within us which is not our disposition but God's nature. This nature within us deals thoroughly with our natural disposition, our peculiar disposition, and our temperament so that the divine nature becomes our disposition. This is to sanctify the believers dispositionally that they may partake of God's holy nature and be one with God in this attribute of His (Rom. 15:16). This kind of sanctification uses the element of God's life as the material and is carried out through the sanctifying work in the believers by the Spirit of life (Rom. 8:2).

This is exactly my experience. After I was saved, because I loved the Lord and was growing in life, God's holy nature continually carried out a sanctifying work in me. When I went to the department stores, I looked at one item, yet I could not wear it; I looked at another item and I could not use it. When I first changed to wearing Western clothes, buying neckties was a big problem. Some neckties were too wide, others were too narrow, and still others were too fancy. Today my neckties are neither too wide nor too narrow nor too fancy. This is because when I go to buy a necktie, there is a nature within me that wants me to buy this kind of necktie. Brothers, the yardstick for our living and our clothing is the divine nature within us. This divine nature of God within us is the yardstick for our living. Stanza 1 of Hymns, #841 says, "Thou art all my life, Lord,/In me Thou dost live;/With Thee all God's fulness/Thou to me dost give./By Thy holy nature/I am sanctified,/By Thy resurrection,/Vict'ry is supplied." By the Lord's holy nature we are sanctified. This kind of sanctification is not outward but inward. Therefore, we do not say that this is positional sanctification; rather, we say that it is dispositional sanctification.

The yardstick for our living is not the outward regulations or laws but the inward divine nature. In some parts of Pennsylvania and Ohio there is a Christian sect with many established criteria for not loving the world, mainly concerning the believers' wearing of clothes or hats. They even limit the women's clothing to only three colors: white, black, and dark blue. They also specify that the men should wear hats with a broad brim. Some fashionable people did not like hats with a broad brim, so they secretly made their hat with a narrower brim. But their pastor condemned the narrow brim as worldliness. Eventually, some of them kept two kinds of hats in their home, one with a broad brim and another with a narrow brim. When the pastor came, they wore the one with a broad brim, and after the pastor left, they put on the one with a narrow brim.

Brothers and sisters, do we regulate ourselves with outward regulations? Do we live and walk according to the holy nature of God or according to outward regulations? Today we do not need these outward regulations; we need only God's holy nature, which is able to make us holy. For example, concerning women's apparel, the Bible gives us only a word saying that women should adorn themselves in proper clothing (1 Tim. 2:9). But what kind of clothing is considered proper? The divine nature within you will tell you. This is dispositional sanctification; this is the organic work which Christ as the Spirit is carrying out in us. It is not something judicial; it is something altogether organic. This aspect of sanctification implies transformation (Rom. 6:19, 22) for the fulfillment of God's purpose in choosing the believers (Eph. 1:4). Eventually, both the positional sanctification in the judicial aspect and the dispositional sanctification in the organic aspect of God's complete salvation will ultimately be manifested in the New Jerusalem for it to become the holy city (Rev. 21:2, 10; 22:19).

RENEWING

The Believers Are Spontaneously Renewed in Their Spiritual Life When They Are Sanctified by the Holy Spirit

Now we will go on to see the renewing in the organic aspect of God's salvation. In the preceding message we saw that regeneration is to have God as our life. It is a matter in the life of God. After regeneration we pass through shepherding, and then we have the dispositional sanctification, which is a matter in the nature of God. Not only do we need to be regenerated in life, but we also need to be sanctified in our disposition. No human disposition is good; only the nature of God is holy. When we are saved, the element of God's holy nature comes into us; this holy nature begins to work in us to sanctify us dispositionally. Ephesians 1:4 says that God chose us before the foundation of the world to be holy. This shows us that to be holy is the purpose of God's choosing. To be holy is to have God's nature, whereas to have the sonship, in verse 5, is to have God's life. Through regeneration we have the life of God, and through sanctification our disposition is changed. When the believers are sanctified dispositionally, they are spontaneously renewed in their spiritual life.

Not Being Fashioned according to This Age, but Being Transformed by the Renewing of the Mind

Romans 12:2a says, "Do not be fashioned according to this age, but be transformed by the renewing of the mind." We should not be fashioned according to this age. This means that we should not be fashionable. Rather, we should be transformed by the renewing of the mind. Some say that this kind of renewing is the so-called teaching by Confucius and Mencius that "the principle of the Great Learning is to develop the bright virtue and to renew the people" and that "if you can renew yourself for one day, then let there be daily renewing." However, the renewing taught in the Bible is not the same as the renewing taught in the books of Confucius and Mencius. The renewing taught by Confucius and Mencius is merely to improve oneself or adjust oneself daily. In contrast, the renewing taught by the Scriptures is the renewing of the mind; it is altogether a matter related to the mind. The mind is our mentality, our philosophy, our religious concepts, our views concerning people and things, etc. We need to be renewed mainly in our mind.

Ephesians 4:23 says, "And that you be renewed in the spirit of your mind." The preceding verse says to put off the old man (v. 22), the succeeding verse says to put on the new man (v. 24), and the verse in the middle says to be renewed in the spirit of our mind. The spirit of our mind is the regenerated spirit mingled with the Spirit of God spreading into our mind to exercise control over it. In this way our mind is renewed. Furthermore, Romans 8:6 says, "...the mind set on the spirit is life and peace." This also shows us the importance of our mind. Our mind can be renewed only by our setting it on the spirit.

Not only so, the New Testament teaches us to have the mind in us which was also in Christ Jesus (Phil. 2:5). This is equivalent to taking the mind of Christ Jesus as our mind. By regeneration we have the life of God, by sanctification we partake of the nature of God, and by renewing we have a change in our mind.

We who have been separated, sanctified, unto God should not be assimilated by the world. Rather, we should care for the transformation by the renewing of our mind which the Lord Spirit is carrying out by moving and working in us through the divine life and the divine nature. I saw a brother wearing a pair of shoes adorned with tassels, but now I notice that he is wearing another pair of shoes without any adornment. This is because his mind has been renewed; he is no longer fashioned according to this age. I am happy because we are not those who daily speak about living Christ yet who wear shoes with tassels. Likewise, the sisters should not, on the one hand, speak about loving the Lord, and on the other hand, apply lipstick heavily. I do know that if the sisters will say more, "O Lord, I love You," the lipstick they apply will become less and less daily and will eventually disappear. This is because their mind will be renewed and transformed.

To Be Renewed in the Mind Being to Get Rid of All the Old Concepts concerning the Things of the Human Life and Be Made New Again by the Teaching of the Holy Scriptures and the Enlightening of the Holy Spirit

How can our mind be renewed that our whole being may be renewed? The way of renewing lies in prayer and in reading the Scriptures, because for us to be renewed in our mind is for

us to get rid of all our old concepts concerning the things of the human life and be made new again by the teaching of the holy Scriptures and the enlightening of the Holy Spirit. When you read the Bible and become familiar with it, the Holy Spirit will enlighten you and guide you. When the Holy Spirit comes to enlighten you while you thus pray and read the Word day by day, the mind in you is being changed from the old to the new. Your view is different and your being is renewed.

Such a Renewing of the Mind Issuing in the Transformation of the Believers in Their Spiritual Life

Such a renewing of the mind issues in the transformation of the believers in their spiritual life. Titus 3:5 refers to the washing of regeneration and the renewing of the Holy Spirit. The washing of regeneration washes away our old life; following this, the renewing of the Holy Spirit changes our mind. When our mind is renewed, our whole being is transformed. This is to be transformed by the renewing of the mind. The washing of regeneration purges away all the things in the old nature of our old man, whereas the renewing of the Holy Spirit dispenses the new things, the divine essence of the new man, into our being. Through this we turn from the old condition in which we were into a completely new condition, from the state of the old creation into the state of the new creation.

Today our problem is due mostly to our mind. Brother Nee said that some people are afraid of others stealing their wallet from their pocket, so they are always feeling in their pocket for their wallet; he said that this is an indication that they have mentally stolen from others. This is to have a disordered mind. Sometimes when someone has something wrong in his mind, he begins to have wild imaginations. A wife may begin to weep when she indulges in wild imaginations. All these matters are related to the mind. God Himself has become our life, He is changing our disposition, and He is also renewing our mind. Thus, we can have the proper concepts and can pursue Christ in a proper way. Often when some came to me to debate about some biblical questions, I said, "It is impossible for your kind of mind to understand the Bible, and I won't argue with you. Your mind is a mind that simply cannot understand the Bible." Our disposition needs to be sanctified so that we may partake of God's holy nature; our mind also needs to be renewed so that we may be transformed in our spiritual life. This is the saving that God renders to us in the organic aspect of His salvation (The Organic Aspect of God's Salvation, pp. 40-46).

GOD'S FULL SALVATION

Lesson Nine

Organic Salvation (3)—Transformation and Building Up

Scripture Reading: 2 Cor. 3:16, 18; 4:16; Matt. 16:13-18; John 1:51; 2:16-22; 14:2, 23; Rom. 12:3-5; 1 Cor. 1:10-13; 3:9-15; 2 Cor. 3:16, 18; 4:16; Gal. 6:14-15; Eph. 3:17; 4:4-6, 11-16; Rev. 3:12-13; 4:3a; 21:2, 10-23; 22:1-5.

I. In the metabolism in the divine life and in the joining and knitting in the building up.

II. Transformation:

- A. Transformation being not an outward change or correction, but the metabolic function of the life of God in the believers.
- B. By the believers turning to the Lord and thereby removing the various kinds of veils of their old concepts—2 Cor. 3:16.
- C. Even more, by the believers, with an unveiled face, beholding the Lord and reflecting like a mirror the glory of the Lord—2 Cor. 3:18.
- D. Thus they are being transformed into the same image as the Lord from one level of glory to another level of glory for the Lord's expression.
- E. Even as from the Lord Spirit, that is, Christ as the life-giving spirit.
- F. This requiring the believers' outer man to be decaying (to be consumed) that their inner man may be renewed day by day—2 Cor. 4:16.

III. Building up:

- A. Building up is the God-men's being joined and knit together with other God-men in the divine life by their growth in the divine life.
- B. Brought forth through the joining and knitting by the transforming Spirit—Eph. 4:15-16.
- C. The building up of the Body of Christ in the New Testament is this kind of building up by being joined and knit together in the divine life, and its purpose is to consummate the building of the holy city, New Jerusalem.

FOCUS:

The burden in this lesson is to see that God's organic salvation has the church in view. Again, in the more subjective experiences of God's complete salvation we can consider examples and testimonies to show us how metabolically the Lord is changing us into His image through the process of transformation. Our transformation is for the building up of the church, the Body of Christ. This is the process by which God's eternal purpose to have a corporate man in His image and with His authority can be fulfilled.

LESSONS TO READ:

Lesson 17—Transformation

The Organic Aspect of God's Salvation, pp. 52-57

QUESTIONS:

1. How does the beholding and reflecting of the Lord in Ephesians 3:18 relate to our transformation?

2. How can we speed up or slow down this process of transformation?
3. What is building up?

MEMORY VERSES:

Matthew 16:18

And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Corinthians 3:9-11

- 9 For we are God's fellow workers; you are God's cultivated land, God's building.
- 10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.
- 11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.

2 Corinthians 3:16-18

- 16 But whenever their heart turns to the Lord, the veil is taken away.
- 17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Ephesians 4:15-16

- 15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- 16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

EXCERPTS FROM THE MINISTRY:

TRANSFORMATION

In the preceding messages we saw God's organic salvation in regeneration, shepherding, dispositional sanctification, and renewing. In this message we will go on to see transformation and building up.

Transformation Being the Metabolic Function of the Life of God in the Believers

Transformation is not an outward change or correction but the metabolic function of the life of God in the believers. Transformation is not to make some corrections from without; it is the function of metabolism from within and is manifested without. This is expressed in a line of the new hymn for this conference: "Manifesting the metabolism in life."

Suppose a person is undernourished and appears thin and sickly. He cannot improve by merely applying some powder to his face. Rather, he needs to be supplemented with nutrition; then his physical condition will improve and his facial color will spontaneously become rosy. Luke 15 tells us that when the prodigal son returned home, he had a robe put on him for his covering, yet he still appeared thin and sickly. Merely to have the robe was not sufficient; he still needed to eat the fattened calf for several days. When metabolism began to work in him, he would naturally become strong and his facial color would look pretty. Thus,

the beauty that comes by applying powder is not genuine beauty; only that which is expressed outwardly through the inward metabolism is genuine health and real beauty. If the believers are willing to grow in the divine life, the element of the divine life will increase in them and bring forth a metabolic change. Thus, their inward disposition will be transformed, and their outward image will also be transformed to be the same as the image of the Lord. This is not moral cultivation by examining oneself and mending one's ways as taught by Confucianism in China. That is man's own moral cultivation. When we are transformed into the image of the Lord by beholding Him, this is not the result of our self-cultivation, but it is the Lord Spirit, the life-giving Spirit whom the Lord Christ became in His resurrection, who moves within us to bring forth a metabolic change through the increase of the element of the divine life in us (2 Cor. 3:18). This is altogether a transformation brought forth by the moving and working of the Lord Spirit and the divine life within us.

The Believers Being Transformed into the Image of the Lord by Turning to the Lord and Beholding Him with an Unveiled Face

If we desire to have this kind of transformation, we must first remove the various kinds of veils of our old concepts by turning to the Lord (2 Cor. 3:16) and by beholding Him with an unveiled face and reflecting His glory like a mirror (v. 18). The problem with the Jews was that they had a thick veil on their heart. If we are veiled, we cannot be transformed. However, whenever our heart turns to the Lord, the veil is taken away. Then we can behold the Lord with an unveiled face like a mirror. Consequently, what is expressed through us as a mirror is the glorious image of the Lord. In this way we are being transformed into the same image as the Lord from one level of glory to another level of glory for His expression.

The Believers Being Thus Transformed into the Same Image as the Lord from the Lord Spirit

It is from the Lord Spirit, that is, from Christ as the life-giving Spirit, that the believers are being transformed into the same image as the Lord. This Spirit contains the bountiful supply to be our new element. Paul said that he lived Christ and magnified Christ by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a). If we live by our natural life, we cannot be transformed and we cannot magnify Christ. The bountiful supply of the Spirit of Jesus Christ is an element in us. When this bountiful supply comes into us, it begins the inner process of metabolism and issues in an outward manifestation. People will see that what is manifested through us is not ourselves but Christ. We must enjoy the bountiful supply of the Spirit of Jesus Christ and allow Him to work in us. This is transformation.

Suppose you and another brother live together. Every day that brother has morning revival, prays, reads the Bible, and meditates on the Lord's word. After a period of time, you will surely notice some transformation in him. I am usually awake early in the morning at four or five o'clock, and I just muse on the Lord's word. Then the Holy Spirit comes, and the light comes. When I touch Christ as the Spirit, His element comes into me and it issues in a metabolic function in me. This is similar to the metabolism in our body. After we eat some proper food and receive some proper element into us, the elements of the food become our element through digestion and assimilation so that we look so radiant and so energetic. If you touch the Lord day by day and allow His element to come into you, metabolism will spontaneously transpire in you that you may be transformed and eventually be like the Lord. When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us. We can ask Him about everything, without any need to use the telephone or the fax machine, for He can talk with us right within us. You can talk with Him and confer with Him in everything. The Lord's Word says, "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, Supporter. I always pray, "O Lord, now I am going to take

a walk. Support me, sustain me, and strengthen me.” This is to drink the Lord. In this way I have no anxiety. When anxiety comes, you should say, “O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me.” Thus, you receive the Lord’s element into you and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider to live Christ a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously you will live Christ.

Transformation Requiring the Believers’ Outer Man to Be Decaying That Their Inner Man May Be Renewed Day by Day

Eventually, transformation requires the believers’ outer man to be decaying (consumed) that their inner man may be renewed day by day (2 Cor. 4:16). This does not require us to do it ourselves; instead, the Lord is working in our environment to consume our outer man. When the outer man is being consumed, decaying, the inner man is renewed day by day. God always gives us the most suitable spouse for our marriage. When a young person begins to choose a spouse, he puts forth much effort and follows many principles. After a great deal of consideration, eventually he chooses someone. Although the people around him do not agree with his choice, little do they know that it is God’s arrangement. After the two are married, they begin to deal with each other even from the very first night. One cannot sleep without the windows open, whereas the other catches a cold whenever the windows are open. When the discussion yields no solution, the two begin to quarrel. This is the mutual consuming between husband and wife. The more the husband is consumed by the wife, the more spiritual he becomes. The same is true in the church life. When several people serve in coordination, there is always someone who has a tough personality that is unbearable. Even so, you should not lose your temper, so you have to endure, sometimes even to the point of becoming ill. The Lord arranges this kind of situation that our outer man may be decaying so that our inner man may be renewed. In this way we are transformed.

BUILDING UP

Following transformation, we want to see the building up in the organic aspect of God’s salvation.

Building Up Being the God-men’s Being Joined and Knit Together with Other God-men in the Divine Life by Their Growth in the Divine Life

The transformation of the believers in the divine life causes them to be joined and knit together with other believers as fellow members of Christ because of their growth in the divine life. This joining and knitting together becomes the building of the God-men with other God-men in the divine life.

The Building Up Being Brought Forth through the Joining and Knitting by the Transforming Spirit

This building in the divine life is the building of the jasper wall of the holy city, the New Jerusalem, which is not the result of piling a piece of jasper upon another piece of jasper, but the issue of the joining of all the jasper stones by the transforming Spirit. This building is also the building referred to in Ephesians 4:15-16 as the issue of the believers’ growing into the Head, Christ, in all things, that is, “all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

For the Consummation of the Holy City, the New Jerusalem

The building up of the Body of Christ mentioned in the New Testament is the building up by being joined and knit together in the divine life. This kind of building which is first carried out in the Body of Christ will consummate the building of the holy city, the New Jerusalem.

This kind of building is a testimony and a great manifestation of the function of the divine life, that is, the manifestation of the glorious jasper-like image of God (Rev. 4:3a).

The Revelation in the New Testament

Concerning God's building on earth today, the New Testament contains sufficient revelation, teaching, instruction, and warning. Now let us mention them briefly.

First, in Matthew 16 after the Lord had led us to know Him as the Christ, the Son of the living God, He immediately told us that upon this foundation of our knowledge of Him, He would build His church for resisting the gates of Hades (vv. 13-18).

Second, in John 1:51 the Lord told us in an implied way that for God's wandering people on earth, there is the need for a builded house of God on earth to serve as the base for His heavenly ladder on earth to bring heaven to earth and join earth to heaven. In chapter two He declared that this house of God is built by Him in resurrection with His resurrection life and power (vv. 16-22). Then in 14:23 He told His close disciples that He and His Father would go to His lovers to make an abode with them (cf. 14:2).

Third, in Romans 12 the apostle exhorted us that we should think so as to be sober-minded concerning ourselves, as God has apportioned to each a measure of faith, that we may be coordinated with all the members as one Body, that is, the building of God (vv. 3-5).

Fourth, in 1 Corinthians 1 the apostle condemned sectarianism and urged us to keep the oneness in the one Christ (vv. 10-13). In chapter three he said that we are God's cultivated land, God's building. We need to grow Christ as wheat and be transformed into gold, silver, and precious stones, the element of the Divine Trinity, and thereby build the church of God on the foundation that has been laid, which is Jesus Christ. On the contrary, if we participate in God's building by the flesh (wood), according to man's will (grass), and according to the worldly people's practices (stubble), our work will be consumed by the Lord and we will suffer loss (vv. 9-15).

Fifth, Galatians shows us that all of our living and work must pass through death and resurrection in Christ to be freed from the old creation and become the new creation for God's building on earth (6:14-15).

Sixth, Ephesians, a book specifically on the church as the Body of Christ, stresses particularly the building up of the Body. Ephesians 3:17-19 says that Christ desires to make His home, to build His dwelling place, in our hearts that we may be filled with God unto the fullness of God for God's expression.

Furthermore, chapter four reveals to us that the Body of Christ is an organism constituted and built with the Triune God—the Father, the Son, and the Spirit—and His redeemed people, with the Father as the source, the Lord as the element, and the Spirit as the essence to be its intrinsic factors and the God-chosen, regenerated, and transformed believers to be its outward frame. No doubt, this is the building as the issue of the coordination of the God-chosen and transformed believers with the processed Triune God (vv. 4-6).

Chapter four goes on to show us that we need to be perfected until we become full-grown in Christ and are one in the faith, not being blown away or carried about by the winds of different teachings. It is only in this way that the Body of Christ can be built up (vv. 11-14). The same chapter also charges us to grow up into the Head, Christ, in all things, so that out from Him "all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love" (vv. 15-16).

Seventh, in Revelation, in 3:12-13 the Lord promised His overcomer that He would make him a pillar in the temple of His God for him to be one with God, with the New Jerusalem, and with the Lord in His new name.

Ultimately, in Revelation 21 and 22 the hidden and mysterious God presents to the apostle John the New Jerusalem in its entirety as the consummation of all the revelations, visions, types, and prophecies in the holy Scripture, including both the Old Testament and the New Testament. The holy city, which was hidden from the ages in God, who created all things and mankind, and which was seen by John, is the dwelling place (tabernacle) of the Triune God in eternity. It is constituted with the processed and consummated Triune God as

the city itself—the nature of the Father as gold being its base, the pearls produced by the Son in the secretion of His resurrection life through His death and resurrection being its gates, and the precious stones, jasper in particular, transformed by the transforming Spirit being its wall and foundations—and His redeemed, regenerated, sanctified, renewed, and transformed elect. In the city there is a throne as the center for the ruling of God's eternal kingdom; there are God and the Lamb as the temple in the city to be the place for His elect to worship and serve Him and to be their dwelling place; there are God and the Lamb as the light of the city; there is the river of water of life (the Spirit) flowing out of the throne, the center, to water the entire city and quench its thirst; and there is Christ as the tree of life growing in the river of water of life and producing new fruit in abundance as the supply to the entire city for its satisfaction and joy. Such a wonderful and unsearchable holy city becomes the mutual abode of God and His elect in eternity as God's enlargement and expression for eternity (*The Organic Aspect of God's Salvation*, pp. 52-57).

GOD'S FULL SALVATION

Lesson Ten

Organic Salvation (4)—Conformation and Glorification

Scripture reading: Rom. 8:23, 29-30; Eph. 4:30; Phil. 1:19-21a; 3:10; 1 Thes. 2:12; Heb. 2:10; 1 Pet. 5:10; 1 John 3:2.

I. Conformation—Rom. 8:29:

- A. Conformation being the consummation of the believer's transformation in life.
- B. Conformation being to be conformed to the image of God's firstborn Son:
 - 1. God's firstborn Son being Christ as the God-man.
 - 2. To be conformed to the image of God's firstborn Son being that the believers become full-grown in life as God-men:
 - a. To be conformed to Christ's death in all things through the power of His resurrection—Phil. 3:10.
 - b. To live Christ for magnifying Him through the bountiful supply of the Spirit of Jesus Christ (who is the God-man)—Phil. 1:19-21a.
 - c. To be the reprints of the God-man, Christ, that the believers may be exactly like Him, the firstborn Son of God—1 John 3:2.

II. Glorification—Rom. 8:30:

- A. Glorification being the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life.
- B. Being also the believers' entering into the glory of God—Heb. 3:10; 1 Pet. 5:10; 1 Thes. 2:12.
- C. Being also the believers' enjoyment of the redemption of their body—Rom. 8:23; Eph. 4:30.
- D. Being also the ultimate consummation of God's complete salvation in the believers.
- E. The ultimate consummation of God's complete salvation being the New Jerusalem—the crystallization of the union and mingling of God with man, the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.

FOCUS:

This is the last lesson on God's organic salvation. It is here we reach the consummation of God's full salvation. We need to be impressed that we will be conformed to the image of the Firstborn Son of God as one of the many brothers of Christ. In this culminating lesson we need to be inspired to take the way of life, the way of eating the Lord every day to remain in the process of the Lord's salvation to reach the goal—glorification. We need to be impressed that the Lord will be coming soon and that we need to be matured in life before He comes. Then our bodies will be glorified and we will have a resurrected and glorified body to meet Him at His coming.

LESSONS TO BE READ:

Lesson 18—Conformation

Lesson 19--Glorification

The Organic Aspect of God's Salvation, pp. 68-76

QUESTIONS:

1. What does it mean to be conformed to the image of the Firstborn Son of God and how is it carried out?
2. According to the Bible, what is "glory" and what is the meaning of "glorification"?
3. What does the Bible mean when it says that the Christ within us is "the hope of glory"? You may use the illustration of the flower to explain.
4. What is the relationship between God's judicial redemption and God's organic salvation?

MEMORY VERSES:

Romans 8:23

And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Roman 8:29-30

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified

Philippians 3:10

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

1 Thessalonians 2:12

So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Hebrews 2:10

For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1 John 3:2

Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

EXCERPTS FROM THE MINISTRY:

CONFORMATION

In this message we will cover the matters of conformation and glorification. It is not easy to present the truths. Augustine said that if you try to comprehend the Triune God, it is like using a small ladle to measure the ocean. It is really so. Just as the truth concerning the Triune God is profound, so also is the truth concerning conformation. Not only do we need to be transformed and built up, but we also need to be conformed.

Being Conformed to the Image of God's Firstborn Son

To whom or to what are we to be conformed? Are we to be conformed to the likeness of the Chinese or Americans or Japanese? We are to be conformed to the likeness of the Son of God. Romans 8:29 says, "Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers." God's predestinating us to be conformed to the image of His Son is for His Son to be the Firstborn among His many sons.

God's Firstborn Son Being Christ as the God-man

Concerning the Son of God, there is a very difficult question in theology, that is: How many sons does God have? Hebrews 12:23 mentions the church of the firstborn. The firstborn sons here refer to us, the saints. But how can we say that the saints are the firstborn sons? James 1:18 says that God "brought us forth by the word of truth, purposing that we might be a kind of firstfruits of His creatures." As the constituents of the church, we are the firstfruits of God's creatures. To say that the firstfruits refer to the firstborn sons is a relative way of speaking. The day will come when both the Gentiles and the Jews will turn to worship God. Although that situation is not here yet, today we believers take the lead to worship God. Hence, in this sense we are the firstborn sons, the firstfruits of God's creatures.

On the other hand, John 1 says that Christ is the only begotten Son of God (v. 18), whereas Romans 8 says that Christ would be the Firstborn among many brothers (v. 29). Christ was the only begotten Son of God, and then He became the firstborn Son of God with many brothers. Hence, as the Son of God, Christ has two statuses, one being the only begotten Son and the other, the firstborn Son. What is the difference between God's only begotten Son and God's firstborn Son? God's only begotten Son has divinity but not humanity, whereas God's firstborn Son has both divinity and humanity. When God became flesh, He brought divinity into humanity; when the Lord was resurrected, He brought humanity into divinity, that is, He mingled humanity with divinity. The mingling of humanity with divinity produced the second status of the Son of God, that is, the firstborn Son of God.

In eternity the Lord was the only begotten Son of God. In time He became flesh to be a man, but He was not yet the firstborn Son of God. When did He become the firstborn Son of God? Romans 1:3-4 says, "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord." There are two "accordings" here: according to the flesh, He is the seed of David, a man; according to the Spirit of holiness, He is the Son of God. He was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead.

When and how was the designation done? This requires a little explanation. First Peter 3:18 says, "For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit." This verse tells us that after He died in the flesh, Christ was still active in His Spirit. What was He doing? In John 12:24 the Lord said that He was the grain of wheat which bears much fruit by falling into the ground and dying. When a grain of wheat falls into the ground, its outer shell dies and decays, but its life within is active. The grain on the one hand dies and on the other, lives. When the grain dies, this death gives the life within an opportunity to operate to bring forth tender sprouts. This is resurrection.

When the Lord was buried in the tomb, His flesh, the humanity that was with Him, died. However, His divinity, the Spirit of holiness, had a great opportunity to work. First, He resurrected the humanity of Christ. At the same time, He uplifted the humanity of Jesus into divinity. It was at that moment that God said, "You are My Son; today I have begotten You" (Acts 13:33). "Today" here refers to the day of the Lord's resurrection. Hence, it was at the time that the Spirit of holiness uplifted the humanity of Christ and resurrected His flesh that God said, "Today I have begotten You." From that time on, He has been the firstborn Son of God.

Since He is the firstborn Son, there must also be the brothers. Otherwise, how can He be called the Firstborn? His brothers are we the saved ones. Actually, we and He as the firstborn Son were all brought forth in the same delivery. We were born in His resurrection. First Peter 1:3 says that at the time of Christ's resurrection, that is, in His resurrection, God regenerated all of us. You should not think that you have been regenerated for two months, or that you have been regenerated for sixty-seven years. You were regenerated two thousand years ago by being resurrected together with Christ. Some may not be able to accept this word. Again, this is a problem of the mind. God has His timetable and you have your timetable; the two timetables have different ways of counting. We need to take God's way of counting. According to His counting, He chose us before the foundation of the world (Eph. 1:4); furthermore, Christ was slain from the foundation of the world, that is, from the creation of the heavens and the earth (Rev. 13:8). According to God's way of reckoning, at the resurrection of Christ, that is, about two thousand years ago, we were resurrected with Him and were regenerated (1 Pet. 1:3).

After regeneration, we became children of God, the many sons of God, who are the many brothers of Christ. However, we still need to be conformed to the image of God's Son. We are to be conformed not to God's only begotten Son but to God's firstborn Son because God's only begotten Son does not have humanity, but God's firstborn Son has both divinity and humanity. Why is it that after we were regenerated to become the sons of God, we still have to be conformed to the image of God's firstborn Son? Although we were regenerated to become sons of God, we are not yet like sons of God. Perhaps this morning some of you husbands and wives still had a quarrel, and after the quarreling you came to the meeting. Therefore, we need to be conformed to the image of God's Son that He may be the Firstborn among many brothers. In the United States today about one hundred twenty million, which is half of the population, are Protestants and Catholics. However, wherever you go today, as you observe, can you discern the Christians? If you listen to people's talk in the offices, especially on Mondays, it is all about where they went to dance or went for pleasures over the weekend, and many filthy words are spoken. Many among them are Christians, yet they have not been conformed to the image of Christ. Hence, today we urgently need to be conformed to the image of God's firstborn Son. To be conformed to the image of God's firstborn Son equals to live out His image. When we all live out His image, the world will see Christ as the Firstborn of God because all His brothers will be manifested here.

Being Conformed to the Lord's Death

How can we be conformed to the image of God's Firstborn? To know how to be conformed to the image of God's Firstborn, we must understand how God's Firstborn lived on earth. The firstborn Son of God is both the Son of God and the Son of Man. He is the God-man, and He lived the life of a man on earth. The life which He lived on earth was the very life which God desired man to live when He created man. After the fall, man was not able to live the life which God wanted man to live. Hence, the only begotten Son of God came to become the Son of Man. In the four Gospels, from beginning to end, the Lord called Himself the Son of Man (Matt. 8:20; 26:64); He lived as a man on earth. He lived as a man daily under the shadow of the cross, denying and crucifying Himself daily. He told people that none of the words which He spoke was spoken by Himself and none of the things which He did was done out of His own desire (John 8:28-29; 14:10). He spoke words and did things according to His Father's will. By doing this He fulfilled what God required judicially. This was why He was qualified to die for us on the cross. In His human living on earth for thirty-three and a half years, the

Lord Jesus was tested and tried by God. Eventually, according to God's requirement of righteousness judicially, He was qualified to go to the cross to bear our sins and die for us. God considered Him a sinner, even sin (2 Cor. 5:21), and condemned Him on the cross. His death was altogether a judicial matter for the accomplishment of God's requirement of righteousness judicially. This was what He did as the Son of Man. The crucified life which He lived on earth as the Son of Man became a mold; we should be conformed to such a mold (Phil. 3:10b).

Today we the saved ones are the same as He is. According to the flesh, we are sons of Adam; we may also say that according to the Spirit of holiness, we are sons of God. However, we have not yet lived like sons of God. Whether or not you live like a son of God depends on whether or not you are living under the shadow of death. Have you died to yourself in dealing with your wife, your husband, your children, or anyone else? To give up ourselves, to remain on the cross, to die to ourselves, is to be conformed to the Lord's death. When we are thus conformed to His death, the Spirit will operate in us. This is like a grain of wheat falling into the ground and dying; the outer shell decays, but the life within begins to operate. This is referred to in a hymn: "Only then as death is working/Will His life thru me be poured./If no death, no life..." (Hymns, #631).

If we want to experience being conformed to the image of God's Son, we need to be daily conformed to His death. This is not a matter of endurance. We do not need to learn to try our best to endure; we need to die. When your wife makes you angry, the more you try to endure, the more you will have stomach trouble. What you need is not to endure but to die. Perhaps you would say that you do not know how to die. You need to pray unceasingly. When your wife changes her countenance toward you, pray to the Lord. If you cannot pray outwardly, pray in your heart. The more you pray, the more you know how to die to yourself. Thank the Lord that the brothers and sisters among us more or less have this kind of experience. Some may not have much experience. When they come home happy and notice their wife's changed countenance, they would say, "O Lord, amen." But when they are unhappy, they would counter her with a changed countenance or even start to hit her. This is not to be sons of God, but sons of Adam, even sons of the devil (1 John 3:10). Our living becomes an expression of the sons of the devil. If we live this way, how can Christ be the Firstborn among us? Hence, we need to have the experience of conformation every day in our living.

In summary, conformation is the consummation of the believers' transformation in life, and it is also to be conformed to the image of the firstborn Son of God, who is Christ as the God-man. To be conformed to the image of God's firstborn Son is the believers' becoming full-grown in life as God-men. This is to be conformed to His death in all things through the resurrection power of Christ (Phil. 3:10) and to live Christ for magnifying Him through the bountiful supply of the Spirit of Jesus Christ, the God-man (Phil. 1:19-21a). This is to be the reprints of the God-man, Christ, that we may be exactly like Him, the firstborn Son of God (1 John 3:2).

GLORIFICATION

To be glorified is to enter into glory. After passing through regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, and conformation to the image of the firstborn Son of God, the believers are mature and qualified to be raptured, and they are simply awaiting the Lord's coming back. When the Lord comes back, they will enter into glory to enjoy the highest portion of the divine sonship (Rom. 8:23). Hence, glorification is the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life. We may say that glorification is the manifestation of the glory of the firstborn Son of God from within us, or that it is our entering into glory (Heb. 2:10; 1 Pet. 5:10; 1 Thes. 2:12). This glory is the Triune God. Hence, to enter into glory is to enter into the Triune God. When our entire being enters into the Triune God, we are glorified. Glorification is also the believers' enjoyment of the redemption of their body (Rom. 8:23; Eph. 4:30). This is also the ultimate consummation of God's complete salvation in the believers. At this point, God's organic work has been completed. God's organic work is from regeneration to glorification, from God's entering into man to man's practically being brought into God. Regeneration is

God entering into man, whereas glorification is man entering into God. Thus, man is altogether mingled and joined with God to express the image of God. That is glorification. The ultimate consummation of God's complete salvation is the New Jerusalem—the crystallization of the union and mingling of God with man, the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.

The Interrelation of God's Judicial Redemption and God's Organic Salvation

Finally, we want to see the interrelation between God's judicial redemption and God's organic salvation. God's judicial redemption and God's organic salvation are very much related. The judicial redemption was accomplished by Christ on earth in thirty-three and a half years. The organic salvation is being carried out by Christ from His resurrection through eternity. The relationship between the two is that first, God's judicial redemption as the procedure qualifies and positions the believers to enjoy God's organic salvation and enter into God's higher grace for the accomplishment of God's eternal economy and the attainment of God's ultimate purpose.

Second, judicially, the church of God was produced through God's judicial redemption. Without such a redemption, the church could not have been produced, because Acts 20:28 says that God purchased, redeemed, His church through His own blood. On the other hand, organically, the church of God is constituted with the God-regenerated people in the divine life. This organic aspect issues in the Body of Christ (Eph. 1:22-23).

Third, God's organic salvation needs to be maintained constantly through God's judicial redemption. You should not say that since you have the judicial redemption and therefore have entered into the organic salvation, you no longer have anything to do with the judicial aspect nor do you need the judicial aspect. No, you still need God's judicial redemption. God's organic salvation needs to be maintained constantly through God's judicial redemption. For example, when the fellowship of the believers with God is interrupted due to their sins, they need to have their fellowship restored through the redeeming blood of Christ. Hence, 1 John 1:6-9 says that if we sin, we need to confess our sins to God and ask for His forgiveness; then God will wash away our sins with the blood of Christ and restore our fellowship with Him. Therefore, organically, when our fellowship with God is broken, it has to be restored through the redeeming blood. In addition, when the believers have a case against them before God because of their sinning, Christ, their Redeemer, is responsible for undertaking their case in His status as their Advocate in heaven before God (1 John 2:1-2). We should not say that since we are in the organic salvation, we have nothing to do with redemption anymore. The redemption is still here maintaining us because sometimes we may still be weak.

Fourth, the believers' ultimate transfiguration in their body to enter into God's glory is the redemption of their body (Eph. 4:30; Rom. 8:23). Why is it that at that time our body will still need to be redeemed? At that time we will have been transformed into the image of the Lord and will soon be raptured into glory, so why is it that our body will still need to be redeemed? This is because regardless of how spiritual, renewed, and transformed the believers are, their body still belongs to the old creation and therefore still needs God's judicial redemption that it may receive God's organic salvation and be transfigured to enter into glory (Phil. 3:21; Rom. 8:30). Our being raptured and transfigured to enter into glory is an organic matter, but our body still needs to be redeemed. Hence, there is the need of the redemption of the body.

Fifth, God's judicial redemption as the procedure is purposeless without God's organic salvation. It would be merely for sinners to be redeemed, have their sins forgiven, and become righteous people justified by God, but the purpose is unclear to the majority of believers who mistakenly consider their going to heaven as the purpose of their being redeemed and are unaware that, according to the revelation of the holy Scriptures, God's judicial redemption as the procedure is with God's organic salvation as the purpose, which is to regenerate us, shepherd us, sanctify us dispositionally, renew us, transform us, and build

us up into the Body of Christ, which ultimately consummates the New Jerusalem as the ultimate purpose of God's organic salvation to be God's enlargement and expression in eternity (The Organic Aspect of God's Salvation, pp. 68-76).

GOD'S FULL SALVATION

Lesson Eleven

The Three Stages of Salvation and Reward and Punishment

Scripture Reading: Heb.2:3a; 12:1; Acts 26:19; 1 Cor. 9:24; Phil. 3:12-14; 2 Tim. 4:7-8; Rev. 22:12; Matt.25:14-30; 1 Cor. 3:10-15; 2 Cor. 5:10

I. The three stages of God's salvation:

- A. The first stage of salvation is the stage of regeneration and in this stage our spirit is saved; this is the beginning of the Christian life—John 3:6; 1 Pet. 1:3.
- B. The second stage is the progressing stage, the stage of transformation; this stage saves us in our soul; from our spirit we need to allow Christ to spread into our soul day by day; by opening to Him, by praying and by confessing our sins, we allow Him to spread in us; this spreading is our sanctification—Rom. 12:2; 2 Cor. 3:18.
- C. The third stage is the completing stage; in this stage our body is saved and God's full salvation reaches its climax—Rom. 8:23, 29-30:
 - 1. In this stage, our body is conformed to the body of the Lord's glory and is transfigured, glorified—2 Tim. 4:7-8; Phil. 3:21.
 - 2. By this stage, our spirit will be full of life due to regeneration; our soul will be full of Christ due to sanctification and transformation, and our body will be full of the glory of the Lord; then we will fully be sons of God, full of God's life, expressing God and representing Him eternally—Rom. 8:30.
 - 3. We can only arrive at this stage by being initially saved and then by being sanctified and transformed; to arrive at this stage we must go on to enjoy Him as the Spirit and the Word and cooperate with Him daily, allowing Him to spread in us by always following His leading within and by confessing our sins and shortcomings to Him—John 6:63.

II. While God's salvation is eternal, God does not want His children to be foolish and slothful in developing the salvation that they have been given; in His wisdom He has prepared both a reward for His faithful and prudent children and a discipline for the foolish and slothful ones—Matt. 25:14-30:

- A. In His wisdom, God knew that if He did not prepare a reward as an incentive and a discipline as a warning, few of His children would reach His goal—25:11-13, 28-30.
- B. According to the Bible, God will reward some of His believers who have been faithful and diligent, and He will punish those who have not:
 - 1. Today, we are God's children through regeneration. How are we progressing?
 - 2. Are we being sanctified and transformed every day? Are we growing in life? Are we serving Him as a faithful servant in the church life?
- C. The Bible tells us clearly that at His second coming, the Lord will come to firstly judge all of His believers; He will reward or punish them according to their work—2 Cor. 5:10; Matt. 25:21, 23, 28-30.
- D. By growing in the Lord's life and by faithfully serving Him today, we may be those whom the Lord rewards with the thousand-year kingdom and the wedding feast.

FOCUS:

In this lesson we need to be impressed with an overview of the complete salvation of God being in three stages, an initial stage, a progressing stage, and a completing stage. We do not want to be those who started the race and could not finish, but those who could run all the way to the end. As Paul said, "I finished my course." May all of us be inspired to run the Christian race all the way to the consummation. The second part of this lesson is to impress us with God's system of reward and punishment. We need a healthy fear of God instilled into us to not shrink back but to be the faithful and prudent slaves who hear the words from the Lord, "Well done, good and faithful slave. Enter into the joy of your master."

LESSONS TO READ:

Lesson 22—The Three Stages of Salvation

QUESTIONS:

1. Explain the differences between the three stages of salvation.
2. God's salvation has a beginning, a continuation or a progression, and a climax. Briefly describe and explain each stage of salvation.
3. List the three stages of salvation as they related to the three parts of man in God's salvation.
4. Explain the passage in Matthew showing that the Lord will both reward and punish His believers.
5. Why is it wise for the Lord to prepare a reward or punishment for His children?
6. What punishment will the unfaithful believers receive?
7. What reward will the faithful receive?
8. How does this matter show not only the Lord's love and grace but His wisdom as well?

MEMORY VERSES:**Hebrews 2:3**

How shall we escape if we have neglected so great a salvation, which, having had its beginning in being spoken by the Lord, has been confirmed to us by those who heard,

Hebrews 12:1

Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

1 Corinthians 9:24

Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold.

Philippians 3:12-14

12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2 Timothy 4:7-8

7 I have fought the good fight; I have finished the course; I have kept the faith.

8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Matthew 25:23

His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

2 Corinthians 5:10

For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

GOD'S FULL SALVATION

Lesson Twelve

Preaching the Gospel

Scripture Reading: Matt.25:14-30; 1 Cor. 3:10-15; 2 Cor. 5:10; John 4:35-38; Matt. 28:19; Luke 16:27-28; 1 Cor. 9:16-17; Acts 16:9; Rom. 1:14; Acts 1:8

I. Our talent is the seed for sowing and the possessions for scattering; therefore, we need to reap where the Lord has not sown and gather where He has not scattered—Matt. 25:24-27; John 4:35-38:

- A. When we preach the gospel to people, we are sowing the seed of the Lord's gospel into the field of their hearts; when the seed of the gospel grows in their hearts, it can be harvested—John 3:35-38.
- B. Sometimes others sow and we reap and sometimes we sow and others reap; the seed of the gospel, which was sown into them through a tract, may be reaped and brought in by us years later.
- C. Therefore, we should preach the gospel whenever we meet people and sow the seed of the gospel into their hearts so that there will be a harvest in due time.

II. Depositing the silver with the bankers signifies using the Lord's gift to lead others to salvation and to minister His riches to them; interest signifies the profitable result we gain for the Lord's work by using His gift—25:27; Luke 19:23:

- A. We have to contact the bankers and deposit our talent with them—Matt. 25:27; 24:45.
- B. The bankers are the very sinners whom we are going to visit; we need to deposit our talent with these bankers, and then we will receive some interest—25:27.

III. The call to preach the gospel and save people comes from four directions:

- A. The first call comes from above, from the heavens; it is according to the Lord's command, which He spoke immediately before His ascension; from the day of His ascension, His call from above has never ceased—Mark 16:15; Matt. 28:19; cf. Rom 10:14:
- B. The second call comes from the cry of the rich man who was suffering in the flames of Hades—Luke 16:27-28:
 - 1. His cry indicates that there must be many in Hades who have a desire that their relatives on earth would hear the gospel and be saved in order to escape the suffering of perdition—vv. 27-28.
 - 2. We should be moved by these pitiful cries and go to the living who still have a chance to repent to preach the gospel that can save them from eternal perdition.
- C. The third direction from which a call for the gospel comes is an inward call, an irresistible call; an urgent, inward sense of responsibility—1 Cor. 9:16-17:
 - 1. When we receive His salvation, we also receive His commission and spontaneously feel a spiritual responsibility.
 - 2. This stewardship is in our innermost heart, and through the moving of the Holy Spirit, it becomes a burden, a pressing voice, that compels us to preach the gospel.

D. The fourth direction from which a call for the gospel comes is from people, and it speaks of the desperate need of those around us; today these kinds of Macedonian calls are numerous and pressing—Acts 16:9:

1. Regrettably, we often ignore them or do not even hear them, because we do not have a strong desire to reach others with the gospel, and our sense is quite dull.
2. We should ask the Lord to operate and increase our desire so that our inward sense can be sharpened, and we would feel the desperate need of people for the gospel.

IV. According to the Bible, there are five expressions related to preaching the gospel: witnessing, leading people to the Lord, sowing, reaping, and paying a debt—Acts 1:8; John 1:40-42, 4:36-37; Matt. 9:37-38; Rom. 1:14.

FOCUS:

In this last session, we want to be impressed with the charge to go and disciple the nations. As believers in Christ we cannot be passive or slothful in our service, but we must be those who do something for our Lord. Our commission is to preach the gospel to our friends, classmates and neighbors. At the end of this series, we can be fully equipped to go and tell the world of God's wonderful salvation.

LESSONS FOR READING:

Lesson 23—Reward and Punishment
Crucial Truths in the Holy Scriptures, vol. 2, pp. 421-432

QUESTIONS:

1. Explain the passage in Matthew that says the Lord will reap where He did not sow and gather where He did not scatter.
2. What does it mean to deposit our silver with the bankers? Who are the bankers and how can we make a deposit?
3. The call for the believers to preach the gospel comes from four directions; list them and show the verses that support each one.

MEMORY VERSES:

John 4:35-38

- 35 Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.
- 36 He who reaps receives wages and gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together.
- 37 For in this the saying is true, One sows and another reaps.
- 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.

Matthew 28:19

Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1 Corinthians 9:16-17

- 16 For if I preach the gospel, I have no boast, for necessity is laid upon me; for woe to me if I do not preach the gospel.
17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

Romans 1:14-15

- 14 I am debtor both to Greeks and to barbarians, both to wise and to foolish;
15 So, for my part, I am ready to announce the gospel to you also who are in Rome.

Acts 1:8

But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

EXCERPTS FROM THE MINISTRY:

THE CALL FROM FOUR DIRECTIONS

The Lord's Only Commandment at His Departure Speaking Forth a Call from the Heavens Above (Mark 16:15; Matt. 28:19)

The call to preach the gospel and save people comes from four directions. The first call comes from above, from the heavens. It is according to the Lord's command, which He spoke immediately before His ascension. Although the Lord's call was given while He was on earth, His command comes to us today from the heavens. With regard to geography, He wants us to go into all the earth. With regard to race, He wants us to disciple all the nations. From the day of His ascension, His call from above has never ceased. Throughout the ages, there have always been those who heard and answered His call. They have gone to every place under the sun to preach the gospel. According to His sovereign authority, the Lord effects changes among humanity that reflect the actions initiated by His calling. For example, the discovery of the new world by Columbus produced an east-west connection by sea that enabled many to answer His call to go to all the countries in the Americas, Africa, Asia, and the Pacific islands, following the Reformation brought in by Martin Luther. As a consequence, God's gospel of grace has been preached to every race. The Lord will continue to sound His call, calling some to bring the gospel to those living in every corner of the earth. May some among us hear and answer His call and go and disciple those who do not know the Lord.

The Cry of the Rich Man Speaking Forth a Call from Hades Below (Luke 16:27-28)

These verses record the cry of the rich man who was suffering in the flames of Hades. His cry indicates that there must be many in Hades who have a desire that their relatives on earth would hear the gospel and be saved in order to escape the suffering of perdition. They are in Hades, and they are crying out concerning the need for their living relatives to hear the gospel. This is the second direction from which a call for the gospel comes. We should be moved by these pitiful cries and go to the living who still have a chance to repent to preach the gospel that can save them from eternal perdition.

The Believers' Pressing, Heartfelt Responsibility Speaking Forth a Call from Inside of Us (1 Cor. 9:16-17)

It is a marvelous fact that once we are saved, we spontaneously feel that we should preach the gospel. If we do not preach the gospel, we feel that we have let people down, that we owe them something, and that our heart is empty and without peace. Whenever we preach the gospel, our heart is joyful, satisfied, and peaceful. Furthermore, the more we

preach, the happier, more released, and more comfortable we are because the Lord has entrusted us with the stewardship, or responsibility, to preach the gospel. When we receive His salvation, we also receive His commission and spontaneously feel a spiritual responsibility. This stewardship is in our innermost heart, and through the moving of the Holy Spirit, it becomes a burden, a pressing voice, that compels us to preach the gospel. If we do not preach the gospel, we feel like saying, "Woe to me." Unbelievers think that Christians are zealous to preach the gospel, but actually this is a necessity laid upon us because we have an urgent, inward sense of responsibility. This sense of responsibility comes from within. It is the third direction from which a call for the gospel comes. This inward call is an irresistible call.

The Desperate Need of People Speaking Forth a Call from Without (Acts 16:9)

Paul, who was zealous for the gospel and active in preaching throughout the Mediterranean area, saw a vision and heard a call for him to come to Macedonia. This is the fourth direction from which a call for the gospel comes. It comes from people, and it speaks of the desperate need of those around us. Today these kinds of Macedonian calls are numerous and pressing. Regrettably, we often ignore them or do not even hear them, because we do not have a strong desire to reach others with the gospel, and our sense is quite dull. We should ask the Lord to operate and increase our desire so that our inward sense can be sharpened, and we would feel the desperate need of people for the gospel. Then we would hear their pitiful cries and answer their thirsty needs by going to help them with the gospel.

FIVE EXPRESSIONS RELATED TO PREACHING THE GOSPEL

Witnessing (Acts 1:8; Mark 5:19; John 4:28-29, 39)

According to the Bible, there are five expressions related to preaching the gospel. The first is witnessing. The Lord commanded His disciples to preach the gospel. On the one hand, He commanded them to preach the gospel to all creation, and on the other, He commanded them to be His witnesses to the uttermost part of the earth. Bearing the testimony of the Lord involves preaching the gospel. The best way to preach the gospel is to testify how the Lord saved us and how we experienced the Lord's salvation through His death and resurrection on our behalf. This is very effective.

The Lord spoke this word to a man who was set free from being possessed by demons. The Lord wanted him to witness to his own people and report to them the great things He had done for him and how He had mercy on him. Once we are saved, we should report the salvation that we received to our relatives and friends and should witness to them. This is a preaching of the gospel, and it can bring our relatives and friends to salvation.

The Lord met a Samaritan woman by a well in Sychar. When she realized that the Lord was the Christ, she left her waterpot and went into the city where she lived and testified of the Lord. As a result, many believed in the Lord Jesus because of her testimony. A new believer should witness for the Lord because the witnessing of a newly saved one can easily move people to believe into Him. Therefore, newly saved brothers and sisters should visit their gospel friends. They can witness in a fresh way to the salvation that they received. This can move people to repent and believe in the Lord and help them to know the Lord's salvation.

Leading People to the Lord (John 1:40-42, 45-46)

The second expression for preaching the gospel is leading people to the Lord. When Andrew met the Lord, he went to his brother Simon and led him to meet the Lord. After Philip met the Lord, he went to Nathanael (probably a neighbor, relative, or close friend) and brought him to see the Lord. These instances show that once a person knows the Lord, he should lead others to the Lord, particularly his relatives and friends. Just as Andrew brought

his brother to the Lord and Philip brought his neighbor, relative, or friend to the Lord, we should lead our relatives and friends to the Lord.

In leading people to the Lord, we should pay attention to two matters. First, we must have a burden in order to know whom we should lead to the Lord. Andrew had a burden for his brother, and Philip also had a burden. We should not go to people in a loose way. We must have a definite goal so that we can lead people to the Lord one by one. Second, we must lead people to the Lord so that they can see the Lord directly for themselves. Philip, however, did not introduce the Lord so clearly when he said that the Lord was a Nazarene. This made it more difficult for Nathanael to believe, because he responded, "Can anything good be from Nazareth?" (v. 46). Philip wisely did not try to explain. He simply said, "Come and see." If Philip had said anything more than this, he could have made more mistakes that would have confused Nathanael and caused him to doubt. Then it would have been difficult for Nathanael to believe in Jesus. However, as soon as Philip brought Nathanael to see the Lord directly, Nathanael was able to know the Lord. Often our exhortations for people to believe in the Lord are not very clear or correct. New believers especially have this problem. Therefore, we must be careful not to explain too much, because this can confuse people. We need to learn to bring people to see Jesus. We need to say, "Come and see." We need to bring them to the Lord to see Him directly. Once people see the Lord, many questions dissipate. People have questions because they have not seen the Lord. Therefore, we should not attempt to answer all their questions. We should simply bring them before the Lord and let the Lord Himself answer their questions. Once a person sees the Lord, all his questions are answered.

Sowing (John 4:36-37)

The third expression for preaching the gospel is sowing. The word of the Lord's gospel is the seed of life, and a person's heart is like a field of earth for planting. When we preach the gospel to people, we are sowing the seed of the Lord's gospel into the field of their hearts. When the seed of the gospel grows in their hearts, it can be harvested. Sometimes others sow, and we reap; sometimes we sow, and others reap. For example, a brother who is baptized today may have received a gospel tract which gave him an impression of the gospel five years ago in another place. Thus, the seed of the gospel, which was sown into him through the tract, was reaped and brought in by us five years later. Therefore, we should preach the gospel whenever we meet people and sow the seed of the gospel into their hearts so that there will be a harvest in due time.

Reaping a Harvest (Matt. 9:37-38; John 4:35, 37-38)

On the one hand, preaching the gospel is a sowing, but on the other hand, it is a reaping of the harvest. Sowing emphasizes preaching the gospel. Reaping emphasizes gathering in people's souls. Gathering in people's souls is like reaping grain and bringing it into a storehouse. Those whom the Lord wants to save are the harvest He wants to reap. Our preaching of the gospel is for harvesting these people. Thus, reaping a harvest is another expression for preaching the gospel.

In these verses the Lord spoke of the harvest being great, but the workers who preach the gospel to reap the harvest being few. Therefore, we should beseech the Lord of the harvest that He would thrust out workers into His harvest. If the harvest was great when the Lord spoke this word, the harvest must be even greater now. Therefore, we must beseech the Lord even more to thrust out workers into His harvest. If we want to reap the Lord's harvest, we must preach the Lord's gospel. Reaping a harvest requires the preaching of the gospel.

According to the Lord, the fields are white for harvest. Brothers and sisters, if the fields were white when the Lord spoke these words, they are even whiter today. Speaking only of the Chinese people, there are many whose hearts are ripe for harvesting. But who is willing to go?

When we preach the gospel, we will harvest what has already been sown. According to the Lord's word, we should expect to reap where we have not labored. The seeds of the gospel have been sown on the earth by the church for two thousand years. Even in China

many seeds have been sown over the last few centuries. Therefore, the harvest truly is ripe and waiting for us to reap. By the Lord's mercy, may we lift up our eyes and look on the fields, and by the Lord's grace, may we receive His sending to go and reap this ripened harvest.

Repaying a Debt (Rom. 1:14-15)

Paul said that he was a debtor to every type of person. Therefore, he endeavored to preach the gospel to everyone. This word shows that preaching the gospel is the repayment of a debt, which is the fifth expression for preaching the gospel. According to this expression, preaching the gospel to our relatives, friends, and those to whom we are close is the repayment of a debt. Therefore, we should preach the gospel in order to repay our debt to the gospel (Crucial Truths in the Holy Scriptures, vol. 3, pp. 421-432).

1 Choose to Be an Overcomer

- C** **F**
 1. Noah's life was one that surely changed the age,
C **G** **C**
 When he found the grace of God;
F
 He was not afraid to stand against the world,
C **G** **C** **C7**
 So he built the ark of wood.
- Chorus:**
F **G**
 Would you choose to be a living overcomer,
Em **Am**
 Be a person not ashamed to be a Jesus lover,
F **G**
 One who eats the tree of life,
C **C7**
 And drinks the living water?
F **G**
 Would you choose to be a living overcomer,
Em
 To leave the world and consecrate
Am
 To be today's age-turner?
F **G** **C**
 I give myself to You for Your return.
2. Moses was a person who was called by God,
 He was meant to turn the age;
 He was God's companion, he was for God's move,
 He was faithful, meek, and sage.
3. Samuel ministered to be a God-pleasing priest,
 He was absolute for Him;
 Samuel gave himself to be a Nazarite,
 Saved from death, the world, and sin.
4. Daniel had companions, and they ate God's Word,
 From the world, they stood apart;
 Through a praying spirit were aligned with God,
 For His people, God's own heart.

Chorus:

I will choose to be a living overcomer,
 Be a person not ashamed to be a Jesus lover,
 One who eats the tree of life,
 And drinks the living water.
 I will give myself to be an overcomer,
 To see a heav'nly vision,
 Keep my flaming spirit burning!
 I give myself to You, to turn this age.

2 Back in my Father's house again

Capo 2

- C**
 1. I'm so happy here,
F
 With my Father dear,
G **G7** **C** **G7**
 Once lost, now I'm near again!
C
 (It was) First His smiling face,
F
 Then His warm embrace,
G **G7** **C** **C7**
 I'm surprised by grace again!
- Chorus:**
F **Em**
 I was lost, now I'm found again!
Dm **F** **G**
 I was dead, but now I live!
F **Em**
 Come rejoice with us, and be merry then.
Dm **G7** **C**
 Back in my Father's house again!
2. Robe, ring, sandals on
 And my hunger's gone!
 Back where I belong, again!
 (Because He) Clothed me thoroughly,
 (And then He) Reinstated me!
 (Now I'm) Back in the family again!

3 Wherever you go, I will go

Ruth 1:16b-17

- D** **G** **A7**
 1. Wherever you go, I will go,
F#m **Bm**
 Wherever you dwell, I will dwell;
Em
 Your people will be my people,
A7 **D** **D7**
 And your God will be my God.
G **A7**
 Wherever you go, I will go,
F#m **Bm**
 Wherever you dwell, I will dwell;
Em
 Your people will be my people,
A7 **D** **D7**
 And your God will be my God.
- Em** **A7**
 2. Wherever you die, I will die;
D
 And there will I be buried.
Em **A7**
 Jehovah do to me, and more as well,
D **D7**
 If anything but death parts me from you.
G **A7** **F#m** **Bm**
 Jehovah do to me, and more as well,
G **A7** **D**
 If anything but death parts me from you.

4 Reigning in life

1. **G Bm**
The heavenly vision
C D
Concerning the function
G Bm C D
Of God's chosen people on earth today
G Bm C
Controls and directs us,
D
Restricts and perfects us
G Bm C D
To minister Christ and close this age!

Chorus:

G D
Reigning in life:
Em
Being ruled by the Spirit,
C D
Restricted and limited;
G D
Reigning in life:
Em
To bring in God's kingdom
C D G C G
And realize the kingdom life.

2. A time of confinement
To seek the experience
In being alone with our Lord today
And speak forth with boldness
The dreams of our father,
Discipling the nations to close this age!

5 This is the year of jubilee

Capo 3

- D**
1. The Lord has given freedom
To all who just believe Him.
Bm A G - A
Be no longer enslaved.
D
Come now! Return to Jesus.
Receive the Life that frees us!
Bm A G
Call on Him and be saved.

Chorus:

D
This is the year of jubilee!
Bm
Proclaim our liberty in Him!
G
Throughout the land we sound out:
D
The slaves have been returned to Him,
Bm
Released from toil, anxiety, and sin!
G D
This is the year of jubilee!

2. Reclaim the land, our portion,
God as our rich possession.
Feast on Him ev'ry day!
Enjoy Him with God's fam'ly;
Find satisfaction and peace.
Here forever to stay

6 Hidden behind every scene

- C Am**
1. Hidden behind every scene,
F G
Lovingly, sweetly operating,
C Am
One who is sovereign and wise,
F G
Patiently guides even our eyes.
C Am
Look at My Son, the Beloved,
F G
Sitting here at My right hand.
C Am
Jesus is King, yet He's bound,
F G
He cannot move until His people
C
Give Him ground.

Chorus:

F G
Lord, we see You! Lord, we love You!
C Am
Lord, we submit everything to You.
F G
Each day, Your ruling and Your reigning
C C7
Brings a sweet supply.
F G
Oh, what a rich blessing!
E7 Am
We're in the hand of our King.
F G
Everything You hope to accomplish,
C
Do in me.

2. In us a small Kingdom seed,
Orders our steps, governs our deeds.
Jesus, enthroned in our hearts,
Gently He touches our every part.
Do you not know you're the temple
Of your God, King of Kings?
Through us our Lord has a way,
To rule and reign here on the earth
Day by day.

7 Come Forward

Capo 1

D A
For we do not have a High Priest who cannot
Bm G
Be touched with the feeling of our weaknesses,
D A Bm
But One who has been tempted in all respects like us,
G
Yet without sin, yet without sin.

D A
Let us therefore come forward
Bm G
With boldness to the throne of grace
D A Bm
That we may receive mercy and find grace
G D
For timely help.

8 Do you love Me?

1. After breakfast on the seashore,
 Jesus set about to restore
 Peter's love, that he would henceforth
 Not trust himself,
 He committed some big failures,
 Three times denying the Savior,
 Then leading others to waver,
 Yet Jesus said...

Chorus:

- Do you love Me? Feed My lambs,
 Do you love Me? Shepherd My sheep,
 Do you love Me?
 Then give My sheep something to eat.
2. We, like Peter, all have stumbled,
 Such defeats make our strength crumble,
 Our once proud hearts become humble,
 We are so low,
 In these moments the Lord comes in,
 Seeking our love and affection,
 As we listen, we can hear Him
 Saying to us...
3. In these days the Lord is hindered
 Because of a lack of shepherds
 Who dispense the milk of the Word
 To the lost sheep,
 He needs man's cooperation,
 To let Him shepherd from within,
 Will you be one who is open
 And say to Him...

Chorus:

Lord, I love You! I'll feed Your lambs,
 Lord I love You! I'll shepherd Your sheep,
 Lord I love You!
 I'll give Your sheep something to eat.

9 In this godless age

Capo 3

1. In this godless age,
 Lord, You need some Samuels.
 Burdened with a vision clear of Your economy.
 Where's Your ark today?
 And the ones who'd care for You
 E'en to put themselves aside
 To gain Your heart's desire?

Chorus:

- Raise up some to meet Your need,
 Some Nazarites—
 Prophets, priests, and judges
 And men of prayer,
 Speaking forth Your word
 With Your authority;
 A photo of Your heart for Your move.
2. Train us up today,
 Full of vision, seeking You.
 We'd await Your timing,
 Fully subject to Your will.
 Treasuring Your face
 Staying in Your presence, Lord
 E'en the very index of Your eye
 Would we obey.

Chorus:

Raise up some to meet Your need,
 Some Nazarites,
 To bring in Your kingdom
 On earth today,
 Taking You as King
 That You might return
 To usher in the end of the age.

10 The day approaches; Jesus soon is coming

1. **C F G**
The day approaches; Jesus soon is coming.
C Dm G G7
Redeem the time; it must not slip away.
C
Lord, make us ready for the cry:
Am F
“Behold Him!”
C Dm G
By using every moment of each day.
- Am**
When Jesus comes,
F G
Will we go in to meet Him?
Am
When Jesus comes,
F C G
Will we from self have ceased?
Am
He’s coming soon
F C Am
To take the wise ones with Him.
C D G C FG
Oh, let us not be left outside the feast.
2. Lord, help us to redeem these golden moments;
Our vessels fill with ointment from above;
Help us amen each trial and tribulation;
Increase in us; make us abound in love.
- He’s coming soon—
These moments are so precious.
The oil is here—
Oh, let us buy the more.
Amen the trials
And welcome tribulations—
The kingdom’s ours
Through these afflictions sore.
3. Lord, ever turn us from our soulish pleasures
To gaze upon Thy tender, loving face.
Oh, keep us running forth
To meet the Bridegroom
And patiently attending to the race.
- When Jesus comes,
Will we be in His presence?
When Jesus comes,
Will we His face behold?
Oh, let us not return to sloth and folly,
But jealously His loving presence hold.

4. As His dear Bride,
Let us go forth to meet Him,
Our lamps well-trimmed,
Our fires burning bright,
Our vessels filled, our eyes set on His glory,
To be with Him completely satisfied.

Yes, satisfied—
Christ and His Bride together,
Yes, satisfied—throughout eternity.
Oh, what a rest, what joy,
What love, what favor
To be His Bride
When He comes to His feast!

11 Kiss the Son

Capo 3

Chorus:

G Em
Kiss the Son, kiss the One
C D
Who for love to me has come,
G Em
Cheering me, charming me,
C D
And has died upon the tree,
G Em
He died for me, saving me,
C D
Now His Spirit joins to me,
G
I’ve kissed the Son!

- C D**
1. Serving in my mingled spirit
C G
In the gospel of His Son,
Em C
First receiving Christ the Spirit;
Am D
He’s the processed Triune One.
2. Jesus Christ in our experience
Is the worship God desires;
This true worshipping in spirit
Is the service God requires.
3. Serving Christ, just let Him kiss you,
Living with Him all the day,
Worshipping God by our living
Is the gospel-serving way.
4. In the Body let us serve Him,
Nothing natural, there, can be;
Through Christ’s death and resurrection,
Worship in reality.

12 Matt. 24:27

Capo 3

G **C** **D** **G**
For just as the lightning comes forth from the east
C **D**

And shines to the west

G **C** **D** **G**
For just as the lightning comes forth from the east
C **D**

And shines to the west

C **D** **G** **Em**
So will the coming of the Son of Man be
C **D** **G**

As the lightning comes forth from the east
C **D**

Come Lord Jesus!

G **Em**

Grow in us,

C **D** **G** **G7**
Make us ready for Your coming.

C **D** **G** **Em**
Gain our hearts, our love, gain Your bride!

C **D** **G**
Make us those, who bring You back.

13 Steal me away

Capo 1

Chorus:

D **Dm** **G** **A**
Steal me away, I want to be well-pleasing to You.

D **F#m** **Em**
Through all my time with You, would You fill

A
me through and through?

G **A** **F#m**
You're coming as a thief, my house will be

Bm
broken into, so

Em **D** **G** **A** **D**
while I still have today, make me precious to You

Bm **A** **D** **G** **A**
1. Lord, restore the years the locusts have eaten.

Bm **A** **D** **G**
You redeemed me from a life that is fleeting;

Em **D** **Em**
A life of much activity, but no concern for
D

Your deep need.

G **D** **Asus** **A7**
May we find grace like Noah in Your eyes.

2. We can choose, will we be foolish or prudent
Vessels filled when we go forth to meet Him?
We'll be with our Bridegroom sweet, and we'll
enjoy the wedding feast.
May we grasp every opportunity.

3. When we rise, we must make time in the
morning.
Lord, You'll hear, our voices singing and
praising.
Lord, grow in us day by day, make us stones,
transform the clay;
Constitute us the men of preciousness.

4. We must not forsake assembling together
As we see the day draw nearer and nearer.
Thus together we'll possess, the vast
dimensions of this Christ.
May we be those who hasten Your return.

14 God needs the overcomers

C
1. God used John, the Baptist,
Am
Who left his home and good past;
F **G** **C** **G**
Left the religion of his age.
C
He turned from the oldness,
Am
And spoke the Word with boldness,
F **G** **C**
"Repent and leave this crooked age."

Chorus:

Am
God needs the overcomers,

F
"Our dear Lord Jesus" lovers!

C **G**
Make us those who live to turn the age!

Am
God needs the overcomers,

F
"Our dear Lord Jesus" lovers!

C **G**
Make us those who consummate the age!

2. God called Saul of Tarsus,
For His own plan and purpose,
Who became Paul, the apostle;
He saw a heav'nly vision,
Where there is no division,
In the one Body of the Lord.

3. God called Timothy, now,
Like-souled with Paul, who knew how
To pray and be soaked in the Word;
His spirit fanned into flame,
Lord, make my spirit the same,
An overcoming man of God!

C
Make us the overcomers,

Am
Christ's Bride, and God's age-turners.

F **G** **C**
Make us those who consummate the age!

15 They walked along the road

D A Bm

1. They walked along the road:

G

Two disciples, all alone,

A

Their Master dead and gone.

D A Bm

A man to them drew near,

G

Spoke to them and calmed their fears,

A

They told Him everything.

(He said:)

Bm G

Why don't you believe?

D A

For it was necessary

Bm

G

For the Christ to suffer all these things

D A

And enter His glory.

G A D

Why don't you believe?

G A D

Why don't you believe?

2. They came to journey's end;
He came in to eat with them,
He blessed and broke the bread.
Then opened were their eyes;
Jesus Christ they recognized.
He disappeared from them.

(They said:)

Did not our hearts burn

As He spoke those words?

While we walked with Him

The Scriptures were opened.

Did not our hearts burn?

Did not our hearts burn?

3. We walk along our road
He reminds us we were told
"I'm with you every day".
No matter how we feel,
He's the Spirit, He is real,
Indwelling you and me.

(We say:)

Do not our hearts burn

When we hear His word?

Jesus Christ, within,

In resurrection lives!

Do not our hearts burn?

Do not our hearts burn?

16 Thou art my Beloved, the most lovely Beloved,

G

D

Thou art my Beloved,

Em Bm

The most lovely Beloved,

C

G

My heart and my soul are

A7

D

Seeking after Thee;

G

D

Thou art my Beloved,

Em Bm

The most lovely Beloved,

C

D

G-C-G

My heart I open wide to Thee.

Come now! Fill me! With Thy Spirit!

Fill up this vessel! I belong to Thee!

Come now! Fill me! With Thy Spirit!

That I Your expression may be!

Come and fill me, Lord, to the brim!

Yes, Lord, even me!

Capture me, never let me win!

Come and fill me, Lord, to the brim!

Overflow in me!

Overcome in me!

17 Consecrated One

Capo 1

- G D Em C**
1. You need the Nazarites to turn this age.
G D Em C
Move in me to turn my heart and consecrate
Am C G
Save me from all selfish seeking,
D
Search my heart.
Am C
Set me free, make every bondage
G D
break apart!
- G D Am7**
I need You, but You need me too,
C D G
To do what You want to do.
D Am7
Rekindle all of my love for You,
C G
To be a voluntarily consecrated one
2. You need the Nazarites to turn this age.
Strengthen us to overcome in these
last days—
All rebellion, natural affection, even death,
Worldly pleasures, every enjoyment of
the flesh.
- I need You, but You need me too,
To do what You want to do.
Rekindle all of my love for You,
To be a voluntarily consecrated one.

- Am7 Em**
3. Sanctify me absolutely,
C D
Take my life and have Your way.
Am G
Overcome in me, give me victory
C D G
Through Your life and end this age.
- I need You, but You need me too,
To do what You want to do.
Rekindle all of my love for You,
To be a voluntarily consecrated one.

18 Therefore the redeemed of the Lord shall return

Capo 2

G
Therefore the redeemed of the Lord shall return,
C
And come with singing unto Zion;
G Em Am D7 G
And everlasting joy shall be upon their head.
(Repeat)

G7 C G
They shall obtain gladness and joy;
Em A7 D D7
And sorrow and mourning shall flee away.

19 Now the Lord is the Spirit!

- G Em C**
1. Now the Lord is the Spirit—that's how
D7 G
He can get inside of you right now.
C
It's so easy to be filled with Him.
D
He's made it really simple.
D7
One, two, three— That's how easy it can be.
- Chorus:**
G Em7
O Lord! Amen!
C D
That's the way to let Him in.
G Em C D
Hallelujah! I love to hear it.
G Em C D G Em-C-D
He who is joined to the Lord is one spirit
2. Now the Lord is the living air;
You can breathe Him in anywhere—
Anytime of day, whenever you please.
He's made it really easy.
O Lord! Amen!
Let's sing it again.
3. Now the Lord lives inside of me.
And He's filling me constantly.
Yes, He's filling up every gap.
He makes me really happy.
I'm so happy!
Hallelujah! Taste and see!

20 Whispers from above

Capo 1

- G Em C**
1. There are times and times again,
D G
When my love seems far away;
Em G D
The hours would stretch, the days turn grey;
G Em C
All the while, I know not how,
D G
In my darkest hour, He prays
Em D
In the saints, oh, for my sake.

Chorus:
C D G Em
By a touch of His dear love,
C D G
By the sound of His sweet voice,
Em C
Whispers from above,
D Em
Spoken through men of clay.
C D G
And this world just fades away.
Em C D G
(Ending: Let this world just fade away.)

2. Blinded soul, I cannot see
What this world has done to me;
My heart grows cold and life would bleed;
Then He comes, knocks on my door,
Through the saints—and there they stand
With the Lord, oh, for my need!

21 God is Spreading in My Being

Capo 1

F C G
God is spreading in my being!
F C G
As the Spirit filling me!
F C
From my spirit to my soul
G Am F
To my body, I am wholly sanctified
Dm G C
in Christ, preserved complete!

1. **C G Am**
And the God of peace Himself
F C G
Sanctify you wholly,
C G Am
And the God of peace Himself
F G C
Sanctify you wholly,

C G Am
May your spirit and your soul and body
F C G
Be preserved complete, without blame,
C G Am
Be preserved complete and without blame
F G C
At the coming of our Lord Jesus Christ.

22 I Want to Follow Him

1. **C G**
Lamb of God—our dear Redeeming One is Christ!
Am Em
For our sins He paid the highest price
F C
To redeem and to recover us
Dm G
Who were lost and fallen far from God.
C G
As the Lamb, He had no blemish;
Am Em
He was meek, even submissive.
F C
How can we like Him obedient be
Dm G C
Unto death, that even of the cross?

F G
I want to follow Him,
Em A7
Rest from all my wandering,
Dm G
End all my endeavoring;
C
Even though I know not where or
Gm C7 F
How—I know He cares!
G
I know He'll never err;
E Am
I know He'll lead me well.
F G
I know His voice; this now my choice—
C
Follow where the Lamb would lead.

2. When He came, though many followed in the way,
Few remained who knew Him and His ways.
Lamb of God—He took the narrow gate;
The constricted way to life He traced;

Sacrificed, though men denied Him;
Gave His life, though men forsook Him.
How can we t'ward Him still hardened be
When to us He gave all selflessly?

3. Lord we pray, preserve us faithful in the way
All our days, never to fall away.
By Your grace, keep us pursuing You,
Taking up the cross to follow You.
Consecrate we unreservedly,
Absolute for You entirely.
In our hearts, Lord, let the highways be
Unto Zion single-heartedly.

Now we will follow Him!
To His call we're answering,
All we are we're offering.
New Jerusalem we see
Come down from heav'n to earth!
God and man mingled now,
Our oneness we avow
Eternally, O gloriously!
This is where the Lamb would lead!

23 What Made You, Lord, to Die For Me?

1. **Em D G Em**
What made You, Lord, to die for me?
Bm D
Why would You die for me, Your enemy?
G Em C Am
You took my place to hang on a tree,
G Em C G
To be a curse, a curse for me.

Em C
What made You die for me?
G Em
I was Your enemy.
D G
Lord, You became a curse for me.
Em C
Oh, what a mystery,
G Em
My God You died for me!
D G
You died for me, Your enemy.

2. I never thought that You would be
So full of love and tender mercy.
How could You love a person like me?
You loved me, dear Jesus, Your enemy.
3. You loved me, Lord, so very long;
And with a love enduring and strong.
Although I mocked and cursed You so long,
You waited and prayed for me all along.
4. I was a man who was just sin,
Which issued in a life full of sins.
My heart toward You was in rebellion,
But, Lord, You touched me with Your compassion.

Your love has conquered me,
Even Your enemy.
In love, dear Lord, You came to me.
Nothing could change me
But love and mercy.
Your love, dear Lord, has conquered me.

5. One little turn and You were there,
Waiting for me with Your loving care.
How could I still remain Your enemy?
Your love, dear Jesus, disarmed me.

24 God is Love

1. **C Am Em F C**
 God is love, Who sent His beloved Son.
Dm G C Am
 Man is fallen with corruption,
Dm G C
 But You sent Your dear Son.
C Am Em
 God commends
F C
 His kindness and love toward us,
Dm G C Am
 In that while we were yet sinners
Dm G C
 Christ died for us.
Am Em
 God, You did not spare Him,
F C
 Your beloved Son.
Am F
 Father, how we praise You
C G
 For this precious One!
2. Who can know
 the love from our Father's being?
 Ears have never heard;
 eyes have never seen,
 But, Lord, I've been redeemed.
 God is love.
 O God, a man You became;
 A cursed man to be, God, You died for me.
 Lord, You hung from a tree.
 Father, You have sent Him,
 Your beloved Son.
 He shed His blood on Calvary.
 Your love reached me.
3. God so loved
 the world that He gave us His Son.
 Just believe in Him. Be not perishing,
 But have eternal life.
 Just believe in Him. Be not perishing,
 But have eternal life.

25 Nearer Each Day to Me

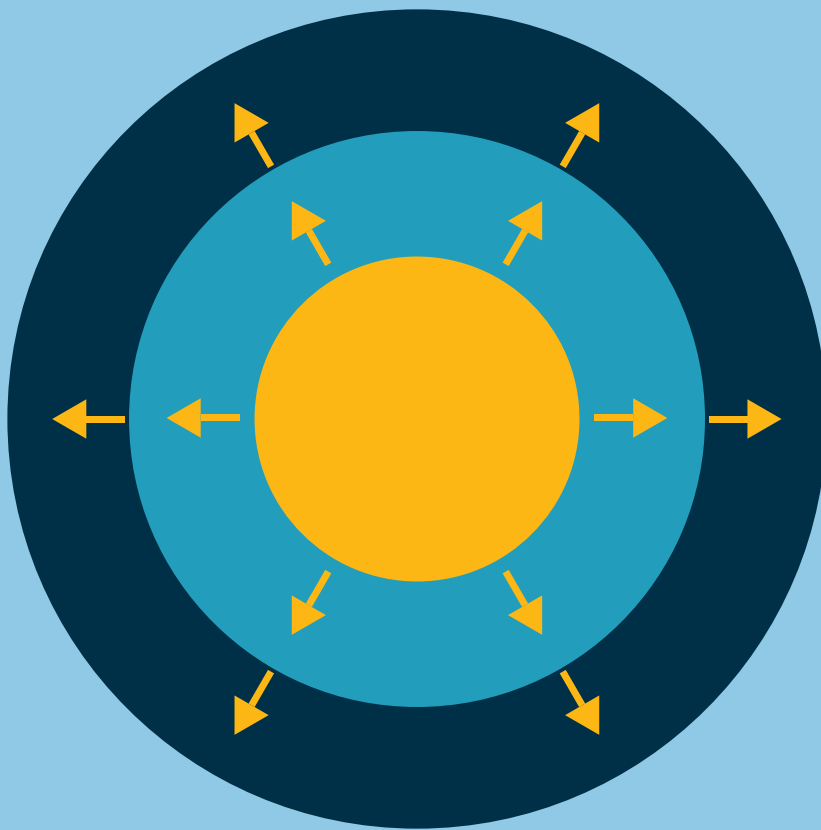
1. **G C CM7 Am**
 Nearer each day to me;
D G Bm7 Em
 Dearer each day to me;
Am Am7 D
 This Person inside me is
D7 G B7 Em
 Becoming reality,
C CM7 Am
 Saving me, loving me,
D G B7 Em
 Faith and hope giving me.
Am Am7 D
 You're all the world to me,
D7 G C G
 Jesus, my Lord!
2. Even when faith is small,
 When there's no hope at all,
 I hear Him say to me,
 "Trust in Me and you'll see
 That I'll supply all your needs
 If only you will believe.
 All anxious doubts will cease
 While trusting in Me!"

26 The Heart of God

1. **D A**
 In a time before time,
Bm G D
 In an age before the ages
A Bm
 There was God, all alone, in eternity.
G D
 Yet He had a heart's desire,
G D
 And an object He required!
G D
 A desire in His heart
G D
 For a bride, a counterpart –
G D
 That was deep inside the hidden
A7 D G D
 heart of God.
2. In His plan, He formed man,
 Who surveyed all that God had made
 While he ached for a mate, for a counterpart.
 Man could taste th' eternal yearning
 That so long in God was burning!
 Eve was built from Adam's side
 And his heart was satisfied:
 Told the story of the hidden heart of God.
3. But when Eve was deceived
 What was pure fell beyond a cure.
 All creation enslaved under vanity!
 God was born in human history
 To reveal its greatest mystery:
 That the answer for the earth
 Was that Christ so loved the church,
 He would die to satisfy the heart of God.
4. So alone, this grain dies
 But with joy to obtain His prize
 And with life both divine and unbreakable!
 He arises; powers hear it!
 He will court her as the Spirit!
 Blood and water from His side
 Will redeem and build His bride!
 She will satisfy the riven heart of God.
5. When He breathed, she received
 His divine personality
 Flowing in, washing sin,
 Death and age away
 So that He might sanctify her
 By the washing of the water;
 Adding beauty, adding health
 To present her to Himself
 Full of glory for the holy heart of God.
6. In a time beyond time,
 In an age beyond the ages
 God and man will be one for eternity.
 Hallelujah, what a story!
 She is brought from gloom to glory!
 And the longing from the start
 For a bride, a counterpart,
 Is fulfilled inside the happy heart of God.

SALVATION

— GOD'S FULL SALVATION —



*"And to enlighten all that they may see
what the economy of the mystery is,
which throughout the ages has been hidden in God,
who created all things,"*

- Ephesians 3:9



WINTER SCHOOL OF TRUTH