

2009 SUMMER COLLEGE TRAINING

# CHRIST LIVES IN ME

SACRAMENTO, CALIFORNIA, USA

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2009 SUMMER COLLEGE TRAINING

# REGULATIONS

SACRAMENTO, CALIFORNIA, USA



## **2008 Summer College Training Training Regulations**

### **General**

1. This is a time to seek first God's kingdom and His righteousness.
2. Please abide punctually by the schedule and diligently fulfill all responsibilities when asked.
3. These seven days are separated unto the Lord; no one should use this time for promoting social relationships; rather, let us cultivate an atmosphere of prayer, fellowship in life, and seeking the Lord.
4. Brothers cannot enter the sisters' area, and sisters are not permitted in the brothers' area of the dorms.
5. During the afternoon rest period, keep the accommodation areas quiet for the sake of those who are resting.
6. If you leave the training facilities for any length of time outside of scheduled activities, you must let a serving one know and sign out.
7. Sisters should not walk alone at night.
8. Keep the noise down when you are outside for the sake of the neighbors.
9. Keep a good testimony by respecting all property including the grounds, equipment, and furnishings; maintain cleanliness and orderliness of facilities at all times.
10. No gum allowed in the training.
11. Do not help yourself to any food or beverages without permission.
12. Dress according to your spirit and the training requirements. No sleeveless shirts permitted. No shorts, jeans, or t-shirts with writing on them should be worn in the meetings. Moderate shorts (3 inches above the knee), jeans, and t-shirts with writing on them are permitted only during the activity times.

### **Accommodation**

1. Keep the room quiet during lights-out and rest times.
2. Keep in mind that our living quarters are cramped, so do your best to maintain a cheerful and forgiving attitude toward others.
3. Be neat and orderly with your personal things and sleeping area.
4. Keep the shower schedule.
5. No brothers are permitted in the sisters' bedrooms and vice versa.





MORNING SESSION ONE

THE PURPOSE AND  
PRACTICE OF HAVING A  
MORNING TIME  
WITH THE LORD

SACRAMENTO, CALIFORNIA, USA



**2009 Summer College Training**  
**Morning Revival—Day One**

**THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD**  
**Being Rooted in Christ and Having a Hidden Life**

<b>Col. 2:7</b>	Having been rooted and being built up in Him...
<b>Col. 3:3–4</b>	Your life is hidden with Christ in God. When Christ our life is manifested...
<b>Matt. 6:6</b>	But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

The section of a tree that is above the ground is the trunk, and the section that is hidden under the ground is the root. The visible life-section is the branches; the invisible life-section is the root. Therefore, the root represents the hidden life. Those who are rootless in the Lord live a dry life. Those who have no hidden spiritual life, except that which is manifest before men, have no root. The root is the hidden, invisible part. What is exposed and visible is not the root. Brothers and sisters, we should ask ourselves: Besides the part of our life which is visible before men, how much hidden life do we have before the Lord? If all that we have is that which is exposed, it is no wonder that we wither away as soon as the sun comes and scorches us. In our spiritual life nothing sustains us like the hidden life.

To shut the door [in Matthew 6:6] is to have a hidden life, and this is to have roots...We think that praying is heard, but the Lord said that it is seen...What proportion of our life is seen by God in secret? Is all that we have apparent before men? How much of our spiritual life before God has never been divulged? (*The Collected Works of Watchman Nee*, vol. 38, pp. 516–517)

I am thankful that the Lord has opened [Colossians] 2:7 to us, showing us that we have been rooted in Christ as the rich soil. I am also thankful to see from 2:8–15 the kind of soil in which we are rooted. If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged. Do not be troubled by your weaknesses. Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord. Although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day. If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day...Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil. (*Life-study of Colossians*, pp. 481–482)

*Hymns: 643, 510*

## 2009 Summer College Training

### Morning Revival—Day Two

#### THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD The Importance of Having a Time with the Lord in the Morning

- Psa. 90:14** Satisfy us in the morning with Your lovingkindness / That we may give a ringing shout and rejoice all our days.
- Lam. 3:22–23** It is Jehovah’s lovingkindness that we are not consumed, / For His compassions do not fail; / They are new every morning; / Great is Your faithfulness.
- John 20:1** Now on the first day of the week, Mary the Magdalene came early to the tomb while it was yet dark and saw the stone taken away from the tomb.

In the Bible we find God’s servants rising up early in the morning. Let us consider their examples: Abraham (Gen. 19:27; 21:14; 22:3), Jacob (Gen. 28:18), Moses (Exo. 8:20; 9:13; 24:4; 34:4), Joshua (Josh. 3:1; 6:12; 7:16; 8:10), Gideon (Judg. 6:38), Hannah (1 Sam. 1:19), Samuel (1 Sam. 15:12), David (1 Sam. 17:20), Job (Job 1:5), Mary (Luke 24:22; Mark 16:9; John 20:1), [and] the apostles (Acts 5:21). These many verses tell us that God’s servants had the habit of dealing with God early in the morning. Every one of them had the habit of waking early in the morning and fellowshiping with God early in the morning. They rose up early in the morning to do many things related to God’s business. They also rose up early in the morning to consecrate themselves. Although there is no commandment in the Bible that tells us to get up early, there are sufficient examples in the Bible to show us that all faithful servants of God rise up early. Even the Lord Jesus Himself rose up early. He rose up very early in the morning, while it was still night, and went away to a deserted place to pray (Mark 1:35). When He wanted to appoint the twelve apostles, He called them to Himself early in the morning (Luke 6:13). If the Lord had to rise up early to do these things, how much more do we need to rise up early?

Any brother or sister who wants to follow the Lord must never think that there is little difference in rising up an hour early. You must realize that your Bible reading becomes ineffective if you rise up an hour late. Likewise, your prayer becomes ineffective if you rise up an hour late. Although one may spend the same amount of time in reading the Bible, an hour’s difference will produce very different results. Early rising brings in great blessing. We hope that you will not miss the blessing of early rising at the start of your Christian life...Early rising is a great blessing. Those who have learned to rise up early know the significance of it. If you do not rise up early in the morning, you will live in spiritual poverty. Late rising brings in much loss. Many spiritual things are lost through late rising.

We have seen many examples from the Bible. How about the servants of God who are not mentioned in the Bible, like George Müller, John Wesley, and many other famous servants of God? They also rose up early in the morning. We can say that almost all the ones we know of or have read about from books, who are of any use in God’s hands, pay attention to the matter of rising early...This is a good habit, and we Christians should cultivate this habit. God’s children should not be sloppy people. The church has been practicing this for years. We should maintain this good habit of meeting God early in the morning...Meeting God early in the morning is a very crucial matter. (*Messages for Building Up New Believers*, vol. 1, pp. 167–168)

**Hymns: 554, 559**

**2009 Summer College Training**  
**Morning Revival—Day Three**

**THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD**  
**Needing to Be Revived Daily**

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|--------------------|--|
| <b>Isa. 57:15</b>  | For thus says the high and exalted One, / Who inhabits eternity,<br>whose name is Holy: / I will dwell in the high and holy place, / And<br>with the contrite and lowly of spirit, / To revive the spirit of the lowly<br>/ And to revive the heart of the contrite. |
| <b>2 Cor. 4:16</b> | Therefore we do not lose heart; but though our outer man is<br>decaying, yet our inner man is being renewed day by day.  |

A vital matter that is crucial to the practice of the church life in the new way is our living a life of morning revival and daily victory. We should not consider that to have a personal morning revival is difficult. To be revived is simply to be touched by the Lord anew. Whenever the Lord touches us, we are revived. In only two minutes the Lord can touch us and revive us. You may not have been revived for a long time, and you may feel that you are very far from the Lord. However, the Lord promises that, regardless of what we are, where we are, or how we are, He is always near to us. We may not have a pure conscience, but the Lord's blood is ready to cleanse us. If we simply confess our failures, defects, wrongdoings, and shortcomings, the Lord will forgive us and cleanse us. Then immediately we touch Him, and He touches us. This is to be revived, and this kind of revival must be fresh every day.

We stress that this should be a morning revival based upon God's natural law. Every twenty-four hours there is a morning to begin the new day. The sun rises anew every morning, and we also must rise up every morning. Therefore, it is good for us to go to bed earlier at night so that we can rise up earlier in the morning. Every morning we should get up, make our bed, and then spend some time with the Lord. If we can give the Lord ten minutes in the morning before doing anything else, surely we will be revived. If we normally get up at six o'clock, we should get up at five fifty. Then we could have ten minutes to contact the Lord and be revived.

In our time with the Lord, the main thing is to clear up our conscience, to get rid of our inner condemnation. This is done by making a thorough confession of all of our failures, defects, defeats, wrongdoings, mistakes, even sinfulness to the Lord. Then we can take one or two verses from the Holy Word to use in our prayer. This is pray-reading. Do not be concerned about too many things, and do not care that much for your understanding. Take care of calling on the Lord, contacting the Lord, and touching the Lord with a proper inner sense. This keeps you in a direct, fresh, intimate, loving contact with the Lord. Sometimes as you are enjoying the Lord in this way, you may have the sensation that the Lord is speaking to you. Then you can be silent, listening to His speaking. This is to fellowship with Him. In ten minutes you can do a number of things, yet you should not try to do too much. Use this ten minutes mainly to contact the Lord directly; then you will be revived. Because you have been revived, when you go to work, you will go with the Lord. In this way you will be victorious the whole day. (*The Exercise and Practice of the God-Ordained Way*, pp. 279–280)

**Hymns:** 784, 537

**2009 Summer College Training**  
**Morning Revival—Day Four**

**THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD**  
**Being Filled by Repenting, Confessing and Praying**

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|-------------------|--|
| <b>Acts 3:19</b>  | Repent therefore and turn, that your sins may be wiped away.   |
| <b>Acts 24:16</b> | Because of this I also exercise myself to always have a conscience without offense toward God and men. |
| <b>Eph. 5:18</b>  | Do not be drunk with wine...but be filled in spirit.   |

The heart is the gateway—the entrance and exit—of the spirit. Our heart must be open to the Lord in order for Him to come into our spirit. How can we open our heart? We must repent and continue to repent in order to exercise our conscience. Not only did we need to repent at the time we heard the gospel, but even after we are saved we have to repent continually. In the seven epistles in Revelation 2 and 3 the Lord demands that we repent (2:5, 16; 3:3, 19). To repent is to turn our mind, which is one door of the gateway of our heart. When we turn our mind and our mind is open, our confession follows. This is the exercise and opening of the conscience. Then when we have true repentance and real confession, our emotion and will follow to make a decision for the Lord. In this way, the whole heart is exercised and open, and the Lord comes in through our heart into our spirit. (*Practical Lessons on the Experience of Life*, p. 119)

How much the Spirit can fill you within depends on how much room you give Him. The more room you give Him, the more He fills you. Similarly, the amount of air that fills a bottle depends on how much space there is in the bottle. If half of the bottle is filled with soil, air can fill only half of the bottle. The more the soil is removed from the bottle, however, the more the air will fill it. In the same way, the more you remove the defilement of sin and the filthiness that is within you, the more the Holy Spirit will be able to fill you. As you empty out, the Spirit will fill you. When you have completely emptied yourself of all filthiness, then you will also be completely filled with the Spirit.

When you have a time with the Lord to confess, do not seek any feeling; just confess and pray thoroughly. To confess is to empty yourself out, and to pray is to receive the Lord into you. Hence, confession plus prayer is a breathing out and a breathing in. We breathe out our sins and breathe in God Himself. A. B. Simpson wrote a hymn that says, “I am breathing out my sorrow, / Breathing out my sin; / I am breathing, breathing, breathing, / All Thy fulness in” (*Hymns*, #255). Through continuous confession we breathe out our filthiness until all of our uncleanness is gone, and as we breathe out, we also breathe in. As we breathe out our sins, we breathe in God Himself. Thank and praise the Lord that although we are still filthy, He comes to us with His blood as the Lamb-God, the redeeming God. As soon as I breathe out, my sins are gone, and as soon as I breathe in, God comes in. This does not take any effort. As long as I breathe out a little of my sins, I immediately breathe in a little of God. When I confess my sins a little, God comes in to fill me a little. When I have completely breathed out all of my sins, I will be completely filled with God within, completely filled inwardly with the life-giving Spirit as the consummation of the Triune God. (*Vessels Useful to the Lord*, pp. 124–125)

*Hymns: 255, 267*

**2009 Summer College Training**  
**Morning Revival—Day Five**

**THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD**  
**Having a Hunger and Thirst for the Lord in the Word**

<b>Luke 1:53</b>	The hungry He has filled with good things, and the rich He has sent away empty.
<b>Psa. 42:1</b>	As the hart pants / After the streams of water, / So my soul pants / For You, O God.
<b>John 6:68</b>	Simon Peter answered Him, Lord, to whom shall we go? You have words of eternal life.

My heart is hungry, my spirit doth thirst;  
I come to Thee, Lord, to seek Thy supply;  
All that I need is none other but Thee,  
Thou canst my hunger and thirst satisfy.

Feed me, Lord Jesus, give me to drink,  
Fill all my hunger, quench all my thirst;  
Flood me with joy, be the strength of my life,  
Fill all my hunger, quench all my thirst. (*Hymns*, #811)

We have the holy Word in our hand and the Holy Spirit in our spirit. The Word without and the Spirit within are joined together. Therefore, the only way for us believers to contact and enjoy the Lord is to read the word of the Lord by the spirit. When we read the Bible by the spirit, we touch the Lord. This is not the way a person reads the printed pages of a book with his mind; that kind of reading cannot give us the life supply. Before we open the Bible, we must have in us an attitude of hunger and thirst for the Lord, and we should pray, “Lord, I love You, I want You, and I hunger and thirst after You. Lord, I am hungry and thirsty within, and I long to be satisfied.” If we pray this way and then come to read the Bible, our emphasis will be not on our mental understanding but on our being satisfied in spirit.

Psalm 119:147 says, “I anticipated the dawn and cried out; / I hoped in Your words.” The psalmist cried and hoped, hungering and thirsting within for the Lord before reading His word. In like manner, before we read the Bible, we should also spontaneously have hope. Every day when I wake up, sometimes even before I wash, I pray, “Lord, I long for You and I love You. Before I do anything, I want to receive Your supply.” This is to cry and hope before the dawn. The psalmist anticipated the dawn to read the Lord’s word. The psalmist was an early riser, and he was also hungry and thirsty for the Lord within. This was why he cried, hoped, and anticipated the daybreak in order to read the Lord’s word. When such a person opens the Bible, he will receive a supply regardless of which verse he reads. The words of life have a positive side and a negative side. Both sides can be a supply, depending on whether or not your heart and spirit hunger and thirst for the Lord. If you hunger and thirst for the Lord, then when you come to the Bible, the words in the Bible will be to you not mere letters of an outward sacred book but rather spiritual and living words. Thus, you will spontaneously utter a prayer to the Lord. When you pray, the words of the Bible immediately enter into you. When the words of life enter into you, they become Spirit. This Spirit is life, and this life is also the supply. (*A Living of Mutual Abiding with the Lord in Spirit*, pp. 89–90)

## 2009 Summer College Training

### Morning Revival—Day Six

#### THE PURPOSE AND PRACTICE OF HAVING A MORNING TIME WITH THE LORD Practicing according to Facts, Not Feeling

**Gal. 2:20** I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

**2 Cor. 5:7** For we walk by faith, not by appearance.

*Suppose after fifteen minutes in the Word and prayer, you feel you haven't gotten anything. Should you persist, or by faith consider you have gotten something?*

Learn to live not according to your feeling. Of course, your normal feelings help, but if you have a high fever, you may feel it is warm when it is not. If you want to be spiritual, do not behave according to your feeling. Do not let circumstances determine how you feel. In the spiritual life learn to drop your feeling and go according to the facts.

It is a fact that you need to read the Word. Many young Christians get excited when they first start studying the Bible. They want to prolong the time and come back the next day for more because it is so much fun. Such excitement is short-lived. After a week or so, it fizzles out. If you feel excited when you first start getting into the Word and feel there is light shining, don't have regard for that feeling. Prepare for a cold day soon to come! It is your duty to spend time in the Word and in prayer. Your day-to-day feeling about it makes no difference. Just fulfill your duty; go by the fact that you need to do these two things.

Don't think you are wasting your time. A sister once asked Brother Nee if there was any point in her continuing to read the Bible every day; she could never remember what she had read. Brother Nee reminded her of how they washed the rice there in southern China. They would put the rice into a basket made of willow branches and then repeatedly immerse the whole basket in the water. The water would never stay in the basket, however many times it was immersed. Brother Nee pointed out to her that nonetheless the rice and the basket were both getting washed. By continuing to read the Word, this sister would be getting washed even though she couldn't remember what she had read.

Another fact is that you need to pray regularly. You may soon find that your time of prayer is dry and lifeless. Don't persuade yourself that this legality is killing you and you should drop it. This would be going by your feeling rather than the fact.

Be faithful to build up these good habits of touching the Lord through the Word and through prayer. If you do not sense His mercy and grace toward you today, you may tomorrow. Our consciousness fluctuates, but actually His grace and mercy remain the same. His blessing is upon us, whether we sense it or not, every time we come to the Word. (*Life Messages*, vol. 1, pp. 110–111, 76)

**Hymns:** 513, 1219



MORNING SESSION ONE

# CHRIST LIVES IN ME

SACRAMENTO, CALIFORNIA, USA



**2009 Summer College Training**  
**Morning Session (1)—Message One**

**CHRIST LIVES IN ME**  
**Receiving the Spirit**

Scripture Reading: Gal. 3:2, 5, 14; 4:6, 29

- I. As believers in Christ, we all have been born of the Spirit to receive the Spirit; having been regenerated, we should now daily receive the Spirit—Gal. 3:2; Acts 2:38:**
- A. At the time of our regeneration when we believed into Christ, we also received the Spirit and were sealed with the Spirit—John 1:12–13; 3:6; Eph. 1:13.
  - B. At that very moment an organic union took place—we were grafted into the Triune God, and we received the Spirit as the pledge of our inheritance; this Spirit is the ultimate blessing of the gospel to us—Rom. 11:17; Eph. 1:14; Gal. 3:14.
  - C. Although we were sealed with the Spirit and received the Spirit as the pledge at the time of our regeneration, receiving the Spirit is a lifelong, continuous matter—v. 5; cf. 1 Thes. 5:17.
  - D. Day by day a marvelous divine transmission is taking place—God supplies the Spirit bountifully, and we receive the Spirit continually—cf. Phil. 1:19.
  - E. God gives us His Spirit of life because we are His sons, born according to the Spirit, with the position and the full right to participate in God’s promised blessing; lawkeepers who are born according to the flesh have no right to participate in God’s promised blessing—Gal. 4:6, 29; John 3:6.
- II. Having been born of the Spirit, we need to practice opening to the Lord and remaining in this heavenly transmission to receive the supply of the all-inclusive life-giving Spirit—Gal. 3:5, 14; Phil. 1:19; 1 Cor. 6:17:**
- A. The way to open ourselves to this heavenly transmission is to exercise our spirit to pray and call on the Lord—Gal. 3:5; 1 Thes. 5:17:
    - 1. The basic element in receiving the Spirit moment by moment is that we use our spirit to call on the Lord—Rom. 8:16; 10:12–13; cf. Matt. 22:43.
    - 2. When we call on the Lord from the depths of our being and tell Him that we love Him, we breathe in fresh spiritual air—cf. Lam. 3:55–56.
    - 3. Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord’s riches—John 4:10, 14; Isa. 12:2–4; 55:6; Rom. 10:13.
  - B. Both the receiving of the Spirit and the supplying of the Spirit are also related to the hearing of faith, which comes from the word of God—Gal. 3:2, 5, 14; Rom. 10:16–17:
    - 1. Faith comes out of hearing, and hearing comes through the word of Christ—vv. 16–17.
    - 2. We need to receive the word of God by means of all prayer and petition—Eph. 6:17–18.
    - 3. When we receive His words by exercising our spirit, we get the Spirit who is life—John 6:63.
    - 4. We must strike the Spirit of the Scripture with our spirit to catch the divine fire—cf. 2 Tim. 3:16.

**Focus:** *We all have been born of the Spirit through our believing into Christ and now need to daily practice to receive the supply of the Spirit through breathing in the Lord’s name and praying over the word.*

**Hymns:** 255, 812

## Ministry Excerpts:

### THE CONSTANT RECEIVING OF THE SPIRIT

Galatians 3:5 says, “He therefore Who is supplying to you the Spirit and doing works of power among you, is it by the works of law or by the hearing of faith?” This verse indicates that God continues to supply us the Spirit. We may use electricity as an illustration. After electricity has been installed in a building, electricity is supplied continually to the building. Likewise, after God regenerated us by His Spirit to make us His sons, He has been continually supplying to us the Spirit. Nothing is more crucial than the constant receiving of the Spirit. The Galatians had been saved and had received the Spirit by the hearing of faith. However, they had been misled and distracted and had turned back to the law. Instead of taking the Spirit as their source, they took the law as their source. Many Christians today have also been distracted from the Spirit. We all need to be brought back to the Spirit as our source. We must come back to God Himself as the all-inclusive life-giving Spirit. Sisters should not be occupied with trying to be a good wife or mother. Instead, they should open themselves to the Spirit as their heavenly source and receive the transmission of the Triune God, the heavenly electrical current, into their being. If they receive such a transmission, they will automatically be good wives and mothers. I encourage you to pray, “Lord Jesus, I open myself to You. I thank You that I have been born of God, born of the all-inclusive Spirit. Lord, this Spirit is still transmitting something of You into my being. I thank You, Lord, for this marvelous transmission.”

There is no need to pray about your weaknesses or your temper. There is no need to ask the Lord to make you patient, or to cause you to be a good wife and mother or husband and father. That kind of prayer is not effective. The Lord is waiting for you to open to Him and to allow Him to permeate, saturate, and possess you. He is waiting for the opportunity to occupy all the ground in your inner being. If you give the Lord this opportunity, receiving the transmission of the Spirit, you will automatically be a good wife or husband. You have been born of the Spirit. Now you need to stay open to the Spirit and receive Him continually. Do not close your being to the Spirit. If you stay open to the Spirit and receive the Spirit constantly, you will be surprised how this will affect your daily living. What you for years have prayed for without receiving will now become your experience.

When you need light at home, you do not pray for light—you simply go to the switch and turn it on. Likewise, if we would receive the supply of heavenly electricity, all we need to do is go to the “switch,” our regenerated spirit, and “switch on.” However, very few of today’s Christians practice this. Instead, many pray to be gentle, patient, humble, or loving. From years of experience I can testify that this kind of prayer does not work. You may pray again and again for the Lord to make you patient or loving, but you may not receive anything of the Spirit. Christians may pray for many things, but they do not “switch on” to receive the divine transmission. Sometimes even after I had learned the secret of switching on, I still prayed in a way that was not effective. I am sure that many of you have had the same kind of experience. Our need is to turn to the Lord, open to Him, and receive His supply of the Spirit.

I repeat, it is not God’s intention to make you a good person. It is to make you His son. Ephesians 1:5 says that God has predestinated us to sonship. God’s intention is to make us sons. In Galatians 4:5 Paul says clearly that Christ has redeemed us that we might receive the sonship. Verse 6 says, “And because you are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father!” The Spirit of God’s Son is the reality of sonship. First,

God sent His Son to be our Redeemer. Then God sent forth the Spirit of His Son into our hearts. Now God's desire is to supply us continually with the Spirit. (*Life-study of Galatians*, pp. 283–285)

## PRACTICE AND ENJOYMENT

We all need to realize that we have been born of the Spirit. Because we have been born of the Spirit, we are different from what we were before. Having been born of the Spirit, we need to practice opening to the Lord and receiving His supply. We should pray, "Lord, supply me with Yourself as the life-giving Spirit. I praise You, Lord, that You are real. You are on the throne in heaven, and You are also living in me. Lord, I ask that You keep me open to You all the time." In order to stay open to the Lord, it is helpful to call on His name, to pray-read, to praise the Lord, and to sing to the Lord. When we do these things, we receive of the Spirit. When we say, "Lord Jesus, I love You and I give myself wholly to You," we are supplied with the Spirit. Realizing that we have been born of the Spirit, we should now stay open to receive the Spirit moment by moment.

I can surely testify how enjoyable it is to receive the Spirit continually. No joy can surpass this joy. We may receive the Spirit wherever we may be, at home, at work, or at school. Because the Spirit is so available, we may receive Him at any time. How wonderful that we have been born of the Spirit to receive the Spirit! Let us go to the "switch" of our regenerated spirit and "switch on" to receive the heavenly electricity. (*Ibid*, p. 286)

## SPIRITUAL BREATHING

Now we come to the crucial matter of how to receive the Spirit. According to your experience, how do you receive the Spirit? The proper Christian life is the life of receiving the Spirit continually. Our physical life is an illustration of this. Physical life depends on breathing. Our life is a breathing life. As soon as a person stops breathing, he dies. Many Christians today have stopped their spiritual breathing; therefore, their spiritual life has come to a standstill. To breathe spiritually is to receive the Spirit continually.

The way to receive the Spirit without ceasing is mainly to pray. In 1 Thessalonians 5:17 Paul charges us to pray without ceasing. This does not mean, however, that we should exercise our mind to pray about material needs. Instead, we should exercise our spirit to call on the Lord. Our greatest need is the Triune God Himself. Moment by moment, we need the Spirit. Therefore, continually we need to exercise our spirit to call on the Lord. Many of us can testify that when we call on the Lord from the depths of our being, telling Him that we love Him, we breathe in fresh spiritual air. We breathe in the *pneuma*, the Spirit. As Christians we need to be pneumatic, full of *pneuma*, full of the Spirit. The Spirit is the heavenly air for us to breathe. By exercising our spirit to call on the Lord, we breathe in the Spirit and thereby receive the Spirit.

For years I was troubled by Paul's word in 1 Thessalonians 5:17 about praying without ceasing. I simply did not know how I could pray unceasingly. Eventually I came to realize that to pray is simply to breathe. Just as our physical breathing does not cease, neither should our spiritual breathing cease. This means that we must build up the habit of exercising our spirit to pray continually. The basic element in receiving the Spirit moment by moment is that we use our spirit to call on the Lord. (*Ibid*, pp. 292–293)

## PRAY-READING THE WORD IN SPIRIT

We all need to read the Bible, but we should exercise our spirit as we read it. This means that when we read the Bible, we must pray. If we read the Scriptures without praying, we shall misuse them. To read the Word with prayer is to pray-read it. This practice was not invented by us. Throughout the centuries, many godly people have practiced praying with the words of the Bible. According to Ephesians 6:17 and 18, we must take the Word by means of prayer.

Furthermore, we should pray at every time in spirit. If we take the Word in this way, we shall receive the Spirit, because the Word is spirit. We should not take the Bible merely as a book of doctrine and teaching. Our urgent need today is not to receive more doctrine; it is to have more direct contact with the Triune God. Do not separate the Bible from the Spirit. In your experience these two should be one. If you consider the Word and the Spirit as one and take the Word by means of prayer through exercising your spirit, you will receive the supply of the Spirit. (*Ibid*, pp. 295)

### **References:**

*Life-study of Galatians*, msgs. 32–33;

*The Divine Spirit with the Human Spirit in the Epistles*, ch. 6

NOTES:

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**2009 Summer College Training**  
**Morning Session (1)—Message Two**

**CHRIST LIVES IN ME**  
**The Promise of the Spirit as the Blessing of the Gospel**

Scripture Reading: Gal. 3:13–14

- I. The Spirit is the blessing that God promised to Abraham for all the nations and which has been received by the believers through faith in Christ—Gen. 12:3; Gal 3:14; Eph. 1:3:**
- A. The physical aspect of the blessing that God promised to Abraham was the good land, which was a type of the all-inclusive Christ—Gen. 12:7; 13:15; 17:8; Col. 1:12.
  - B. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham—1 Cor. 15:45; 2 Cor. 3:17.
  - C. As the blessing of the gospel, the Spirit includes forgiveness, redemption, salvation, reconciliation, justification, eternal life, the divine nature, the uplifted and resurrected human nature, and the very Triune God Himself as the greatest blessing dwelling in us in a most subjective way for our enjoyment—Gal. 3:2, 14; 1:16.
  - D. The Spirit we have received as the blessing of the gospel is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23–25.
- II. Because the “blessing of Abraham” refers to the good land and the fulfillment of this blessing for us today is Christ as the all-inclusive Spirit, to walk in Christ as the good land is to walk in the all-inclusive Spirit—Gal. 3:14; 5:16; Col. 2:6:**
- A. The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God realized as the all-inclusive Spirit as the inheritance allotted to God’s people for their enjoyment—1:12; 2:6–7, 9.
  - B. The riches of the good land in Deuteronomy 8:7–9 typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deu. 8:7, Note 1; Eph. 3:8; Phil. 1:19.
  - C. We must allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—Col. 4:2:
    - 1. We must set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.
    - 2. We must remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9.
  - D. Having the full assurance that the all-inclusive Spirit as the good land is mingled with our spirit, our need today is to return to Him, to set our mind on the spirit, and to walk according to the spirit—Rom. 8:4, 6:
    - 1. Nothing in the New Testament is more central, crucial, and vital than walking according to the mingled spirit—v. 4; Gal. 5:16; Col. 2:6; 1 Cor. 6:17.
    - 2. The Greek word for *walk* means “to live, act, move, and have our being;” thus, to walk in Christ is to live, move, act, and have our being in Christ—cf. Acts 17:28; Phil. 1:21.
    - 3. In this way we shall experience Christ and enjoy Him as the good land—the all-inclusive Spirit dwelling in our spirit to be our life, our person, and our everything—Col. 3:10–16.

**III. Our unique blessing in the New Jerusalem will be to inherit, experience, and enjoy the all-inclusive life-giving Spirit as the consummation of the processed and consummated Triune God for eternity—Rev. 22:1–2, 14, 17.**

**Focus:** *The Spirit is the blessing of the gospel and the fulfillment of the good land promised to Abraham as our inheritance; we can walk in Christ as the good land by walking according to our mingled spirit to enjoy and receive all of the unsearchable and all-inclusive riches of the Triune God.*

**Hymns:** 513, 600, 1113

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### **Ministry Excerpts:**

#### **For the Blessing to All the Families of the Earth**

The seed of Abraham is for the blessing to all the families of the earth (Gen. 12:3). Although He prophesied concerning the seed of the woman in Genesis 3:15, God did not do anything immediately to fulfill His promise. Instead, He allowed man to fall again and again until he reached the bottom of the fall at Babel. Then God called out one person, Abraham. In Genesis 12:2–3 His speaking to Abraham indicated only a little concerning His intention. God said that He would make Abraham great and that all the families of the earth would be blessed in him. Then in Genesis 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed was explained clearly by Paul in Galatians 3:16 when he said, “But to Abraham were the promises spoken and to his seed. He does not say, ‘And to the seeds,’ as concerning many, but as concerning one: ‘And to your seed,’ who is Christ.”

Today we must thank the Lord that we are more clear than Abraham was concerning the promise of the seed. Abraham might have only understood that God would give him a good piece of land, a land flowing with milk and honey. It is doubtful that Abraham understood that through many centuries, through forty generations, a virgin would bring forth a boy who would be the real seed and the One through whom the earth would be blessed. Not only Abraham did not understand these things in his time; the Jews still do not understand this promise. Paul was a Jew and did not understand this matter before becoming a Christian. Eventually, after some years, Paul wrote Galatians 3, in which he said that God’s promise to Abraham was His preaching of the gospel to Abraham and that the blessing of Abraham was the Spirit (vv. 8, 14). God did not promise Abraham a piece of land. The promise to Abraham was that he would receive the processed God as the all-inclusive, consummated Spirit.

#### **Referring to the Promised Spirit**

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17–20). The one seed of Abraham became the life-giving Spirit (1 Cor. 15:45b).

## **As the Consummation of the Triune God for the Dispensing of Himself into the Believers of Christ**

The Spirit as the consummation of the Triune God for the dispensing of Himself into the believers of Christ is the seed of Abraham (1 Cor. 15:45b; 2 Cor. 3:17–18; Rom. 8:9). The last Adam mentioned in 1 Corinthians 15:45 is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God. This life-giving Spirit is the consummated Spirit who is the consummation of the processed Triune God. This is the real blessing.

If today we had only a Redeemer who died for us on the cross and only a Savior who stretches out His hand to pull us out of the “water” of our troubles, this would not be sufficient. The Savior we need today is the One who can enter into us. We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (1 Cor. 6:17). When we fall into the “water,” He falls in with us. He is buoyant. If we did not have the life-giving Spirit in our spirit, we would sink in the “water” because we are not buoyant. But, praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: “There’s a Man in the glory / Whose Life is for me. / ...He’s strong and in vigor, / How buoyant is He!” Where is Christ buoyant? He is buoyant in our spirit. He has been buoyant within me for sixty-five years. Because of this buoyant One, I can boast that I have been kept from falling. The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing. As such a One, He can be in us with both His divinity and His humanity. How wonderful this is! The totality of what He is, is called the Spirit. The good land given to Abraham was a type of this Spirit. The Spirit is the blessing God promised Abraham.

### **For the Believers in Christ, Who Are Abraham’s Seed, to Inherit the Consummated Spirit as Their Divine Inheritance**

The seed of Abraham is for the believers in Christ, who are Abraham’s seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29). Now, as believers we are no longer merely descendants of Americans, Chinese, or Japanese. We are Abraham’s seed. We are all one family, and our surname is Abraham, because Abraham is our father (Rom. 4:12).

Our spiritual blessing for eternity is to inherit the consummated Spirit, the consummation of the processed Triune God, as our inheritance. In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit. This is our blessing. Even today, the most enjoyable thing to us is the indwelling Spirit. (*The Central Line of the Divine Revelation*, pp. 86–89)

## **THE BLESSING OF THE GOSPEL**

The blessing of the gospel is that we might receive the promise of the Spirit, who is the consummation of the processed Triune God. This is not merely the God who created the heavens and the earth. This is the Triune God who has gone through all these processes: incarnation, human living, crucifixion, resurrection, and ascension. After passing through

all these processes, He was consummated to be the Spirit, the extract of the Triune God. The blessing of the gospel is the Spirit, who is the sum total and the aggregate of the Triune God, the processed Triune God. Because our natural mind cannot comprehend this, we need a vision. What a blessing this is! An expensive car, even the so-called heavenly mansion, cannot be compared with the Triune God. Even the entire universe cannot compare with our Triune God. The blessing of the gospel is the Spirit, who is the ultimate realization of the processed Triune God.

We should not forget that we receive such a wonderful Spirit through faith. There is the need to believe. God is prepared. He is fully ready to give Himself to you. He has been processed; He is not a “raw God.” He is the processed God consummated in the all-inclusive Spirit, ready for you to receive and enjoy, but you have to believe. You may wonder how you can believe, but you do not need to try to believe. Just look at the promise. Look at the Triune God. Look at Jesus Christ. Look at the Son of God who died on the cross for you. If you would look at Him, faith would rise up within you (Heb. 12:2). In Hong Kong, a city famous for selling jewels, the salesmen have a special art of showing someone these precious things. After their presentation of these precious things and after you see them, “faith” rises up in your heart. You may even sell everything to buy those jewels. A good preacher is one who presents “the jewels” in such a way. When this preacher gives you a look at the Triune God, faith rises up in you to receive such a One. This One is the blessing of the gospel.

I hope that today all of us would thank the Lord for such a blessing, which is nothing less than Himself. This blessing is nothing less than the Triune God who became a man in the flesh, who lived on this earth for thirty-three and a half years, passing through the entire human life. He went to the cross to terminate all the negative things for us, He released the divine life for us, He arose from among the dead, entered into resurrection, became the life-giving Spirit, and breathed Himself into us. He ascended into heaven and poured Himself out upon us. Now we have Him as our life essentially, and we have Him upon us as our power economically. We can live such a universal man, a wonderful man, a man of the Spirit, a man of God. We should all declare—“I am now a God-man.” This is the blessing of the gospel. (*God’s New Testament Economy*, pp. 163–164)

#### **References:**

- The Central Line of the Divine Revelation*, msgs. 8–9
- Life-study of Galatians*, msgs. 15, 17, 32–33
- The Divine Spirit with the Human Spirit in the Epistles*, ch. 6
- God’s New Testament Economy*, ch. 14
- Ministry Magazine*, vol. 13, no. 2, msg. 4
- Ministry Magazine*, vol. 8, no. 1, msg. 3
- The Spirit with Our Spirit*, ch. 4
- Life-study of Colossians*, msg. 20

NOTES:

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**2009 Summer College Training**  
**Morning Session (1)—Message Three**

**CHRIST LIVES IN ME**  
**Living and Walking by the Spirit**

Scripture Reading: Gal. 3:2, 5; 5:16–18, 22–25

- I. God's New Testament economy is wholly a matter of walking by the Spirit to live Christ—Gal. 5:16, 25; Phil. 1:21a.**
- II. To live by the Spirit is to have our life dependent on and regulated by the Spirit, not by the law—Gal. 5:25a:**
  - A. The believers have the all-inclusive life-giving Spirit dwelling in their spirit, and they should live, walk, and have their being by this Spirit—Rom. 8:4, 14–16.
  - B. Many Christians who love the Lord and have a heart to seek Him have a hidden love for the law; whenever we do not live according to Christ, we live according to law—cf. Gal. 3:2–4.
  - C. Instead of having Christ as the unique constituent in our daily walk, we may live according to the laws we ourselves have made; living by these kinds of laws does not require that we pray, trust in the Lord, or depend on Him—3:5b, 10a.
  - D. God's New Testament economy is for us to be converted from the old economy of law to the new economy of Christ, which is a matter of living according to the Spirit to express Christ with all His excellent virtues—5:22–25.
- III. Because God is purposeful and seeks to reach His goal, He charges us to have two kinds of walk by the Spirit; the walk that builds up a proper daily living and the walk in line with the divine rules and principles to reach the goal established by God and to fulfill His purpose—v. 25b:**
  - A. The first kind of walk by the Spirit, *peripateo*, mentioned by Paul in Galatians 5:16, is the daily, ordinary, regular walk in which we are one spirit with the Lord; it means to move, to deport oneself, to act in ordinary daily life, implying a common, habitual daily walk—Rom. 6:4; 8:4; Phil. 3:17–18:
    1. In Galatians 5:16 to walk by the Spirit actually means to live Christ—Phil. 1:21a.
    2. In the first kind of walk by the Spirit, we live, have our being, and walk about by the Spirit, taking the Spirit as the essence of our life—whatever we are, whatever we do, and whatever we have will be by the Spirit as our essence—cf. Acts 17:28.
    3. If we would have the first kind of walk by the Spirit, we need to pray and call on the name of the Lord unceasingly and continually—1 Cor. 1:2; 1 Thes. 5:17.
  - B. The Greek word for *walk* in Galatians 5:25, *stoicheo*, denotes an official walk, a walk to carry out a certain commission; it means to walk according to rules—to walk in line, to march in military rank, to keep in step, and thus, to walk in an orderly manner—6:16; Rom. 4:12; Phil. 3:16:
    1. If we would have the second kind of walk by the Spirit—the walk for the fulfillment of God's purpose—we need to learn to walk by the Spirit as our way, rule, and principle—Gal. 5:25.
    2. The unique pathway toward God's goal is the processed Triune God as the life-giving Spirit; He alone should be the principle, the rule, the path, according to which we should walk—Rom 4:12; Phil. 3:16.

3. When we walk by the Spirit as our rule, this rule eliminates law, religion, tradition, doctrine, and regulations—Gal. 6:14–16a.
4. The second kind of walk is cultivated by living in the new creation, pursuing Christ in order to gain Him, and practicing the church life, thus fulfilling God’s intention in Christ for the church—Gal. 6:16; Phil 3:12; Rom 12:1–5; Eph 4:1–16.

**Focus:** *God’s New Testament economy is for us to be dependent on Christ by living and walking according to the Spirit both in a daily, ordinary way and in a particular, orderly way for us to fulfill His purpose.*

**Hymns:** 593, 1136

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### Ministry Excerpts:

## TWO KINDS OF WALK BY THE SPIRIT

In this message we shall begin to consider the matter of two kinds of walk by the Spirit. In 5:16 Paul says, “But I say, walk by the Spirit and you shall by no means fulfill the lust of the flesh.” Galatians 5:25 says, “If we live by the Spirit, let us also walk by the Spirit.” As we shall see, in these two verses Paul uses two different Greek words for walk.

### LIVING BY THE SPIRIT

For years I have tried to understand 5:25, where Paul speaks, on the one hand, of living by the Spirit and, on the other, of walking by the Spirit. I did not know the difference between living and walking. It seemed to me that walking included living. Eventually I came to see that to live by the Spirit involves first to have life and then to live. To be born is a once-for-all matter, but to have life and to live is not once for all. On the contrary, it is a lifelong matter, for we are constantly receiving life in order to live. For example, to stay alive we must breathe moment by moment. It is not sufficient to breathe only at the moment we are born. In like manner, we need to receive life moment by moment in order to live. To live by the Spirit is, therefore, to have life and then to live. Once we have life and live, we are able to walk, to have our being in a particular way.

### WALKING ABOUT AND WALKING IN LINE

As we consider the two kinds of walk by the Spirit, we shall refer to the walk in 5:16 as the first kind and to that in 5:25 as the second. The Greek word for walk in verse 16, *peripateo*, means to have our being, to deport ourselves, to order our manner of life, to walk about. It is used with respect to ordinary daily life. It denotes a common, habitual daily walk. This understanding of walking by the Spirit is confirmed by verses 22 and 23, where Paul speaks of the fruit of the Spirit. The various aspects of the fruit of the Spirit mentioned in these verses are not unusual things; they are aspects of our ordinary daily life. Therefore, the walk in verse 16 is our habitual and common daily walk.

The Greek word for walk in verse 25, *stoicheo*, has a very different meaning. It is derived from a root which means to arrange in a line. This may be illustrated by the movement of traffic in designated lanes on a highway. Thus, the Greek word for walk here means to walk in line. It also means to march in military rank. Walking in this way, like soldiers marching in rank, requires that we keep in step.



As we compare these two kinds of walk, we see that the second is more regulated than the first. In the second walk we need to walk like an army and keep in step, whereas in the first kind of walk we are free to walk about. However, both kinds of walk, the common, ordinary walk and the walking in line or in rank, are by the Spirit.

The same Greek word used for walk in 5:25 is also used elsewhere in the New Testament. In Romans 4:12 Paul speaks of those “who walk in the steps of that faith of our father Abraham which he had in uncircumcision.” Here the walk is not the ordinary walk, but the walk that is regulated, a walk in a definite line. In this case, the walk is in the steps of the “faith of our father Abraham.” Hence, the walk in Romans 4:12 is not a common, ordinary walk; it is a definite, particular walk, the walk in the steps of Abraham’s faith. Paul’s concept was that Abraham’s faith was a lane in which we should walk and follow Abraham’s steps.

Elsewhere in the book of Romans Paul used the Greek word for the first kind of walk. This word is used in Romans 6:4, where Paul says that “we also should walk in newness of life.” It is also found in Romans 8:4, where Paul speaks of walking not according to flesh, but according to spirit. The walk in these verses is the common, ordinary walk of believers.

In Philippians 3:16 Paul also speaks of the second kind of walk: “Only this, whereunto we have attained, by the same rule let us walk.” Here Paul uses the Greek word *stoicheo* to denote an orderly walk in line or military rank. However, in Philippians 3:17 and 18 he uses the Greek word for the first kind of walk to refer to the common, ordinary walk: “Be imitators together of me, brothers, and observe attentively those who thus walk as you have us for an example. For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ.” Paul’s use of two different Greek words for walk indicates clearly that there are two kinds of walk by the Spirit in the New Testament. (*Life-study of Galatians*, pp. 334–335)

## TWO ESSENCES—THE FLESH AND THE SPIRIT

In chapter five of Galatians we have the two kinds of walk by the Spirit. Verse 16 says, “Walk by the Spirit and you shall by no means fulfill the lust of the flesh.” The walk here refers to our ordinary daily living. It is to live and have our being by the Spirit. In verse 25 Paul speaks of the second kind of walk, that of walking by certain rules or principles to reach the goal for the fulfillment of God’s purpose: “If we live by the Spirit, let us also walk by the Spirit.” In this message we shall deal with these two walks together and consider walking by the Spirit as the path for our way.

The Spirit in 5:16 and 25 is the processed Triune God. The Triune God has passed through incarnation, human living, crucifixion, and resurrection to become the processed, compound Spirit living in us. Now that such a Spirit dwells within us, we should have our daily life by this Spirit. This means that the Spirit should become the very essence of our life.

I am concerned that instead of walking by the Spirit and living in the essence of the divine life, many of us are still living by the flesh, by the essence of our fallen life. To walk by the Spirit means that we take the Spirit as the essence of our life. As regenerated people, we have two essences: the flesh and the Spirit. Before we were saved, we did everything by the flesh. Because we were constituted of the element of the flesh, the flesh was the essence of our life, our constitution. The actions of the flesh may differ, but the essence is the same. For example, one person may despise his parents and another may honor them, but both

actions are by the flesh if the flesh is the essence of their living. One day the all-inclusive Spirit, with the essence of the divine life, came into us. From that time onward it has been possible for us to live either by the essence of the flesh or by the essence of the Spirit. In Galatians 5 Paul charges us to walk by the Spirit, that is, to take the Spirit as our essence and constituent. No longer should we live by the flesh, our old constituent, but by the Spirit, our new constituent. Whenever we love, we should love by the Spirit, by the new essence. Likewise, even when we hate, we should do so by the Spirit as our essence. Christians should not only love, but also hate. We certainly should hate Satan, sin, and the world. Whether we love or hate, we need to live by the all-inclusive Spirit as our essence. The crucial matter is not whether we love or hate, or whether we are proud or humble. It is by what essence we love or hate or we are proud or humble. If we love by the Spirit as our essence, it is right to hate certain things. But if we live by the flesh as our essence, God will be very displeased. God does not approve of the flesh in any way. In our daily life we should no longer walk by the flesh as the essence of our being. Instead, we should take the Spirit as our essence and do everything by the Spirit.

In the first kind of walk by the Spirit we take the Spirit as the essence of our life. Then whatever we are, whatever we do, and whatever we have will be by the Spirit as our essence. This means that our essence will be the Triune God processed to become our constituent. Then in a practical way the flesh will be crucified. In the words of 5:24, those who are of Christ Jesus have crucified the flesh with the passions and the lusts. If we take the Spirit as our essence and crucify the flesh, every aspect of our daily walk will be by the Spirit. (*Life-study of Galatians*, pp. 359–360)

Thank the Lord that today both the divine Spirit and the human spirit are very definitely located. As believers in Christ, we all have a spirit, and our spirit has been regenerated by the divine Spirit. By this the two spirits have been located—in us. This is a wonder. Both of the two spirits are in us! Hence, wherever we are, these two spirits are with us. They have been located within us.

We, the believers, live the Christian life by exercising our spirit. We should learn to practice one thing: in doing anything, we should not do it hastily. When we are going to answer someone, we should not answer quickly; instead, we should consider whether or not we are answering in our spirit by the divine Spirit. In everything, we need to consider carefully. Of course, this is very difficult, but still we need to learn. I was born a Chinese, and the Chinese language is my mother tongue. When I began to study English, I found that mastering English pronunciation was very difficult for me. This has required much learning over many years. In a similar sense, we were born human, and we were reborn divine. Now, we the human beings must learn to live a human life by the divine life. This requires much learning because we do not know how to live by the divine life.

In learning to live a human life by the divine life, prayer is a great help. By nature I am a quick person. It is difficult for me to be slow and considerate. However, after much prayer I become a very slow and considerate person. Praying slows us down. This means that praying makes us more spiritual. Prayer causes us to live a human life by the divine life. If you come to ask me something and I have not prayed in half a day, I will probably answer you quickly. However, if you come to me immediately after my morning prayer, I will be very spiritual; I will not answer you quickly. Prayer slows us down because to pray is to exercise our spirit, and that spontaneously puts aside our emotion, our will, and our mind. Whenever we stir up our spirit by praying, we become a very careful person.

I have no interest in merely teaching the Bible. My burden is to help the saints to understand what Paul wrote in Galatians 5:16 and 25 concerning living and walking by the Spirit. It is very rare to meet a person who lives by the Spirit and walks by the Spirit. We should not take verses like Galatians 5:16 and 25 for granted. On the contrary, we must endeavor to understand what it means to live and walk by the Spirit. (*The Christian Life*, ch. 11)

**References:**

*Life-study of Galatians*, msgs. 34, 38–41

*The Central Line of the Divine Revelation*, ch. 14

*The Christian Life*, ch. 11

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**2009 Summer College Training**  
**Morning Session (1)—Message Four**

**CHRIST LIVES IN ME**  
**Sowing Unto the Spirit**

Scripture Reading: Gal. 6:7–10

- I. “Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap” —Gal. 6:7:**
- A. According to Paul’s view, human life is a process of sowing; all that we say and do involves the sowing of seeds that will grow and eventually be reaped—cf. Matt. 13:3; Rev. 14:1–20.
  - B. Virtually everything we do is an act of sowing; no matter what our intention may be, as long as we sow, we will reap, and we will reap what we sow—Luke 6:38; 2 Cor. 9:6.
- II. “For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life”—Gal. 6:8:**
- A. We can either sow unto the Spirit to reap eternal life, or we can sow unto the flesh to reap corruption of the flesh—vv. 7–10:
    - 1. There is no neutral ground between the flesh and the Spirit; our goal is either one or the other—Rom. 8:6; Gal. 5:16–17.
    - 2. Everything we do is a sowing either unto our own flesh or unto the Spirit, and all our sowing issues in a reaping either of corruption out of the flesh or of eternal life out of the Spirit—Psa. 126:5; Prov. 22:8a; Hosea 8:7a.
  - B. To sow unto the Spirit means to sow with a view to accomplishing the purpose of the Spirit; this is to have the Spirit as our goal:
    - 1. Actually, to walk by the Spirit is to sow unto the Spirit taking the Spirit as our goal in our life and living—Gal. 5:16; 6:8b.
    - 2. Sowing unto the Spirit includes calling on the Lord, praying, ministering Christ to others, and fellowshiping in life that others may be edified—5:22–23.
    - 3. We also sow unto the Spirit when we use our money for the Lord’s purpose—cf. Hag. 1:5–6.
  - C. To sow unto the flesh means to sow with a view to accomplishing the purpose of the flesh; this is to have the flesh as the goal:
    - 1. The flesh includes everything apart from the Spirit as the expression of the old Adam, which is expressed practically in the flesh and the works of the flesh as different aspects of a fleshly expression—Gal. 5:19–21.
    - 2. If we live unto the flesh, what we do as Christian work will not be effective; what counts is not our working but our sowing—cf. Mark 4:14.
- III. “And let us not lose heart in doing what is good, for in the proper season we will reap if we do not faint”—Gal. 6:9:**
- A. In principle, what we sow unto the Spirit will usually grow more slowly than what we sow unto the flesh; this is the reason that Paul encourages us not to lose heart in sowing unto the Spirit—1 Cor. 3:8, 12–15.
  - B. The Lord’s work of sowing Himself into the disciples was itself a long process; for the Lord to take three and a half years to accomplish the sowing of Himself into Peter and the other disciples was not too long, because to Him a thousand years are as one day—2 Pet. 3:8.

**IV. God's economy is to give us Himself as the Spirit; nothing is more pleasing to God than for us to take the all-inclusive Spirit, the all-inclusive Triune God, as our unique and eternal goal—Gal. 3:5a, 14; cf. Phil. 2:13:**

- A. We should not be aimless people who wander about without a goal; rather, our clear and definite aim should be the Spirit.
- B. We all should make up our mind to take the Spirit as our goal and even make a vow to the Lord concerning this—Rom. 8:6.
- C. When our goal is the Spirit, we become a supply of life to others and to the churches—Gal. 6:10; 2 Cor. 3:6.

**Focus:** *Realizing that everything we do is a sowing, we must take the Spirit as our goal in our daily living and do what is good without losing heart then we may be a supply of life to others and live a meaningful life of reaping eternal life for the fulfillment of God's economy.*

**Hymns:** 782

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**Ministry Excerpts:**

**SOW UNTO THE SPIRIT TO REAP ETERNAL LIFE**

To sow is to put forth something that will grow and eventually be reaped. In our daily living we are constantly putting forth things that will grow and bring forth a harvest. Even a word uttered by us contains seeds that will land in a particular soil, grow, and produce a harvest which we shall reap. We should not think that our words and actions are without result or issue. On the contrary, all that we say and do involves the sowing of seeds.

Do you realize that you are sowing all day long? You sow when you are happy and when you are sad, when you are calm and when you are angry, when you are praising the Lord and when you are complaining. Whenever you gossip or criticize someone, you are sowing. When you sing you sow, and when you scold your children you also sow. The human life is a life of sowing, a life of putting forth things that grow and produce a harvest.

People sow whether they realize it or not and whether they intend to sow or not. You may have no intention for a certain negative thing to grow and produce a disastrous harvest. But as long as you sow, a harvest will result. Unsaved people do not realize that their life of sowing will eventually cause them to reap death and the lake of fire. No matter what your intention may be, as long as you sow, you will reap, and you will reap what you sow. We should not be surprised that we reap a certain thing, for that kind of reaping comes from that particular kind of sowing. A person should not be surprised if he sows soybeans and then reaps soybeans instead of corn. As long as he sows soybeans, he should not expect to reap corn or any crop other than soybeans. We need to be impressed with the serious fact that what we sow will return to us.

I am quite concerned that many believers do not realize that their life is a life of sowing. Whatever we are, wherever we go, and whatever we say and do are all sowing. In particular, we sow by our talking. Eventually, we shall be the first to reap the negative things we have sown. Even in seeking to know the affairs of others, we may sow the seed of death. As a result of our sowing such a seed, death will come into our own lives and also into the church. First we shall be the victims of this death. Then the death will spread to others. It is much better not to know things about others. The more we know, the more seeds we shall have to

sow. Although it is dangerous to gather information about others, some saints in the church could even be called an information center. They can supply information about many people and places. Possessing such information opens the way for sowing seeds of death. From experience I have learned that it is better not to know so many things. Although I am in the church in Anaheim, I can testify truly that concerning the church there are a great many things I do not know and do not want to know. The less information I have, the less seeds I have to sow. Seeds of information about saints and about churches are not seeds of life, but seeds of death. If you sow this kind of seed, you will reap the death you have sown.

The word sowing is actually equal to living. To be careful in our sowing is to be watchful concerning our living. I repeat, sowing causes a certain result. This was the reason Paul warned us to be careful of our sowing. If we sow unto the flesh, we shall of the flesh reap corruption, but if we sow unto the Spirit, we shall reap of the Spirit eternal life. In 6:8 flesh stands in contrast to the Spirit, and corruption in contrast to eternal life. There are only these two kinds of sowing and two kinds of reaping. There is no neutrality, no third kind of reaping. No doubt, corruption includes death. Sowing unto the flesh will always produce a harvest of corruption, whereas sowing unto the Spirit will always produce a harvest of life eternal.

### **TAKING THE SPIRIT AS OUR GOAL**

Paul's words strongly imply that we must make a decision with respect to our aim, our goal. Will our aim be the flesh, or will it be the Spirit? In Galatians 6:8 Paul speaks of sowing *unto* the flesh and *unto* the Spirit. The Greek preposition rendered unto means "with a view to" or "resulting in." To sow unto the flesh means to sow with a view to accomplishing the purpose of the flesh. This is to have the flesh as the goal. But to sow unto the spirit means to sow with a view to accomplishing the purpose of the Spirit. This is to have the Spirit as our goal. The Spirit should be not only our life and walk, but also the goal of our living. There is no neutral ground between the flesh and the Spirit. Our goal is either one or the other. It cannot be anything else.

In different ways, both the flesh and the Spirit are all-inclusive. The flesh includes everything apart from the Spirit. Gossiping, criticizing, shopping in a worldly way, reading the newspaper apart from the control of the Spirit—all these are aspects of the flesh. Do you intend to take the flesh as your goal? What is the goal of your life on earth? I hope that you all will be able to say that your goal is the all-inclusive Spirit. Sowing unto the Spirit includes calling on the Lord, praying, ministering Christ to others, and fellowshiping in life that others may be edified. We also sow unto the Spirit when we use our money for the Lord's purpose. If we sow unto the Spirit, taking the Spirit as our goal, we shall not go shopping in a worldly way. Instead, our shopping will be governed by the fact that we have chosen to take the Spirit as our goal. If the Spirit is our goal, then everything in our daily life will be with a view to this goal.

Paul's burden in the book of Galatians was to reveal Christ in such a way that He would be not only the focal point of God's economy, but also the focal point of our daily walk. God has revealed Christ into us, and now we need to live Him. This is the revelation presented in the first two chapters. As we have seen, Paul goes on to point out how we can experience such a Christ. If we would experience Him, we must have the Spirit as our life. This requires that we have a divine birth. Then we should walk by the Spirit and take the Spirit as our goal. We are not aimless people who wander about without a goal. We have a clear, definite aim—the Spirit. If the Spirit is our goal, everything in our daily life will

become meaningful. The way we dress, how we arrange things in our room, where we go, even what we eat—all will be a sowing unto the Spirit. When the Spirit is our goal, we live on earth with a view to this goal. However, if we let the flesh be our goal, we shall eventually reap corruption. This corruption may affect not only us, but also our family and even our descendants. In His grace, the Lord wants to help us take the Spirit as our goal. The way we talk to others, the way we spend our money, and every aspect of our living should be with a view to this goal.

Young people, I encourage you to make up your mind to take the Spirit as your goal. I would even suggest that you make a vow to the Lord concerning this. You may want to say, “Lord, I call heaven and earth to witness that I make a vow to take the all-inclusive life-giving Spirit as my goal. I want whatever I say and do to be toward this goal. Lord, I don’t want to sow anything that will result in corruption for me or others. I want to sow unto the Spirit and reap eternal life. Everything I do, I want to do toward the goal of the Spirit.” (*Life-study of Galatians*, pp. 311–315)

**References:**

*Life-study of Galatians*, msg. 35



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**2009 Summer College Training**  
**Morning Session (1)—Message Five**

**CHRIST LIVES IN ME**  
**Grace Being with Our Spirit**

Scripture Reading: Gal. 6:18; John 1:16–17

- I. To know grace in our spirit we need to have a proper view of what grace is and what it does:**
- A. Grace is more than unmerited favor and more than mere outward blessing; it is the Triune God Himself processed that we may enter into Him and enjoy Him—Gal. 1:6, 15–16; 2:20–21a; 5:4; Rom. 5:2.
  - B. In the book of Galatians, grace is revealed as:
    - 1. God’s calling in order to reveal His Son in us—Gal. 1:15–16.
    - 2. Christ, the Son of God, who is the embodiment of the Triune God, living in us—2:20–21a.
    - 3. The free woman, the covenant of promise, the Jerusalem above, and our mother all realized through the all-inclusive Spirit—4:21–31; 3:2.
  - C. The rest of the New Testament reveals our experience of grace as:
    - 1. God’s grace in Christ which we receive—John 1:14, 16–17; Rom. 5:17.
    - 2. The multiplied grace in our daily life—1 Pet. 1:2; 2 Pet. 1:2.
    - 3. The “all grace” by which God perfects, establishes, strengthens, and grounds us through the channel of sufferings—1 Pet. 5:10.
    - 4. The all-sufficient grace, which is the power of Christ that is perfected in weakness and that overshadows us—2 Cor. 12:9.
    - 5. Reigning grace, which enables us to reign as a king in life—Rom. 5:17, 21.
    - 6. The grace which labors in us—1 Cor. 15:10.
    - 7. The grace which builds us together—Acts 20:32.
- II. To know grace in our spirit we need to meet certain conditions:**
- A. We need to be humble to receive grace; when we are humble, God is with us, and this presence of God is grace—James 4:6.
  - B. We need to allow the Lord to be on the throne within us; then grace will flow within us as a river—Rev. 22:1; Heb. 4:16.
  - C. We need to remain in the proper New Testament ministry so that we can receive “great grace”—Acts 4:33.
  - D. We need to experience the “varied grace,” which is the riches of the grace of God in its varieties ministered by the saints to one another—1 Pet. 4:10.
- III. Our spirit is the only place we can experience grace—Gal. 6:18:**
- A. The grace which enters into us and becomes our enjoyment is nothing less than the Spirit Himself—Heb. 10:29.
  - B. If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace—2 Tim. 4:22.
  - C. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:12, 16.
  - D. When we experience grace, we will have peace, which is rest, comfort, enjoyment, satisfaction, and joy—Eph. 1:1–2.

**Focus:** *The grace of Jesus Christ is the bountiful supply of the Triune God who is embodied in the Son and realized as the life-giving Spirit enjoyed by us through the exercise of our human spirit.*

**Hymns:** 312, 497

## Ministry Excerpts:

### THE SPIRIT OF GRACE

In order to understand what Paul means by grace in Galatians 6:18, we need to turn to the Gospel of John. In this Gospel we read that the Word which was in the beginning with God, and which was God, became flesh and tabernacled among us, full of grace and reality (1:1, 14). According to John 1:16, "Of His fullness we have all received, and grace upon grace." Furthermore, John 1:17 tells us, "The law was given through Moses; grace and reality came through Jesus Christ." The fact that the law was given and that grace came indicates that grace is a person. Grace was not given; it came with Jesus Christ. The grace in John 1 is the very Spirit mentioned elsewhere in the Gospel of John. When Christ came, something wonderful, called grace, came with Him. Actually, this grace is a wonderful Person, Christ Jesus Himself. According to John 1:16, of Christ's fullness we have received grace upon grace. But in John 7:39 and 20:22 we see that we actually received the Spirit, the holy breath. Putting these verses together, we see that the grace in John 1 is the very Spirit, the holy breath, in John 7 and 20. In Hebrews 10:29 the Spirit is even called the Spirit of grace.

To say that the Spirit is the Spirit of grace does not mean that the Spirit is one thing and grace is another, just as the expression "the Spirit of life" does not mean that the Spirit and life are two different things. Rather, just as the Spirit and life are one, so the Spirit and grace are one. In the same way, to speak of the light of God does not mean that light is something apart from God Himself. It means that God is the very light. In the same principle, when the Bible speaks of the Spirit of grace, it means the Spirit as grace.

We have emphasized the fact that grace is God becoming our enjoyment, that grace is Christ enjoyed by us. Now we need to lay equal stress on the fact that grace is actually the Spirit. Grace is God the Father embodied in the Son and the Son realized as the Spirit. Therefore, ultimately, the Spirit is the very grace.

From our experience we know that when we enjoy grace, we enjoy the Spirit. Whenever we are short of the experience of the Spirit moving in us and anointing us, we do not have the enjoyment of grace. Grace is the moving, acting, and anointing of the Spirit within us. The more we have the moving of the Spirit, the more grace we enjoy. Once again we may use electricity as an illustration. It is possible to think of electricity as one thing and of electrical current as another thing. However, in actuality the current of electricity is electricity itself in motion. If electricity does not move, it remains electricity itself. But as soon as it begins to move, it becomes the electrical current. But the current is not one thing and electricity another. The current is electricity in motion.

This illustration of electrical current helps us to realize that the Spirit of grace is actually the Spirit moving, acting, and anointing within us. This matter is very subjective. When we see grace in this way, we have hit the mark concerning what grace is. Grace, of course, exists as a reality apart from us. But when grace comes into us, in our experience it is the Spirit. The grace which enters into us and becomes our enjoyment is nothing less than the Spirit Himself.

## **TURNING TO THE SPIRIT, EXERCISING THE SPIRIT, AND ENTHRONING THE LORD**

How then do we receive grace and enjoy it? If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it. Brothers are usually quite active in the mind, and sisters are usually very strong in the emotion. We need to turn from our mind and emotion back to the spirit, where we shall meet the Lord.

We thank the Lord for revealing to us where He is today. There can be no doubt that, on the one hand, He is on the throne in heaven. But, on the other hand, for our experience He is in our spirit. Hebrews 4:16 says, "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and may find grace for timely help." The throne of grace is not only in heaven; it is also in our spirit. If it were not in our spirit as well as in heaven, how could we come forward to it? Some may argue that our spirit is not large enough to contain the throne of grace. Although this may seem logical in terms of size, the fact that we can come forward to the throne of grace indicates that, experientially, it is in our spirit. From my experience I know that when I turn to my spirit and call, "Lord Jesus," I immediately have the sense that the throne of grace is in my spirit.

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us. What a tremendous difference this makes! Sometimes as we are praying we sense that the Lord is within us, but we are not willing to give Him the throne. Instead of recognizing His kingship, we exalt ourselves above Him and put ourselves on the throne. In a very practical way, we dethrone the Lord. Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river.

In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease. This is not a mere doctrine, but something very experiential. Many of us can testify that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

If we would receive grace and enjoy grace, the first thing we must do is turn to our spirit and forget our mind, emotion, and will. Satan, however, raises up one thing after another to keep us from the spirit. He may provoke an argument between husband and wife. As they are exchanging words, they will find it difficult to turn to the spirit, for their reasonings and their emotion have been stirred up. When our reasoning and our emotion are strong, we find it very difficult to turn to the spirit.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord.

The reason so many Christians have little experience of the Lord is that they do not exercise their spirit. Many simply do not want to be in the spirit. Furthermore, in his subtlety, Satan seeks to provoke our mind, emotion, and will. Therefore, it is important for us to learn to remain in the spirit and not be provoked and drawn out by the enemy. We need to exercise our spirit to keep our mind, will, and emotion in their proper place. But if we allow our mind to be stirred up and our emotion to be provoked, we shall lose many opportunities to minister life to others from our spirit. Instead of using our mind in a natural way and instead of allowing our emotion to be provoked, we should exercise our spirit and pray, "Lord, what do You want me to do, and what do You want me to say? Lord, flow out from my spirit through my words to supply life to those in need." How much better this is than using our natural mind and emotion to deal with situations! What a vast difference this makes! Again and again, I wish to emphasize the fact that our need is to learn to remain in our spirit and to use our spirit.

When we turn to the spirit and stay there, we need to recognize the Lord as the Head and the King and enthrone Him. We need to respect His position, honor His authority, and confess that we have no right to say or do anything on our own. All the ground within us must be given over to the King. If we enthrone the Lord within us, the river of water of life will flow out from the throne to supply us. In this way we shall receive grace and enjoy grace.

Grace is nothing less than the Triune God becoming our enjoyment. The Father is embodied in the Son, and the Son is realized as the Spirit. This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Our need today is to turn to this spirit and remain there, enthroning the Lord. Then in a very practical way our spirit will be joined to the third heaven. We shall realize in our experience that, on the one hand, the Holy of Holies is in heaven and that, on the other hand, it is also in our spirit. This indicates that when we remain in our spirit, we actually touch the heavens. If we enthrone the Lord Jesus within us, the Spirit as the water of life will flow from the throne to supply us. This is grace, and this is the way to receive grace and enjoy grace. As we receive the Triune God as our grace and enjoy Him as grace, we shall be constituted of Him. Little by little, we shall become one with Him organically. He will become our constituent, and we shall become His expression. (*Life-study of Galatians*, pp. 328–332)

**References:**

*Life-study of Galatians*, msg. 2, 37, 43

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MORNING SESSION TWO

# PREACHING THE GOSPEL

SACRAMENTO, CALIFORNIA, USA



**2009 Summer College Training**  
**Morning Session (2)—Message One**

**PREACHING THE GOSPEL**  
**Companions**

Scripture Reading: Phil. 1:5; 2 Tim. 2:22; John 15:16–17; 13:34–35; Eccl. 4:9–12

- I. **First, we must learn that the preaching of the gospel is a matter not merely of individuals; it is a matter of the Body—Phil. 1:5, 27:**
  - A. In order to be prevailing and fruitful in the preaching of the gospel, we must pay our full attention to the Body life—Acts 2:46–47.
  - B. We should not preach the gospel in an individualistic way, rather we should do everything corporately in the Body through fellowship and coordination—Luke 10:1; Acts 13:2.
  - C. If we preach Christ yet do not have fellowship and do not love one another, our fruit will be very limited—John 15:1–5; 12, 17; 13:34–35.
  - D. With this realization, when we are burdened for someone’s salvation, we will work not just by ourselves, but we will ask some others to work together with us in a way of coordination; in this way the gospel will be powerful and prevailing—cf. Eccl. 4:9–12.
- II. **By being grouped together with some companions, the gospel preaching on the campuses will be like wildfire, be prevailing, convince people, and put Satan to shame—2 Tim. 2:22; cf. Luke 12:49:**
  - A. We must make the decision to pick up some others as companions; we should pray, “Lord, give me someone as a companion or send someone to me. Bring me into contact with the one whom You choose”—cf. Phil. 2:19.
  - B. As companions being grouped together we firstly should come together to be blended through much prayer and fellowship in order to know each other in a thorough and intimate way—1 Cor. 12:24; 2 Tim. 2:22:
    1. The first thing is to know one another; whenever we come together, we should ask concerning the present situation of each group member; we should fellowship concerning our status, our spiritual condition, and our present situation in and with the Lord—1 Jn. 5:16.
    2. The more we know one another in the proper way, the more we will love one another, and if we love one another, we will always feel that we miss one another—John 13:34; 1 Pet. 1:22.
    3. After opening to one another concerning our present situation, we should pray for one another; the way to be blended is by much and thorough prayer—James 5:16.
    4. The prayer for one another should be specific with a view to the practical care and shepherding of one another; we should care for one another, consider one another, in a practical way—Heb. 10:24; Phil. 4:18.
  - C. After taking the steps to become blended through mutual fellowship, prayer and care, we should go on to contact people for the increase of Christ’s Body—John 15:16:
    1. We should then pick up the burden and take action with our companions to contact others, either sinners or Christians—1 Pet. 2:5, 9; cf. Dan. 11:32.
    2. We should fellowship with our companions through desperate prayers for the Lord’s blessing—Acts 1:14.

3. We should set a definite goal with a strong determination to gain at least one remaining fruit yearly—John 15:16; cf. Jer. 17:8b; Rev. 22:2.
4. We should review our acquaintances and make a list of them and then pray over this list and seek the Lord's leading concerning who should be the first for us to take care of—Rom. 1:9.
5. We should come together with our companions once a week to fellowship about, pray for, and study every case of those for whom we are burdened—Col. 1:3.
6. We should not expect to have a quick result but continue to labor with inexhaustible patience and unceasing intercession—1 Cor. 15:58; Col. 1:9–10; 1:28–29.

*Hymns: 1295, 846*

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### **Ministry Excerpts:**

#### **THE GENUINE PREACHING OF THE GOSPEL BEING A FELLOWSHIP**

There are a number of matters in these verses that I am burdened to pass on to you so that you may put them into practice. First, we must learn that the preaching of the gospel is a matter not merely of individuals. It is a matter of the Body. In verse 5 the apostle Paul uses the word fellowship, speaking of the fellowship unto the furtherance of the gospel. If this were a matter of individuals only, there would be no need for fellowship. The move of the preaching of the gospel must be a matter in fellowship, because it is a matter of the Body.

John 15 tells us that all the branches bear fruit (vv. 1–5). A tree has not only one branch; it has many branches, and all the branches bear fruit in a way of fellowship. This is why later in that chapter the Lord Jesus tells us that we have to love one another (vv. 12, 17). If we love one another, the people of the world will see that we are the disciples of Christ (13:34–35). If we preach Christ yet do not have fellowship and do not love one another, our fruit will be very limited; we will not be very fruitful. In order to be fruitful, we have to love one another. This is the strongest testimony to the unbelievers.

In order to be prevailing and fruitful in the preaching of the gospel, we must pay our full attention to the Body life. The more we live in the Body life and have the reality of the Body life, the more we will be fruitful. Such a life will be a strong testimony to our relatives, friends, schoolmates, and neighbors. When all these people see the kind of mutual love we have among us as Christian brothers, they will be very impressed and influenced. This will pave the way and open the door for the Holy Spirit to work in their hearts. To have the real Body life helps us to be prevailing. I believe that this is the very reason why the apostle Paul uses the word fellowship in Philippians 1:5. All the branches bear fruit together, one with another. Not one branch bears fruit individually.

In preaching the gospel, we have to learn the Body life. By this kind of preaching we will be built up together more and more. If we are burdened for a neighbor, we will ask some brothers to help us bring this neighbor to the Lord. If we are burdened for a classmate, we will ask some others to help us bring this classmate to the Lord. We will work not just by ourselves, but we will invite the brothers to work together with us in a way of coordination. I say again, if we have the spirit of the Body life, people will sense it. If we have love among us, people around us will sense what we have, and that love and living will be a very strong factor to convince the unbelievers—our neighbors and friends—to open their spirits to the

Lord. We need the Body life, and the best way to be built up together is for us to have the fellowship unto the furtherance of the gospel.

It may be hard to bring a certain relative to the Lord, but we can invite him to our home and on the same night also invite three or four brothers and sisters. Then we can work together on this relative. However, this must not be merely an outward activity. If we do not have the mutual love and the reality of the Body life, even if we invite three or four to come, they will bring only coldness. They will not bring warmth, and there will be no reality. If on the other hand, we are in the Body life and we have the reality, nothing will be able to conceal that reality. When three or four brothers and sisters come to our home, there will be the influence; there will be something that warms people. People will realize that among these Christians there is something very special, something quite attractive. We must have this kind of love. (*Preaching the Gospel in the Way of Life*, ch. 8)

### THE NEED FOR COMPANIONS

The young people must make the decision to pick up some others as companions. Daniel had his three friends. Under the Lord Jesus in the New Testament none of the disciples were individuals. They were sent two by two; they all had companions. Peter and Andrew and James and John are referred to in the Gospels in pairs (Matt. 4:18, 21).

Young people need at least one companion. You must consider before the Lord whether you have a real companion in pursuing the Lord. Joshua could have said that Caleb was his companion, and Caleb could have said that Joshua was his companion. However, it is better to have three or four companions. Because of these perilous times, we need more companions. If we have four companions to support us from each direction, we will not fall, regardless of what storm may come. If one stands by himself, he will possibly be captured by the enemy. It is best for four or five young ones from junior high school to come together as companions. Let the young brothers be companions to one another, and let the young sisters be companions to one another.

If five junior high school students would be grouped together as one, their school will be “overthrown.” If they start with five, after not long a time, perhaps two months, there will be fifteen. The preaching of the gospel in their school will be like wildfire. Even the college age and working age saints need companions. They need to work together, live together, and have their daily walk together. Ecclesiastes 4:12 says, “A threefold cord is not quickly broken.” If one person has four companions, the five of them will even be a fivefold cord. Nothing can break this cord. The gospel preaching of these five will be prevailing. They will subdue people. Their grouping together will convince people, and Satan will be put to shame.

The young people must look to the Lord to get four or five companions. Even the people in the world say that union is power. By myself I would not dare to do many things, but when I have four companions, I would dare to do anything. The five companions should always call on the name of the Lord together (2 Tim. 2:22). They should always come together to fellowship, pray-read, pray, and take care of new ones. One brother’s new ones should be another brother’s new ones also. In this way one group of five saints will have fifteen new ones under their care. All these new ones will be saved. (*Fellowship with the Young People*, ch. 1)

## THE STEPS OF INTIMATE FELLOWSHIP, PRAYER, AND VISITING OTHERS IN THE PRACTICE OF THE GROUP MEETINGS

In forming a group, the first step is to get a companion. The second step is to pray together and fellowship together in order to know each other in a thorough and intimate way. You may pray, "Lord, what is the next step that You want us to take?" When you ask the Lord such a question, I assure you that He will not tell you to go out and visit people. I say this based on my study of the new way in the past seven and a half years. If you met with your companion last night, and you meet together again this morning, the first thing to do is to let your companion know what happened to you between last night and this morning. In this way, you and your companion maintain a thorough knowledge of each other. As a result, you will become one, and a real love and care will come in between you. The Lord may then lead you to get four or five additional companions.

After this, the Lord may lead you to pray for a period of time. At this time do not go out; just pray. After praying for two weeks, you may be ready, and the Lord may lead you to go out to visit people. During the period of prayer, you should pray, asking the Lord to lead you to the ones whom you should visit. The Lord may lead you to study not only your own relatives, cousins, in-laws, neighbors, classmates, friends, and colleagues, but also the close acquaintances of the other members of the group. The Lord will show you the ones who need to be visited. This is to knock on warm doors. In going, do not go by yourself or according to your feeling. You should not go according to your decision; rather, you should go by the group. At most, two or three from your group should go, but in order to find out who should go, you need to study your candidates and pray. (*Concerning the Urgent Need of the Vital Groups*, msg. 3)

### THEY SHOULD PICK UP THE BURDEN AND TAKE ACTION TO CONTACT OTHERS, EITHER SINNERS OR CHRISTIANS

After we pick up such a burden, we need to take definite action to go and contact others, either sinners or Christians. To be vital is not only to be living but also to be burdened and very active for the Lord's interest. Once we are living, we also need to be burdened and we need to take action to contact people. We should make a list of those who are unsaved among our relatives, friends, colleagues, and classmates, and we should begin to pray for them in a desperate way. While we are praying for them, we need to exercise our discernment according to the leading of the Spirit to select two or three from our list for us to work on for their salvation. We should have the loving concern of God's heart for the salvation of sinners, and we should be burdened not just to save souls but to convert sinners into members of the Body of Christ for the carrying out of God's economy. The Lord may lead us not only to contact sinners but also to contact some Christians who are seeking, backslidden, or dormant, and gradually, little by little and step by step, to lead them into the church life. We must believe that there are some people in our sphere of influence who are being worked on by the sanctifying Spirit to separate them unto the Lord. They need us to pick up a burden and to take definite action to go and contact them. (*1993 Blending Conference*, msg. 7)

#### References:

*Preaching the Gospel on the College Campuses*, ch. 1

*Fellowship with the Young People*, ch. 1

*Preaching the Gospel in the Way of Life*, ch. 8

*Fellowship Concerning the Urgent Need of the Vital Groups*, msg. 3

*1993 Blending Conference*, msg. 7

*The Exercise and Practice of the God-Ordained Way*, msg. 21

NOTES:

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**2009 Summer College Training**  
**Morning Session (2)—Message Two**

**PREACHING THE GOSPEL**  
**Prayer**

Scripture Reading: John 15:16; 14:13–14; Isa. 45:11; Matt. 12:29; Acts 1:14; 4:31

- I. In the preaching of the gospel, we need the speaking of the word of God, but first we have to pray; much prayer is needed for there to be the power and impact in the preaching of the gospel—1 Tim. 2:1, 4; Rom. 1:9, 16:**
  - A. Prayer is the foundation to leading men to Christ; before one opens his mouth before man, he first must open his mouth before God—1 Pet. 2:5, 9.
  - B. As Christians we are priests and kings; first, as priests we should bring people to the Lord in our prayer, then as kings we preach to bring the Lord to people—1 Pet. 2:9; Rev. 1:6.
  - C. Before the young people go to the campuses, they must pray and bind the strong man, Satan; otherwise, the demons will control and even frustrate their efforts to preach the gospel—Matt. 12:29.
- II. If we are going to be prevailing in the gospel, we need to go to the Lord every day in prayer to get ourselves adjusted, cleansed, enlightened, exposed, and rebuked by the Lord—1 John 1:5, 7, 9:**
  - A. Prayer exposes our spiritual condition before the Lord; if our prayers are not answered for a long time, it must mean that you are sick before the Lord and must go to the Lord for light and find out where your problem lies—cf. 1 Peter 3:7.
  - B. The greatest obstacle to prayer is sin; the moment we take sin lightly or tolerate it, our prayers will be hindered—Isa. 59:1–2; Psalm 66:18; 1 Tim. 1:19; 1 John 3:20.
  - C. We must pray even daily to keep ourselves absolutely free and open to the Lord, asking Him to bring our entire being into the light for a full and utter exposure of our real condition—2 Cor. 4:4–6; *Hymns*, #426:
    1. If we deal with sin properly before the Lord, we will be able to offer proper prayers, and others will be brought to the Lord through us.
    2. If we allow the Lord to touch us inwardly and have everything in our life and living checked by Him, then we will have a daily life that matches the gospel and our preaching will be full of impact—Phil. 1:20, 27.
- III. We must learn to pray continually and pray with living faith to have lasting results in our gospel preaching—Acts 1:14; Col. 4:2; Matt. 17:20:**
  - A. If we will pray for others, pray persistently and not give up, asking in His name, those we are praying for will be saved—John 14:13–14; Luke 18:1–8.
  - B. We must learn to have prayers of faith, believing in God’s word and His promises, even to command the Lord to move His hand for the sake of the gospel—Isa. 45:11; Matt. 7:7.
  - C. When we believe, God will answer our prayers; by abiding in faith rather than in doubt, we will see how real God’s words are and will find answers to our prayers—Mark 11:22–24; Matt. 9:29.
- IV. We need companions to pray with that we might bear fruit corporately—John 15:16–17:**
  - A. We need to budget our time, setting aside two or three times a week for the prayer with our two or three companions—Dan. 6:10b; Acts 2:42:

1. We need to make a list of acquaintances, including our relatives, neighbors, friends, schoolmates, and colleagues and pray over that name list, asking the Lord to place at least two or three persons in our hearts.
  2. We should write down their names in our record book and continually bring them to the Lord through prayer; a record book will help us know whether or not our prayers are answered and will help us to be specific and persistent in our prayers.
- B. We must be watchful to fight for a time to pray and to be on guard against Satan's strategy to cut off our prayers—Eph. 6:18.

*Hymns: 268*

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### **Ministry Excerpts:**

#### **THE IMPORTANCE OF PRAYER**

We need the preaching and the speaking of the word, but first we have to pray. As Christians we are priests and kings (1 Pet. 2:9; Rev. 1:6). When we pray, we are functioning as priests. When we preach, we are functioning as kings. As priests we should bring people to the Lord in our prayer. We have to bring all the people on the campuses to the Lord, and if possible, pray for them by name. While it may not be possible to name every name, we can still pray, "Lord, we do not know all the names of the people on campus, but You know them. We offer them all to You according to Your knowledge."

Prayer is also necessary to deal with the principalities and powers in the heavenly places (Eph. 6:12). Our fighting is against the evil spiritual forces in the heavenlies. Men do not reject the gospel because of its content. There is nothing offensive about the content of the gospel. The content of the gospel is good, bright, glorious, sweet, and rich. People reject the gospel because they are in the captivity of the strong man, the devil (Matt. 12:29). Before the young people go to the campuses, they must pray and bind the strong man (Matt. 12:29); otherwise, the demons will control and even frustrate their efforts to preach the gospel. The prayers of the saints will cause all the demons to tremble. We have to be one with the Lord to fight the spiritual warfare against His enemy.

Our spiritual warfare against the principalities and powers is mainly conducted through our fighting prayer. We are not wrestling with flesh and blood. We are wrestling with the principalities and powers in the heavenlies. The fallen angels and demons are working constantly to frustrate the gospel, even on the college campuses. We must beseech the Lord to bind the strong man, Satan. In Matthew 12:29 the Lord Jesus clearly said that if the strong man were not bound, no one could plunder his house. If the saints offer adequate prayers to the Lord to bind Satan, eventually every campus will be plundered. We must pray, "Lord, we bind the fallen angels and all the demons." (*Preaching the Gospel on the College Campuses*, ch. 2)

#### **The Greatest Obstacle to Prayer Being Sin**

Prayer is a test; it exposes your spiritual condition before the Lord. If your spiritual condition is proper and normal, others will be saved one by one. As you intercede continuously before the Lord, you may find one or two persons saved after a few days or half a month. After a while, another three or five may be saved. People should be saved regularly. If your

prayers are not answered for a long time, it must mean that you are sick before the Lord. You should go to the Lord for light and find out where your problem lies.

Sin has both an objective aspect and a subjective aspect. The objective aspect has to do with God, while the subjective aspect has to do with us. On the objective side, sin obstructs God's grace and promises. Isaiah 59:1–2 says, "Behold, Jehovah's hand is not so short that it cannot save; / Nor is His ear so heavy that it cannot hear. / But your iniquities have become a separation / Between you and your God, / And your sins have hidden His face / From you so that He does not hear." Psalm 66:18 says, "If I regard iniquity in my heart, / The Lord will not hear." If a person does not take care of the problem of sin properly, he will find hindrance to his prayer. Unconfessed sins, sins which are never dealt with by the blood, are a big obstacle before God; they are the cause of unanswered prayer. This is on the objective side.

On the subjective side, sin damages man's conscience. When a person sins, no matter what he says to himself, how much he reads the Bible, how many promises there are in the Word, how much grace God has, and how much He accepts him, his conscience will be weakened and bound. First Timothy 1:19 says, "Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith." A ship may be old or small, but it cannot leak. Similarly, our conscience must not have a leak. As soon as the conscience is not at peace, many prayers cannot be uttered. Thus, there are obstacles not only before God but even within man himself. The relationship between faith and conscience is just like that between a ship and its cargo. Faith is like the cargo, and the conscience is like a ship. When the ship has a leak, the cargo will be damaged. When the conscience is strong, faith will be strong. But when there is a leak in the conscience, faith will be gone. If our heart blames us, God is greater than our heart and knows all things (1 John 3:20).

If you want to be a man of prayer, you must deal with sin thoroughly. You lived in sin for a long time in the past. If you are not careful with it now, you will not be totally free from it. You have to deal with sin seriously; you have to come before God to confess every sin, putting every sin under the blood, refusing it, and coming out from it. Then your conscience will be recovered. As soon as the blood cleanses, the conscience is recovered. There will be no condemnation, and spontaneously you will see God's face. Never give in to sin. This will weaken you before the Lord. If you are weak before the Lord, you will not be able to intercede for others. As long as sin remains, you will not be able to utter anything in your prayer. Sin is the number one problem. You should pay attention to it all the time, even daily. If one deals with sin properly before the Lord, he will be able to offer proper prayers, and others will be brought to the Lord through him. (*Collected Works of Watchman Nee*, vol. 49, ch.19)

### **Praying with Faith**

Another important thing is to have faith in our prayers. If the conscience is blameless, it is easy for faith to be strong, and if faith is strong, spontaneously our prayers will be answered.

What is faith? Faith is freedom from doubt. It is to accept God's promises in our prayers. It is God who asks us to pray and who wants us to pray. God said, "Concerning the work of My hands, command Me" (Isa. 45:11). If we pray, God has to answer us. Jesus said, "Knock and it shall be opened to you" (Matt. 7:7). It is impossible for Him not to open after we have knocked. Jesus said, "Seek and you shall find." It is impossible for us not to find after we have sought. Jesus said, "Ask and it shall be given to you." It is impossible for us to ask and yet not receive. If we do not believe this, what kind of God do we think our God is? We

must see that God's promises are faithful and dependable. Faith is based on our knowledge of God. The more we know God, the stronger our faith will be. We are saved already; we know God already. Therefore, we can believe; there should not be any difficulty at all for us to believe. When we believe, God will answer our prayers. Learn to be a person full of faith from the very beginning. We should not trust in our feelings or our mind. Instead, we should believe in God's word. God's promises are like cash; they work. In fact, God's promises are God's work. The promises tell us of God's work, while His work is the manifestation of His promises. We have to accept God's promises in the same way we accept His work. When we believe God's word, abiding in faith rather than in doubt, we will see how real God's words are and we will find answers to our prayers. (*Collected Works of Watchman Nee*, vol. 49, ch.19)

### **Preparing a Record Book**

In order to pray for people in a proper way, you should keep a record book. Allow God to put the names of those whom He wishes to save in your heart. When you were first saved, how did you know to whom you should go to make restitution? How did you know whom you should repay? It was the Lord who put the person's name in your heart and who reminded you of particular things. This reminder compelled you to make restitution with others. One day you suddenly thought of something. Another day something else came to your mind. As a result of this enlightening, you dealt with these things one by one. The same principle holds true in leading men to Christ. Allow the Lord to put some names in your heart. When these names are in your heart, spontaneously you will be burdened to pray for them. The Lord may put a few people or a few dozen people in your heart. In writing these names down, the most important thing to remember is to take the names that the Lord has put in your heart. Do not sit down and simply make out a list at random. You will be wasting your time if you mindlessly write down something. Your success will be dependent upon how good your start is. You have to ask God specifically for a few names. Out of all your family members, friends, colleagues, schoolmates, and those whom you know, a few names will spontaneously come to your mind. You will have a feeling for them, and you will want them to be saved first.

A record book should have the following columns: The first column should be a number; the second column, the date; and the third column, the name. This will remind us of the number we have assigned to a person and the date we began to pray for him. The fourth column should also be a date—the date when the person is saved. If the person unfortunately dies, we can put the date of death in this column. One should persist and not give up once a name is in the book. The prayer for a person should follow him until he dies. If the person is alive and not saved, you should keep on praying for him until he is saved. One brother prayed for his friend for eighteen years before his friend was saved. It is not certain when a person will be saved. Some are saved in a year, and some in two to three months. Perhaps one or two of them may prove to be very difficult, but in the end they will still be saved. You should not relax but relentlessly pursue in prayer for their salvation. (*Collected Works of Watchman Nee*, vol. 49, ch.19)

#### **References:**

- Collected Works of Watchman Nee*, vol. 49, ch.19
- Preaching the Gospel On the College Campuses*, ch. 2–3
- Elder's Training, Book 7*, ch. 2
- Preaching the Gospel in the Way of Life*, ch. 3
- The Training and Practice of the Vital Groups*, ch. 3

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**2009 Summer College Training**  
**Morning Session (2)—Message Three**

**PREACHING THE GOSPEL**  
**Being Constituted with the Word of God to Speak the Word of God**

Scripture Reading: 1 Tim. 2:4; 2 Tim. 3:16–17; Col. 3:16

- I. **According to the New Testament, the gospel of God equals the truth of God—Eph. 1:13; Col. 1:5:**
  - A. The proclamation of the gospel should not be limited to our preaching and teaching concerning Christ’s redemptive death; rather, it is the sounding out of the entire truth of the divine economy and of the divine revelation—Rom. 1:1–4; Luke 2:10–11; 1 Cor. 15:1–4; Rom. 1:16.
  - B. Our goal is to sow the Word into people’s minds and hearts, and eventually this Word will be used by the Holy Spirit to get into their spirit to regenerate them; this is why it is altogether worthwhile for us to study the Word—Mark 4:14; Luke 8:15; 24:32, 45; 1 Pet. 1:23.
- II. **God desires that all men would not only be saved but also to come to the full knowledge of the truth; for us to come to the full knowledge of the truth means that we need to be one with the Word, full of the Word, saturated with the Word, and constituted with the Word—1 Tim. 2:4; Titus 1:1; John 17:17; Col. 3:16; Matt. 4:4:**
  - A. The Greek word rendered *full knowledge* (ἐπιγνώσων) denotes not merely a little knowledge, but a thorough and complete knowledge of the truth:
    1. After we are saved, whether or not we will be useful vessels in God’s hand depends on our attitude toward the truth—2 Tim 3:16–17.
    2. Since the Word of God, the Bible, is the truth, we all must labor to get into the Word—John 17:17; 1 Tim. 5:17.
  - B. We need to build up a life-long habit of daily getting into God’s Word to be built up in the truth—2 Tim. 3:14–17; 2 Pet. 1:19:
    1. It is very profitable to set aside thirty minutes a day for the study of God’s Word, book by book:
      - a. In this time we should pray-read the basic verses of each chapter.
      - b. We should then study the accompanying Life-study messages and footnotes in the Recovery Version, which are the “keys” to help open the revelation contained within the Bible, to pick up the central thought and crucial points—Acts 8:30.
      - c. We should not merely read these publications in a light way; otherwise we will only receive a temporary nourishment, an inspiration that is like a vapor in the air. Rather, we need to study them as a textbook so that the truth remains with us forever, becoming a solid supply in our being—Prov. 23:23.
    2. This kind of continual practice will result in an accumulation of the truth in our being; it is not a matter of quantity but a matter of endurance—Matt. 13:52; Luke 12:21.
  - C. If we do not have a good foundation in the Word, even the things concerning the Spirit will not be solid; the Spirit depends on the Word—John 6:63.
- III. **We need to have the intrinsic element of the divine revelation wrought and constituted into our being so that we can present the truths in an adequate way—1 Tim. 4:6:**

- A. To minister Christ to others requires that first we ourselves be nourished with the words of life concerning Christ—Note 6<sup>2</sup> in 1 Tim. 4:6; Matt. 24:45–51
- B. We need to be familiar with the Bible, to let the word of Christ dwell in us richly in all wisdom, so that we can give people a proper word—Col. 3:16; Acts 8:30–35; Luke 24:27, 31–32, 44–45; 2 Tim. 4:2.
- C. If our being is constituted and composed with the Word, our speaking will be full of weight, authority, and power—Acts 6:10.

*Hymns: 1294, 799*

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## **Ministry Excerpts:**

### **Developing the Skill to Teach the Gospel**

The first item in the Slave-Savior’s gospel service was to preach the gospel. We have pointed out that the Lord’s preaching always implied teaching, and His teaching implied preaching. This indicates something important related to our gospel preaching today. Many saints are burdened for the preaching of the gospel. They earnestly desire to preach the gospel to their relatives, neighbors, friends, classmates, and colleagues. However, many have had the experience of not knowing what to say when they try to preach the gospel. The reason for this is that they have not developed the skill to teach the gospel, although they have the burden to preach the gospel. If we do not know how to teach, we shall not be able to preach effectively. Gospel preaching depends on teaching.

I urge all the saints who are faithful to the Lord in His recovery to learn not just to preach the gospel, but also learn how to teach the gospel. For example, in speaking of God, some may say, “Friends, in the universe there is only one true God. Apart from Him, there are no other gods. Anything that claims to be God is false. The true God is the God we worship.” This way of speaking concerning God is very limited. In this kind of preaching, there is no teaching of others concerning God. I use this as an example of the need to develop the skill both to teach and preach the gospel. Therefore, I would encourage the elders in the churches to spend much time and energy to get into the Word and to help the saints learn the various truths of the gospel and also learn how to present them to others. First, all the saints need to learn the truths themselves. Then they need to gain the skill of presenting these truths to others.

I realize that many of the saints love the trainings and enjoy the Life-study messages. But the saints may have only a general idea of what is contained in these messages. The real content of the messages may not have been constituted into them. Let us use once again the example of the promise in Genesis 3:15. If we are constituted of this truth, we shall be able to present the truth concerning the seed of the woman to others in a brief conversation, perhaps during a five-minute break at work. (*Life-study of Mark*, pp. 43–46)

### **God Desiring All Men to Come to the Full Knowledge of the Truth**

I was raised in Christianity and participated in three denominations...I heard many sermons, and in these sermons the phrase “God desires all men to be saved” was often repeated. However, I never heard anyone tell me that God not only desires all men to be saved, but He also desires all men to come to the full knowledge of the truth. In the Chinese Union Version, the translation of 1 Timothy 2:4 is, “Who will have all men to be saved



and know the true principle.” The “true principle” here is the truth. We cannot say that “know” is a wrong translation, but it does not bring out the full meaning. In the original text this word, *epignosis*, is derived from a verb, *epiginosko*. The prefix of this word, *epi*, means “exactly, completely, through and through.” This word indicates not merely a little knowledge but a thorough and complete knowledge.

Many Christians pay attention only to “God desires all men to be saved” and neglect the other part of God’s desire. After we are saved, whether or not we will be useful vessels in God’s hand depends on our attitude toward the truth. If we know only a little of the truth, there will be a great lack. God surely desires all men to be saved, but He does not stop there. He also desires that all men come to the full knowledge of the truth. Not only in Christianity, but even among us, there are some who have been attending meetings for many years but who cannot give a complete message on any point of the truth. What a pity! (*The Full Knowledge of the Word of God*, pp. 10–11)

### **The Need of a Solid Foundation in the Word**

You must dive into the Recovery Version with the footnotes and the Life-study messages. It is not an easy task to be built up in the truth. You must study the text and every note. If possible, it is helpful to take care of the cross-references. Then you need to study the Life-study messages. You need to get into these messages not like you are reading a newspaper or a reference book. You must consider the text of the Recovery Version with the notes and the Life-study messages as a textbook...If you merely read them in a light way, you cannot get into them. You must study them as a textbook.

If you merely read the Life-studies, you will only receive a temporary nourishment. That will only become a kind of inspiration to you. An inspiration is like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up, but to make them solid and constituted with the truth. (*Elders’ Training, Book 3*, pp. 93–94)

### **Building Up a Habit of Spending Time in the Word**

We all need to build up such a practice to spend at least thirty minutes a day to get into God’s Word. The best way is to charge the saints to study a book of the New Testament according to their choice. They should get into this book continually and every day. Some saints may decide to study the book of Romans or the book of Hebrews. They should study every day either three times of ten minutes each or one time of thirty minutes. We should charge them to pray-read two or three verses of this book every day. Then they have to study the accompanying message. We have messages on all the verses. The saints do not need to pray-read the Life-study messages, but they have to pray-read the biblical verses in order to get the help to enter into the truth conveyed in these few verses. They also need the help of the notes and the Life-study messages to enter into the truth. The saints need to take this way every day to get into the truth. After one year of studying the Bible in this way, there will be a solid change in the saints’ home life, private life, and church life. A few verses

seems very slow but we must realize that breathing is a slow thing. We only breathe a little at a time, but this continual practice accumulates and keeps us living. We may think this is too slow, but even if it took us ten years to finish the entire New Testament that would be wonderful. To pick up the truth contained in half of the New Testament after five years would be marvelous. We do not encourage the saints to be greedy and attempt to finish one book in one day. Then “their stomach will burst.” We should not encourage them in this way. Rather, we should slow them down. It is not a matter of quantity but a matter of endurance. You must endure this kind of Bible study. (*Elders’ Training, Book 3*, pp. 108–109)

### **Being Familiar with Scripture Verses in order to Speak the Word of God to Others**

Thank the Lord for His mercy that in the past fifteen years the word of the Lord has been rich among us. However, does the word dwell in us richly? We have been listening to messages for twenty to thirty years, and we have taken in quite a number of spiritual matters. However, when the time comes for us to speak, there seems to be a faint outline within, yet we cannot speak it out. We may say, “It is true that I have heard that message, and it is something like...”; but we do not know how to speak it because we have not allowed the word of the Lord to dwell in us richly.

The word of the Lord is like a living person. The word is the Lord Himself. We must welcome Him, and we must open the door to let Him in. Not only do we need to let Him in, but we also need to give Him the ground, the room, and the suitable environment for Him to settle down. Then He will be able to open everything to us, and He will be able to exhibit everything in us. This is to let Him dwell in us richly. At this time we need to use all wisdom to love the Lord, to desire the word of the Lord, and to let the word of the Lord dwell in us to become our expression, our utterance. Then we will be able to use the word freely. (*Meeting to Speak the Word of God*, ch. 3)

### **Preaching the Gospel by Speaking the Word**

If you do not pray and speak the holy word from the Bible, your speaking will not have any weight. It will only be a light speaking. Weighty speaking comes only from prayer and the use of the holy Word. You must be filled with prayer and the Word. Then you will be saturated with the Word. Eventually you will be the embodiment of the Word. Our being needs to be constituted and composed with the Word. The Word should be in every fiber of our being. I hope the young people will be filled with the Word. The Word is the Spirit and the Word is life (John 6:63). Only the Spirit and life are powerful. When we speak the words of spirit and life, our speaking will be like a royal edict. In this edict there will be weight, authority, and power. It would be good if each church could set aside at least one evening a week to come together to pray and learn the truth in the Word. Then everyone will be filled with the Spirit and the Word. (*Preaching the Gospel on the College Campuses*, p. 25)

#### **References:**

- Elders’ Training, Book 3*, chs. 9–13
- The Full Knowledge of the Word of God*, ch. 1
- Everyone Speaking the Word of God*, chs. 2–4
- Meeting to Speak the Word of God*, ch.3
- Preaching the Gospel on the College Campuses*, ch. 2
- Gospel Outlines*

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**2009 Summer College Training**  
**Morning Session (2)—Message Four**

**PREACHING THE GOSPEL**  
**Speaking the Gospel**

Scripture Reading: Matt. 28:18–19; Rom. 10:9–10

- I. Since every member of the Body has the function, duty and responsibility to bring people to the Lord, then we must learn how to preach the gospel and to help people to be saved—Eph. 4:11–12; 1 Cor. 9:16–17, 20; John 15:16; Matt. 28:18–20:**
- A. We must have a real love and concern toward sinners, always bearing the burden for people’s souls with a praying spirit—Luke 10:25–37; 15:1–32; Rom. 1:9; cf. Prov. 17:5.
  - B. Preaching the gospel is truly a matter of faith; we must learn to walk and to work by faith, not by sight, appearance, feeling or any kind of circumstances—2 Cor. 5:7:
    - 1. We need to exercise faith to participate in the power that is upon the Body and to claim the authority of the headship and lordship of Christ—1 Cor. 12:13; Matt. 28:18–19.
    - 2. We have to exercise our faith, believing all the words in the Scriptures, realizing that the preaching of the gospel is the proclaiming of the items of the New Testament as a will bequeathed to us, waiting for us to enjoy—Heb. 8:6, 10–12; 9:16–17, v. 16, note 1.
  - C. When we go to preach, we must learn to speak something about Christ, the living One, not ministering doctrines, but rather the living Christ to people—2 Cor. 3:6.
  - D. Do not be tempted to try to make people clear, but rather talk with them in a brief way and lead them to pray—Rom. 10:9; cf. Gen. 3:5.
  - E. After we help people to believe into Christ and pray to receive Him, we must give them some practical verses to prove to them that they have really been saved—1 John 5:13; John 1:12–13; 3:16; Rom. 10:9–13; Acts 16:31.
- II. To bring people to the Lord through the preaching of the gospel, we also must know how to classify people so that we will know what they need—cf. John 3—11:**
- A. To properly classify people, we must talk to people in a general, human way; then through our conversation with them we can realize what kind of person each one is—Acts 8:29; 1 Cor. 9:20–23.
  - B. To bring people to the Lord is just like a doctor treating his patients; we have to diagnose each case carefully.
  - C. People can be classified into five main categories:
    - 1. Atheists—Rom. 1:19–20; Acts 17:24–29; Psa. 8:3–6; 14:1.
    - 2. Sinners—Rom. 3:23; Jer. 17:9; Rom. 6:23; Heb. 9:27–28; 1 Pet. 2:24; John 8:34, 36.
    - 3. People who sense the vanity of life—Eph. 2:12; John 4:13–14; Eccl. 3:11.
    - 4. Moral people—John 3:3, 6; Matt. 5:20, 48; Isa. 64:6.
    - 5. Professing Christians—1 John 5:13; Rom. 10:12–13.
  - D. We need to use the best verses when dealing with the different kinds of people so we would know how to speak to them; this will pave the way for the seed of the gospel to be sown into their hearts and for the Holy Spirit to work in them to bring them to salvation.

**III. The Lord has used the distribution of tracts in a particular way to save many people; there are many benefits of distributing tracts—Eccl. 11:1–6; Matt. 13:3; 2 Cor. 9:6.**

- A. Tracts will create an atmosphere for preaching the gospel.
- B. Tracts are not limited by man's speaking, nor limited by age and status of the receiver.
- C. Tracts are not intimidated by human factors or the surrounding atmosphere.
- D. Tracts avoid much debate.
- E. Tracts are not limited by time and persons.
- F. Tracts can convey the gospel in full.
- G. Passing out tracts is to sow the seed of the gospel, and tracts are able to be sown anywhere.
- H. Tracts enable all believers to function.

*Hymns: 1294, 1295*

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**Ministry Excerpts:**

**BEARING THE BURDEN FOR PEOPLE'S SOULS WITH A PRAYING SPIRIT**

In preaching the gospel two matters are very important. First, we have to pray. We always need to bear the burden for people's souls with a praying spirit. This not only means that we have to spend time to pray; even more it means that we have to always bear the burden in our praying spirit, looking to the Lord and touching the throne of authority, that the Lord will move in the hearts of those people for whom we have been praying. We must pray in this way, in a continuous way, and in a claiming way, to claim these souls for the Lord's testimony.

**EXERCISING FAITH TO PARTICIPATE IN THE POWER THAT IS UPON THE BODY**

Second, we must learn how to exercise faith to participate in the power that is upon the Body, to experience the baptism of the Holy Spirit, which already has been accomplished upon the Body. The principle of both the spiritual life and the spiritual work is the principle of faith, not of sight or appearance. We must learn to walk and to work by faith, not by sight, appearance, or feeling. To seek feeling, sight, or appearance means that more or less we have an evil heart of unbelief, even an evil heart of disbelief. We have to honor the Lord by taking what He has told us in His Word. This is living faith. Never pay attention to your feeling, to appearance, to sight, or to any kind of circumstances.

**THE BIBLE BEING A WILL**

The Bible consists of the Old Testament and the New Testament. Many Christians do not know the right meaning of the word testament. Testament is not a synonym of the word covenant. Using our human words, a covenant is an agreement, a contract, and a testament is a will. A will is not merely an agreement. In a covenant, an agreement or contract, there may be certain promises, promising something will be done for you. In a will, however, everything is completed and ready for you. The Bible is a will in our hands. It is not a book of teaching or even of promises; it is book containing a will. In it there are thousands of items telling us that everything is ready for us. Christ was incarnated, lived on this earth,

was crucified and resurrected, ascended, was seated and enthroned, and has descended as the Spirit. Everything is finished. What does it mean that Christ is sitting in the heavens? It means that everything is accomplished, finished, and ready, waiting for us to enjoy. A will goes into effect at the time the giver dies. Without the death of the giver, the will is not good. After the death of the giver, however, the will is in effect. The Giver of this will has died already, and He is living in the heavens as the Executor of His will.

What we go to tell the sinners are the items of this testament, this will. What is the preaching of the gospel? The preaching of the gospel is the proclaiming of the items of this will. When we go to a sinner, we must help him to realize that he is a sinner. Then we can read the will to him. We can first read the item in the will that tells us that our sins have been put on Jesus, that He has borne our sins on the cross. Second, we read the item that says that due to Christ's redemption our sins have been forgiven. Then we read the item that says there is the remission of our sins. It is not that God will forgive us but that, according to the will, God has forgiven us already. Likewise, the remission of sins is here already.

### **Believing That the Power from on High Is upon the Body, of Which We Are Members**

In this will there is an item that says Christ has poured down His Spirit upon the Body. He has already accomplished the baptism of the Spirit upon the Body. Now, we have become members of the Body. As long as we are identified with the Body, what has been accomplished upon the Body is our portion already. The baptism of the Holy Spirit was accomplished upon the Body nearly two thousand years ago. This is already accomplished. Today we have to exercise our faith to take it. If we do not believe this, we cannot be powerful and prevailing to preach the gospel.

Besides the bearing away of our sins, the forgiveness of sins, and the remissions of sins, there is another item in this will telling us that Christ has ascended to the throne and poured out the Spirit upon His Body. Today the power from on high is on the Body, and we have been baptized into the Body. We are identified with the Body, we are a part of the Body, so we have the ground, the right, the entitlement to claim, take, and share this portion. However, we may not believe it. We may doubt it a little. When we do not believe it, we do not have the power to preach the first item of the will, concerning redemption, because the enemy who occupies the sinners still occupies us. If we still do not believe the Word in a full way, how can we help people to believe something in the will? We have to know the subtlety of the enemy. If we are going to preach any item from this will, we have to believe all the items in it. If we believe every item mentioned in this will, have no doubt, and do not care about our feeling, then when we come to someone, we have the impact, because Satan has been chased away from us.

### **SPEAKING THE WORD AS THE LIVING SPIRIT**

Therefore, when we go to preach, we need to teach people a little, but we should not do too much teaching. We must not have the feeling that we are going to teach people. Rather, we need to have the assurance that the Lord is with us, and His living Spirit is mingled with our word. When we speak, we need the living faith that our word is a word full of the Spirit. For this reason, we have to learn not to speak the teaching of religion. We must learn to speak something about Christ, the living One. We are not ministering mere doctrines as a religion; we are ministering the living Christ to people. Of course, there is no need to declare to people that we are doing this, but we have to do it in a proper way, learning the proper

way to speak. Regardless of which way we contact people, the goal, the aim, is to minister Christ to them, to bring them to realize that what they need is Christ Himself, the living One. (*Preaching the Gospel in the Way of Life*, ch. 2)

## FIVE MAIN CATEGORIES OF PERSONS

After we have the burden for someone, pray for him, and receive the anointing and the power from on high, what shall we do with him? In order to deal with a person, we must know how to categorize or classify him, just like a fisherman knows the categories of fish. If a fisherman classifies his fish, he will know what kind of bait to use. A certain bait may be good for one kind of fish, but to use the wrong bait will scare the fish away. If we classify people, we will know what they need.

To properly classify people, we must have the right technique. We would not be so foolish as to ask someone what kind of person he is. Rather, we can classify people by contacting them in a general way through conversation. We should be general and not make a display to them that we are religious, spiritual, or heavenly. People do not like to talk to angels or religious persons; this scares them. Rather, we must talk to people in a general, human way. Then by our general talk, we must learn to realize what kind of person each one is.

In the past I have given more than twenty classifications of people, but here it is sufficient to give only five main categories. The first is a so-called atheist, someone who does not believe that there is a God in the universe. It is easy to find out if a person is an atheist. The second category is people who are sinful and living in sins. These also are easy to know. The third classification is people who sense the vanity of this life. They always have the sense that life is vain, a vanity of vanities. The fourth classification is moral people, people who always pay attention to morality. The last classification includes professing Christians. If we know these classifications, it is easy to realize what category a person belongs to. Then we will know how to deal with him.

## USING THE SCRIPTURES TO DEAL WITH DIFFERENT KINDS OF PERSONS

We need to use the verses of the Scriptures when dealing with the above kinds of people. Here I will point out only a few; you must spend time to find the best verses.

We need to learn passages such as the foregoing ones. Then when we contact people, we will know how to handle them. If we practice this, we will pave the way for the work of the Holy Spirit. A farmer knows how to till the ground, sow the seed, and water it. This paves the way for the life within the seed to grow. The life is in the seed, but there is the need for the cooperation of the farmer; that is, there is the need for a technique. If the technique is realized, the life within the seed will have a way to spring up and express itself. If we know the principle of how to handle different situations, a seed will be sown into people's hearts, and the Holy Spirit will work in them. (*Serving in the Meetings and in the Gospel*, ch. 4)

### References:

*Preaching the Gospel in the Way of Life*, ch. 1–2

*Serving in the Meetings and in the Gospel*, ch. 4

*Fellowship concerning the Urgent Need of the Vital Groups*, pp. 247–252

*Collected Works of Watchman Nee*, vol. 49, ch.19, pp. 302–304



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**2009 Summer College Training**  
**Morning Session (2)—Message Five**

**PREACHING THE GOSPEL**  
**Using the Homes**

Scripture Reading: Acts 2:46–47; 5:42.

- I. The regular and ordinary preaching of the gospel is in the homes of the believers and is by each of the believers—Acts 5:42; 28:23:**
  - A. The book of Acts records that the early saints had the church life in their homes—Acts 2:46–47; 5:42; 20:20–21
  - B. The apostles preached the gospel from house to house—Acts 5:42.
  - C. Paul rented a house, not a chapel or cathedral, to preach and speak the word to people—Acts 28:30.
- II. Using our homes for the gospel has many advantages—Acts 2:46–47:**
  - A. The gospel message preached in our home is more attractive than if it were preached in a cathedral.
  - B. There is no place that can convince people like our homes:
    1. When we invite people into our homes, 80% of the work concerning the gospel is done.
    2. When we serve people some little snack in our homes, another 15% of the work is done.
    3. When we talk with them a little bit, 4% more of our work of the gospel concerning them is done.
    4. Only 1% is left for us to pray with them for them to be saved.
  - C. Once a person graduates from high school, he usually begins to think about the goal and meaning of his life; we must take this opportunity to fill up the gap in their hearts with Christ by opening our homes.
  - D. There are many lonely and homesick college freshmen:
    1. When we invite them into our living rooms they will feel at home.
    2. This will open them to the Lord and the truth.
  - E. Human beings need a society:
    1. The most sweet and restful place is the home—cf. Jn. 14:2.
    2. The same food when eaten in someone else's home is often more pleasant.
- III. The way to open up the homes is in the Body in a coordinated way:**
  - A. All ages can be used and coordinate together:
    1. We need the young people to go to the campuses—Matt. 4:19:
      - a. The best fishing ponds for the Lord's recovery are the college campuses—cf. Luke 14:21.
      - b. Every young person who goes to the campus needs a home for his contacts—cf. v. 23.
    2. The older saints can open up their homes to the new contacts.
    3. The middle-age saints can serve the new ones in the living room.
  - B. Pray, fellowship and see if there are any homes near the campus in your locality that are available.
  - C. All the saints in each locality have to coordinate together for the gospel work on the college campuses—cf. Acts 13:1–4.
  - D. If the saints in every locality are well coordinated, the new ones will be inspired with what they see:
    1. They will see the real social life, communal life, and family life—1 Tim. 3:15.

2. Our service in coordination will touch, soften and warm up their heart to receive the living, piercing word—Heb. 4:12.
3. Once a freshman is brought into our living room, most of the work is already done.

*Hymns: 1234, 1238*

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### **Ministry Excerpts:**

#### **OPENING OUR HOMES BEING THE BEST WAY TO HELP PEOPLE**

We should not wait ten years to put these principles into practice. We need to practice them right away. From now on we all must go to the Lord, pray, and seek His guidance as to whom we should care for. The best way to help people is to open our homes and invite them in. It is especially easy to help students in this way. We should invite one or two, not too many. If we feel the need, we can invite another one or two brothers to help us. We should practice this over the long run, weekly or biweekly, and not expect a fast success. (*Serving in the Meetings and in the Gospel*, ch. 4)

#### **USING OUR HOMES FOR THE GOSPEL HAVING MANY ADVANTAGES**

Our homes have several advantages. In America many freshmen attend college away from home. Since they are considered full-grown, they may leave home once they have graduated from high school. Many of them are lonely and homesick. If we invite them into our living rooms for a little snack or perhaps a dinner, they will feel at home and this will open them to the Lord and the truth. Furthermore, people do not have a goal and they are tired of their old manner of life. This situation is sovereign of the Lord. Once a young person graduates from high school, he usually begins to think about the goal and meaning of his life. Many young people today do not have a goal. They are wondering what to do and where to go. They do not have a goal in their human life. The material riches of America cannot satisfy the hearts of the young people. Therefore, we must take this opportunity to fill up the gap in their hearts with Christ. The best way to do this is by opening up our homes. (*Preaching the Gospel on the College Campuses*, pp. 26–27)

Once we build up the church in the believers' homes, we will be able to spread the gospel through the homes. All the churches that do a good job with the homes will not need to have big gospel meetings; the gospel will spread spontaneously. The home is one place that touches man's heart. It pierces and digs deep into man's very soul, even his very spirit. This does not mean that we cannot have big gospel meetings, but we only need such meetings a few times a year. The main emphasis with such meetings is in reaping, not sowing. The crucial thing is to build up the church in the homes and to spread the gospel through the homes. At the same time, we have to encourage the brothers and sisters to group two or three families together and render spiritual help, nourishment, and care to one another. (*The Ministry Magazine*, vol. 3, no. 5, May 1999)

The first thing we must do is change our concept...The home gospel must go out from the homes. Even the campus work can go out from the homes. The homes are the foundation. If the homes are not strong and even you yourself need shepherding, then who can shepherd? If the home meetings are not strong, even the children's work cannot be done. For a nation to be strong, the homes must be strong. For a church to be strong, the home meetings must be built up. The homes are the foundation, the base, of all activities. (*On Home Meetings*, pp. 19–20)

## **THE WAY TO OPEN UP THE HOMES BEING IN THE BODY IN A COORDINATED WAY**

The way to open up the homes is in the Body in a coordinated way. Do not try to do it by yourself. I hope every local church will have a good coordination. Pray, fellowship, and see if there are any homes near the campus in your locality that are available. Try to get a home close to the campus. Even if you have to pay more rent for a house close to the campus, it is worthwhile. This matter requires much fellowship.

There is also a need to fellowship concerning who will go to the campus and who will stay home to take care of practical matters such as cooking and washing dishes. The financial matters also require a good coordination. A person may have the financial ability to rent or purchase a house but not have the ability to afford food and refreshments. One brother may have a house but not much money, whereas another brother may have some money but not a house. One brother may make an offering so that snacks can be served to the seeking young ones that come to another brother's house. We need the coordination. All the saints in each locality have to coordinate together for the gospel work on the college campuses.

If in the Lord's sovereignty, an elderly couple gets a house close to the campus, they might need help with all the practical work around the house. If they cannot sweep, vacuum, or cook, they can still pray and eat with the new ones. Then others can help with the shopping, cooking, and dishwashing. If the saints in every locality are well coordinated, the new ones will be inspired with what they see. They will see the real social life, communal life, and family life. Our service in coordination will touch, soften, and warm up their heart to receive the living, piercing word (Heb. 4:12). Once a freshman is brought into your living room, most of the work is already done.

Suppose a locality has fifteen homes. Every home could serve at least ten to fifteen students. With just fifteen homes about two hundred students could be served. The freshmen, who have left their homes, may feel especially lonely and homesick on the weekends. Before the weekend, our young people should contact them and make appointments with them. In one week they could make twenty appointments. Once the appointments have been made, there is the need for further coordination. There is the need for singing, for someone to give a short message, and for many speakers. There is enough to keep everyone busy.

Some may say that this is too much and that it would cost too much money. But if we do not spend our money in this way, how are we going to spend it? If we spend our money to gain the young people, the more we spend, the more the Lord will give. All the money and time that we spend on the church life is put into a savings account. This savings account is not in a bank but in the heavens (Phil. 4:15–19). We deposit in this account by our giving to the Lord for His interests.

If we have a burden for preaching the gospel, we must take care of three things. First, we have to pray; second, we have to speak the word; and third, we have to use our homes. We should be aggressive and active in the Spirit for the spread of the gospel. We can fill each city with our gospel tracts and speaking. We can also fill our homes up with young people. We do not need any gimmicks, but we must have two basic things—prayer and the word—with the additional help of our homes. We must follow the early apostles and disciples by taking the way of prayer, the word, and the homes for the preaching of the gospel. (*Preaching the Gospel on the College Campuses*, pp. 27–28)

**References:**

*Serving in the Meetings and in the Gospel*, ch. 4

*The Ministry*, vol. 3, no. 5, May 1999

*On Home Meetings*, pp. 19–20

*Preaching the Gospel on the College Campuses*, ch. 2

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EVENING SESSION

CHRIST LIVES IN ME  
—THE EXPERIENCE OF  
CHRIST IN GALATIANS

SACRAMENTO, CALIFORNIA, USA



**2009 Summer College Training**  
**Evening Session—Message One**  
**Being Rescued Out of the Present Evil Age**

Scripture Reading: Gal. 1:3–4

- I. The subject of the book of Galatians is the rescue of the distracted believers out of the evil religious age—1:3–4:**
- A. An age refers to a section, an aspect, of the world as the satanic system, which is used by Satan to usurp and occupy God's people to keep them away from God and His purpose—Eph. 2:2; 1 John 2:14–15.
  - B. According to the content of this book, the present evil age here refers to the religious world, the religious course of the world—Gal. 6:14–15.
  - C. The purpose of Christ's giving Himself for our sins was to rescue us, to pluck us, out of the present evil religious age with its Judaistic system; this is to release God's chosen people from the custody of the law (3:23), to bring them out of the sheepfold and into the one flock, according to the will of God—John 10:1, 3, 16:
    - 1. Judaism has earthly promises with earthly blessings, but in the New Testament we have the all-inclusive Spirit as the totality of the unsearchable riches of Christ to be our unique blessing for us to bless others—Gen. 12:2–3; Gal. 3:14; Eph. 3:8; 1:3; Rev. 2:9.
    - 2. Judaism has the law of letters, but in the New Testament we have the law of the Spirit of life—Rom. 8:2; Heb. 8:10.
    - 3. Judaism has mediatorial priests, but in the New Testament all the believers are priests to be a holy and royal priesthood—Rev. 1:5b–6; 1 Pet. 2:5, 9; cf. Rev. 2:6.
    - 4. Judaism has a material temple, but in the New Testament the temple is a spiritual house, a dwelling place of God in spirit—Eph. 2:21–22; John 4:24.
- II. We must overcome the atmosphere and influence of religion by knowing and caring for nothing but the living Christ as the life-giving Spirit in our spirit—Gal. 2:19–20; 3:5, 14; 4:6:**
- A. Religion is to worship God, to serve God, and to do certain things to please God, yet without Christ; anything that we do without Christ or by not being in our mingled spirit is religion—John 4:24; Rom. 7:6; Matt. 9:14–17; cf. Matt. 23.
  - B. Religion comes in when there is a shortage of Christ; religion becomes prevailing when there is no Christ—cf. Gal. 5:1–7.
  - C. The religious world did not receive Christ but rejected Him; for this reason, Christ ministered outside of religion—John 1:11; Matt. 2:3; cf. Matt. 21:12–17.
  - D. Although religion attempts to teach people to worship God, please God, serve God, and do many things for God, in actuality, religion keeps people away from the fulfillment of God's purpose; therefore, religion is evil in the eyes of God—Gal. 1:4; cf. Rev. 2:6, 13, 15, 20.
  - E. For those who fear God and seek God, the religious world is a much greater problem than the secular world—Gal. 5:4, 7; cf. John 16:2.
  - F. God's economy, which is versus religion, is the experience of Christ as the Spirit in our spirit—1 Cor. 6:17; 2 Tim. 4:22:
    - 1. Galatians exposes religion more than any other book in the New Testament; Paul's intention is to use the background of religion to reveal the subjective Christ—1:15–16; 2:20; 3:27; 4:19.
    - 2. Galatians reveals that the Spirit is the reality of Christ in our experience—3:1–3, 13–14.

3. We have received the Spirit, God bountifully supplies to us the Spirit, and God has sent forth the Spirit of His Son into our hearts—3:2, 5; 4:6.
  4. Since we have the Spirit, we must walk by the Spirit, live by the Spirit, sow unto the Spirit, and reap eternal life of the Spirit—5:16, 25; 6:8.
- G. The Lord needs a group of people who will reject anything of dead knowledge, doctrine, or religion and care only for the living Christ as the life-giving Spirit; this requires a radical change in our concept, our daily life, and even our church life—2:12; cf. Acts 1:13–14; 2:42–47.
- H. We must be delivered from the subtlety, deceit, tradition, superstition, mixture, and atmosphere of religion to have the pure church life as the shining testimony of Jesus—2:40; Phil. 2:15; Rom. 12:2, 4–5; Heb. 13:13.

**Focus:** *The purpose of Christ's giving Himself for our sins was to rescue us out of the present evil age; today we must overcome the influence of religion by knowing and caring for nothing but the living Christ as the life-giving Spirit in our spirit.*

**Hymns:** 1273, 1141

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### Ministry Excerpts

The present evil age in Galatians 1:4, according to the context of this book, refers to the religious world, the religious course of the world, the Jewish religion. This is confirmed by 6:14–15, where circumcision is considered a part of the world—the religious world which to the Apostle Paul is crucified. Here the apostle emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God. Thus, in his opening word, Paul indicates what he is about to deal with. He desires to rescue the churches which were distracted by Judaism with its law and to bring them back to the grace of the gospel.

For years I was fond of 1:4 and used this verse in messages. However, I did not realize that the present evil age in this verse refers to the Jewish religion. At the time of Paul, Judaism was very prevailing. His intention in writing to the Galatians was to rescue the distracted believers from the tyranny of the present evil religious age.

In 1:4 Paul points out that in order to rescue us from the present evil religious age Christ gave Himself for our sins. This indicates that Christ died in order to rescue us from Judaism. In John 10 we see that Christ as the good Shepherd entered into the fold in order to bring His sheep out of the fold and into the pasture. The fold in John 10 signifies the law or Judaism as the religion of the law, in which God's chosen people were kept and guarded in custody or ward until Christ came. Before the coming of Christ, God used Judaism as a fold to keep His sheep. But Christ has come as the Shepherd to bring the sheep out of that fold to the pasture where they may feed on His riches. Although Christ came to release the sheep from the fold, the Judaizers crucified this good Shepherd. He died on the cross not only for the sins of the sheep, but also to bring them out of the fold.

According to the New Testament, the death of Christ on the cross accomplished many things. In Ephesians 2 we see that He gave Himself in order to abolish the ordinances for the creation of the one new man. In Galatians 1 we see that Christ gave Himself for our sins for the purpose of rescuing us out of religion, out of the present evil age.

We should apply 1:4 not only to the Galatian believers, but also to today's believers in Christ. Most Christians are held in some kind of religious fold. Although in the New Testament the term fold is not positive (according to the Greek, the second occurrence of "fold" in KJV of John 10:16 should be "flock"), certain Christian hymns speak of being brought back to the fold in some kind of positive sense. We have pointed out that in John 10 the fold denotes Judaism. In principle, Catholicism and all the denominations are folds. Only the church is God's flock. Christ has brought us back to the flock, not to the fold. Many of us can testify that we have been rescued out of the fold and brought back to God's flock.

At the time of John 10, God's people, His sheep, were in the fold of Judaism. But as this chapter makes clear, Christ came to bring His sheep out of the fold and to form them with the Gentile believers into one flock, the church (10:16). Hence, the fold is religion, whereas the flock is the church. Today Catholicism and the denominations are folds that keep Christ's sheep. But Christ is seeking to rescue His sheep out of the various religious folds and to bring them together as the one flock. (*Life-study of Galatians*, pp. 7–9)

### **GOD'S ECONOMY, WHICH IS VERSUS RELIGION, BEING THE EXPERIENCE OF CHRIST AS THE SPIRIT IN OUR SPIRIT**

Between his mentioning of the present evil age (Gal. 1:4) and the world (6:14) Paul speaks of the Jewish religion and tradition (1:13–14). He also speaks about circumcision and the law (2:3; 3:10–13; 5:3–6; 6:13). To the Jews, circumcision and law are both good terms. The Jews were required to be circumcised and to always keep the law. However, these were components of the present evil age at the time of Paul. Circumcision and the law were evil because these two religious items kept people away from Christ and the Spirit. God's eternal purpose can be fulfilled only in Christ and through the Spirit. Therefore, in Galatians besides the line of religion, including Judaism, tradition, circumcision, the law and the world, there is also the line of Christ and the Spirit (3:1–3, 14; 4:19). This shows that anything related to worshipping, pleasing, or serving God apart from Christ and the Spirit is religion, which is evil in the eyes of God. Paul was in the Jewish religion, he advanced in it beyond many of his contemporaries, and he was abundantly zealous for the traditions of his fathers. However, it pleased God one day to reveal His Son, Christ, in him (1:15–16a). This is not a matter of being religious or of keeping the traditions; it is a matter of Christ in us. In 2:19–20 Paul says, "I through law have died to law that I might live to God. I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me."

If we still try to keep the law, we will be kept from Christ and will go back into religion. Although almost no one would consider that to keep the law is evil in the eyes of God, Paul was bold to say that in his experience it was evil, because keeping the law separates people from Christ (5:1–4). We should not try any longer to keep the law. What God wants today is simply that we would live by Christ. We need Christ to be not only our Redeemer but also our life and our person. He must live in us, and we must live by Him. Moreover, Christ must be formed in us (4:19), and we must put Him on by being baptized into Him (3:27). Christ is not only our life; He is also our covering and the realm, the sphere, in which we live and walk. This also is altogether not a matter of religion. It is a matter of Christ being everything to us. He is our Redeemer, life, person, clothing, realm, and atmosphere. We live by Him, we live in Him, and we walk in Him. He is everything to us.

Paul also tells us that the Spirit is the reality of Christ in our experience (vv. 1–3, 13–14). We have received the Spirit, God bountifully supplies to us the Spirit, and God has sent forth the Spirit of His Son into our hearts (v. 5; 4:6). Since we have the Spirit, we must walk by the Spirit, live by the Spirit, sow unto the Spirit, and reap eternal life of the Spirit (5:16,

25; 6:8). We need to do everything in the Spirit, who is Christ experienced by us. In order to experience Christ, who is the Spirit (2 Cor. 3:17), we need to exercise our spirit. Galatians 6:1 says, “Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness,” and the final verse of Galatians says, “The grace of our Lord Jesus Christ be with your spirit” (v. 18). We need to exercise our spirit to touch Christ and experience Him as grace in our spirit. This is God’s economy, which is versus religion. At Paul’s time there was mainly one religion, but today there are many religions that teach people to worship God, to serve God and to try to please God apart from the experience of the living Christ. If the age at Paul’s time was evil, the age today is much more evil. If Paul unveiled to the saints that they should not be under the influence of that religious age, how much more do we need to be delivered from the influence of religion in our own age. (*The Lord’s Recovery and the Present Situation of Religion*, pp. 12–14)

**References:**

*The Recovery of Christ in the Present Evil Age*, chs. 1, 2, 3, 5

*The Lord’s Recovery and the Present Situation of Religion*, chs. 1, 2, 4

*Life-study of Galatians*, msgs. 1, 3

*Ministry Magazine*, vol. 13, no. 3, msg. 3

*Ministry Magazine*, vol. 8, no. 1, msg. 2.

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**2009 Summer College Training**  
**Evening Session—Message Two**

**CHRIST LIVES IN ME—THE EXPERIENCE OF CHRIST IN GALATIANS**  
**The Revelation of God's Son in Us**

Scripture Reading: Gal. 1:11–16

**I. God's Son is versus man's religion—Gal. 1:11–16:**

- A. The desire of God's heart is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God—1:12; Gal. 4:5–6.
- B. The focal point of the Bible is not practices, doctrines, or ordinances—it is the living Person of the Son of God, who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit for us to enjoy Him, partake of His riches and live Him—1 Cor. 15:45b; 2 Cor. 3:17; Phil. 1:19–21; Gal. 6:18:
  - 1. In the eyes of God, there is no place for religion or tradition—only the living Person of His Son has a place; God cares only for this living Person, not for anything else—Col. 1:18b; 2:16–17; 3:10b–11; Mark 9:7–8.
  - 2. There is no comparison between Christ as the Son of the living God and Judaism with its dead traditions handed down from its forefathers—Gal. 1:13–14.
  - 3. Without this living Person as the reality and content of the church life, even the church life will become a tradition; the church is the Body of this Person, His fullness, and His practical and living expression—Eph. 1:22–23; 3:8–11, 16–19.
- C. In God's New Testament economy we should look away unto Jesus (Heb. 12:2) to see "Jesus only" (Mark 9:8); no one except "Jesus only" should remain in the church or the New Testament—Acts 9:4–5; 1 Cor. 12:12; Col. 3:10–11.

**II. Nothing is more pleasing to God than the unveiling and the revelation of the living Person of the Son of God in us—Gal. 1:15a, 16a; 2 Cor. 3:14–17; 4:3–6:**

- A. Christ is God's Beloved, God's Favorite; He is the One who replaces everyone and everything—Matt. 17:5, 8; 16:15–17.
- B. The more inward, subjective revelation we receive of the Son of God, the more He will live in us; the more He lives in us, the more He will become to us the reality of the all-inclusive land as the blessing of Abraham, the blessing of the all-inclusive life-giving Spirit—Gal. 2:20; 3:14.
- C. God's revealing of His Son to us is in us; it is not outward but inward, not by an outward vision but by an inward seeing, and not an objective revelation but a subjective one—1:16.
- D. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit and spend time in the Word in a spirit and atmosphere of prayer, Christ will be revealed in us, live in us and be formed in us—1:15–16; 2:20; 4:19:
  - 1. We must drop our concepts; every concept, whether spiritual or carnal, is a veil; this inward revelation is in our spirit through our enlightened mind—2 Cor. 3:14–15; 4:4; Eph. 1:17–18; Luke 24:45.
  - 2. We must turn our heart to the Lord; the more we turn our heart to the Lord, the less ground the god of this age will have in our life and in our being, and we will be under the shining of the heavenly light to receive the inward revelation of this living Person—2 Cor. 3:16, 18; 4:4, 6.
  - 3. We must care for and pay attention to our spirit; it is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concerning Christ—Eph. 1:17; 3:5; cf. Rev. 1:10; 2:7.
  - 4. We must pray-read the Word—Eph. 6:17–18; Jer. 15:16; 1 Pet. 2:2.

- E. We need to be full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us and being enjoyed by us continually as the all-inclusive Spirit—Gal. 3:14; 6:14–15.

**Focus:** *We can be delivered from religion by a subjective, inner revelation of the Son of God; for this we need to drop our concepts, turn our heart to the Lord, pay attention to the spirit and spend time in the Word in a spirit and atmosphere of prayer.*

**Hymns:** 437, 538

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## Ministry Excerpts

### GOD'S PLEASURE

In 1:15 and 16 Paul says that it pleased God to reveal His Son in him. This indicates that to reveal the Son of God brings pleasure to God. Nothing is more pleasing to God than the unveiling, the revelation, of the living Person of the Son of God.

### AN INWARD REVELATION

Furthermore, this revelation is an inward revelation. Although I have never seen the Lord Jesus outwardly in a physical way, I have seen Him inwardly. I have received an inward revelation of this living Person. This inward revelation is in our spirit through our enlightened mind. Because the mind plays an important part, it is crucial that we drop our concepts, all of which are in the mind. If we hold on to concepts in our mind, the revelation may be in our spirit, but it will not be able to penetrate our veiled mentality. We need to drop our concepts so that our mind may be released and become transparent. Then when the Spirit shines in our spirit, this shining will come into our transparent mind. Then we shall receive an inward revelation.

### A SUBJECTIVE REVELATION

This inward revelation of Christ is subjective. It is not objective like the so-called visions in the Pentecostal movement. I have been in meetings where people claimed to see a bright light in a certain corner of the room. The revelation about which we are speaking in this message is nothing of such an outward nature. Rather, it is altogether subjective.

### IN OUR SPIRIT BY THE SPIRIT

This subjective revelation is given in our spirit by the Spirit (Eph. 1:17; 3:5). Our spirit and the Spirit of God both are realities. We cannot deny that within us we have a human spirit. Neither can we deny that the divine Spirit is in our spirit. In order to receive the revelation of the Son of God, we must first drop our concepts. Second, we must turn our hearts to the Lord and worship nothing other than Him. Third, we must take care of the depths of our being, that is, of our spirit. It is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concerning Christ. It is also helpful to pray-read the Word, especially verses from the Epistles of Paul. This will enable us to see Christ and to receive a subjective revelation of this living Person.

The subjective revelation about which we are speaking here is concerned only with the living Person of the Son of God. For the sake of receiving such a revelation, may we all learn to drop our concepts, to turn our heart to the Lord, to pay attention to our spirit and to pray

over verses from the writings of Paul. Then the Spirit will enlighten us and speak to us of Christ. As a result, we shall receive a subjective revelation of the Son of God. (*Life-study of Galatians*, pp. 38–39)

## THE LIVING PERSON VERSUS ALL THINGS

Though we have a good deal of knowledge of Bible doctrine, our burden is not to minister doctrine; it is to minister the living Son of God as the embodiment of the processed Triune God realized as the life-giving Spirit. We should not treasure anything, including our Bible knowledge or spiritual experience and attainments, in place of this living Person. Daily and hourly, we need to experience this living Person. The church is the Body of this Person, His practical and living expression.

Because this living Person is everything to us, there is no need for us to seek mere holiness, spirituality, victory, love, or submission. As the embodiment of the Triune God realized as the all-inclusive life-giving Spirit, He is within us to be whatever we need. In a forthcoming message we shall see that this One is now living in us. What we lack is not holiness or victory—it is this living Person. He is versus everything. Without Him, everything is a tradition made either by others or by ourselves. May we all see that today this living Person is versus all things.

Apart from Christ, the living Person of the Son of God, whatever we have is religion. For example, a brother may love his wife. But if he loves her apart from Christ, even this is religious. The same is true of sisters who submit to their husbands apart from Christ. This kind of submission is religious and traditional. I have known some Chinese wives who were submissive simply because they were submissive by nature. Before they were saved, they were submissive. After they became Christians, they became good, submissive, Christian wives. But this kind of submission has nothing to do with Christ. It is the expression of Chinese tradition, not of the living Person of the Son of God.

I am concerned that many of us are trying to practice the church life apart from Christ. If this is the case, our church life will be nothing more than a religion with its own kind of tradition. How desperately we need a vision of this living Person! It is crucial that He be revealed in us.

Before I received a vision of the living Person, I was one who kept many traditions. But one day it pleased God to reveal His Son in me. Now I know that this living Person is the embodiment of the processed, all-inclusive Triune God realized in my spirit as the life-giving Spirit. In my spirit I enjoy Him, experience Him, partake of His riches and live Him. To be a Christian is to be one who is occupied with the living Person, not with religion. Judaism is a religion formed by man in dead letters with vain traditions. But the Son of God is life, the uncreated, eternal life of God. For our experience and enjoyment, this One is the all-inclusive Spirit with the divine reality (John 1:14; 14:6). I do not want anything to do with religion—I want this living Person. Which do you choose—man’s religion or the living Person of God’s Son? (*Life-study of Galatians*, pp. 29–31)

## MAKING US A NEW CREATION

The more revelation we receive of the Son of God, the more He will live in us. The more He lives in us, the more He will become to us the unique and central blessing of the gospel which God promised to Abraham. This means that He will be to us the all-inclusive land realized as the all-inclusive, processed, life-giving Spirit. This should not simply be a doctrine to us. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit

and spend time in the Word, Christ will be revealed in us, He will live in us and He will be formed in us. Day by day, He will become more of an enjoyment to us. As a result, this living Person will make us a new creation in a practical way. The book of Galatians eventually brings us to the new creation by way of the inward revelation of the living Person of the Son of God.

Let us daily practice receiving revelation by dropping our concepts and turning our hearts to the Lord. The way to receive an inward, subjective, spiritual revelation is always to drop our concepts, to turn our heart to the Lord and to tell the Lord that we hold on to nothing besides Him and that our heart is wholly for Him. Then if we pay attention to our spirit and spend time in the Word, we shall receive revelation. The living Person will live in us and be formed in us. We shall enjoy Him more and more, and He will make us a new creation.

Paul's burden in writing the book of Galatians, and our need today, is that we be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the all-inclusive Spirit. (*Life-study of Galatians*, pp. 39–40)

**References:**

*Life-study of Galatians*, msgs. 3–4

*A Young Man in God's Plan*, chs. 2–3

*The Recovery of Christ in the Present Evil Age*, chs. 3, 5

*Life-study of Mark*, msg. 26

*Ministry Magazine*, vol. 8, no. 1, msg. 2

*The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians*, ch. 2

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**2009 Summer College Training**  
**Evening Session—Message Three**

**CHRIST LIVES IN ME—THE EXPERIENCE OF CHRIST IN GALATIANS**  
**A Revelation of God’s Economy—“I” Crucified in Christ’s Death**  
**and Christ Living in Me in His Resurrection**

Scripture Reading: Gal. 2:19–20; 1 Cor. 6:17; John 14:19; 15:4

- I. The Christian life is a life of organic oneness with Christ—John 15:4–5; Gal. 2:19–20:**
- A. God desires that the divine life and the human life be joined to become one life; this oneness is a union in life—1 Cor. 6:17.
  - B. The Christian life is not an exchanged life—the exchange of a lower life for a higher one—but a grafted life—the grafting of the human life into the divine life and the mingling of the human life with the divine life—Rom. 11:24:
    - 1. In grafting, two similar lives are joined and then grow together organically; in the process of spiritual grafting, two lives—the divine life and the human life—are grafted and become one—Gen. 1:26; 2:7.
    - 2. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, human living, crucifixion and resurrection to become the life-giving Spirit—John 1:14; Matt. 1:1; 1 Cor. 15:45b.
    - 3. When the preciousness of the Lord Jesus was infused into us and we began to appreciate Him, we were grafted into Him; we were joined to Christ in His resurrection and were organically united with Him—Heb. 12:2; 1 Cor. 6:17; John 3:15; Gal. 3:27.
    - 4. In the grafted life, the divine life works to discharge the negative elements and to resurrect our God-created being—1 Thes. 5:23; Rom. 8:10, 6, 11.
    - 5. Through this grafting, we are united, mingled and incorporated with Christ to become in Him an enlarged, universal, divine and human incorporation—the Body of Christ, which consummates the New Jerusalem—1 Cor. 6:17; John 15:4; 14:20; 17:21–23; Eph. 4:4; Rev. 21:2.
- II. In Galatians 2:20 we see the most basic truth of God’s New Testament economy—no longer I but Christ living in me:**
- A. God’s economy is that “I” be crucified with Christ and that Christ live in me in His resurrection.
  - B. As regenerated people we have both an old “I” and a new “I”; the old “I” has been terminated, but the new “I” lives:
    - 1. The “I” who has been terminated is the “I” who was without divinity.
    - 2. The “I” who still lives is the “I” into which God has been added.
    - 3. The old “I” has become the new “I” because God as life has been added to it.
    - 4. The new “I” is the “I” who came into being when the old “I” was resurrected and had God added to it.
    - 5. In the Old Testament, the old “I” and the flesh played an important role in the keeping of the law.
    - 6. In the New Testament, Christ and the Spirit take over the position of the old “I” and the flesh that we may live Christ by the Spirit.
  - C. We and Christ do not have two lives; rather, we have one life and one living:
    - 1. We live by Him, and He lives in us—John 6:57.
    - 2. If we do not live, He does not live, and if He does not live, we cannot live.
    - 3. Christ lives in us by causing and enabling us to live with Him—14:19.

D. “I”, the natural person, is inclined to keep the law that I might be perfect (Phil. 3:6), but God wants us to live Christ that God may be expressed in us through Him; hence, God’s economy is that “I” be crucified in Christ’s death and that Christ live in me in His resurrection—Rom. 6:4–6.

**Focus:** *The Christian life is a life of organic oneness with Christ as illustrated by grafting, in which the branch lives by the life of the tree, and the tree lives through the branch; this means that we and Christ do not have two lives, but one life and one living.*

**Hymns:** 1179, 1180

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## Ministry Excerpts

### THE OLD “I” AND THE NEW “I”

We have pointed out that in this verse Paul says, on the one hand, “no longer I” and, on the other hand, “I live.” How can we reconcile this? Once again I wish to point out that this is not an exchange of life. The way to interpret the Bible properly is by the Bible itself. This means that other verses are needed if we are to understand this verse. Romans 6:6 tells us that our old man has been crucified with Christ. This verse helps us to see that the very “I” who has been crucified with Christ is the old “I,” the old man. As regenerated people, we have both an old “I” and a new “I.” The old “I” has been terminated, but the new “I” lives. In Galatians 2:20 we have both the old “I” and the new “I.” The old “I” has been crucified with Christ, terminated. Therefore, Paul can say, “no longer I.” However, the new “I” still lives. For this reason, Paul can say, “I live.”

Now we must go on to see the difference between the old “I” and the new “I.” Because we are so familiar with 2:20, we may take this verse for granted and assume that we understand it. But what is the difference between the old “I” and the new “I”? According to the natural understanding, some would say that the old “I” is evil, whereas the new “I” is good. This concept of the difference between the old “I” and the new “I” must be rejected. The old “I” had nothing of God in it, whereas the new “I” has received the divine life. The old “I” has become a new “I” because God as life has been added to it. The “I” that has been terminated is the “I” that was without divinity. The “I” who still lives is the “I” into which God has been added. There is a great difference here. The old “I,” the “I” without God, has been terminated. But the new “I” still lives, the “I” that came into being when the old “I” was resurrected and had God added to it. On the one hand, Paul has been terminated. But, on the other hand, a resurrected Paul, one with God as his life, still lives.

Because of their rejection of God’s light many Christians are blind to this understanding of 2:20. If they heard such a word about the old “I” and the new “I,” they would reject it. Their rejection, however, would be completely without ground. As genuine Christians, they have been regenerated. When a person is regenerated, he is not annihilated or destroyed. To be regenerated means to have God added into us. In regeneration, we who once did not have God in us now have Him added to us. The very “I” who did not have God in it is over. This is the old “I,” the old man, who has been crucified with Christ. But from the time that we began to appreciate the Lord Jesus and the operating faith began to work in us, this faith brought the processed Triune God into us and added Him to our being. From that time onward, we have had a new “I,” an “I” with God in it. Hence, the new “I” is the old “I” which has become



an “I” resurrected with God added to it. Praise the Lord that the old “I” has been terminated and the new “I” now lives!

## **LIVING WITH CHRIST**

In 2:20 Paul says, “Christ lives in me.” According to the concept of an exchanged life, our life is terminated and Christ lives. But we need a more thorough understanding of what it means to say that Christ lives in us. It is rather easy to understand that Christ lives. But it is difficult to understand how Christ lives in us. This does not mean that I have been crucified and live no longer, and that Christ lives instead of me. On the one hand, Paul said, “no longer I”; on the other hand, he said, “Christ lives in me.” The phrase “in me” is of great importance. Yes, it is Christ who lives, but it is in us that He lives.

In order to understand how Christ can live in us, we need to turn to John 14. Before His death and resurrection, the Lord Jesus said to the disciples, “Because I live, you shall live also” (v. 19). Christ lives in us by causing us to live with Him. Christ does not live alone. He lives in us and with us. He lives by enabling us to live with Him. In a very real sense, if we do not live with Him, He cannot live in us. We have not been altogether ruled out, and our life has not been exchanged for the divine life. We continue to exist, but we exist with the Triune God. The Triune God who now dwells within us causes us to live with Christ. Hence, Christ lives in us through our living with Him.

## **ONE LIFE AND ONE LIVING**

Once again the illustration of grafting helps our understanding. After a branch has been grafted into a productive tree, the branch continues to live. However, it lives not by itself, but by the tree into which it has been grafted. Furthermore, the tree lives in the branch which has been grafted into it. The branch now lives a grafted life. This means that it lives, not by itself, but by the life of the tree into which it has been grafted. Furthermore, this other life, the life of the productive tree, does not live by itself, but through the branch grafted into it. The life of the tree lives in the branch. Eventually, the branch and the tree have one life with one living. In the same principle, we and Christ also have one life and one living.

In John 6:57 the Lord Jesus said, “As the living Father sent Me, and I live because of the Father, so he who eats Me shall also live because of Me.” The Son did not live by Himself. However, this does not mean that the Son was set aside and ceased to exist. The Son, of course, continued to exist, but He did not live His own life. Instead, He lived the life of the Father. In this way the Son and the Father had one life and one living. They shared the same life and had the same living.

It is the same in our relationship with Christ today. We and Christ do not have two lives. Rather, we have one life and one living. We live by Him, and He lives in us. If we do not live, He does not live; and if He does not live, we cannot live. On the one hand, we are terminated; on the other hand, we continue to exist, but we do not live without Him. Christ lives within us, and we live with Him. Therefore, we and He have one life and one living. (*Life-study of Galatians*, pp. 86–89)

## **BY FAITH IN CHRIST**

It is by faith in Christ that we enter into such an organic union with Him. We have pointed out that faith is the appreciation of Jesus. This appreciation is implied even in

Galatians 2:20...It is significant that in this verse Paul specifically refers to the Son of God as the One “who loved me.” If we do not have any consciousness of Christ’s love for us, we shall not be able to have faith in Him. Living faith comes from our sense of His love. This indicates that the faith by which we believe in Him is related to our appreciation of His loveliness. As we sense His preciousness, spontaneously an appreciation for Him wells up within us. This appreciation is our faith. When Paul referred to the Son of God as the One who “loved me and gave Himself for me,” he was filled with appreciation for the Lord Jesus. This appreciation is the very faith about which he speaks in this verse. The life he lived in the flesh he lived in this faith, the faith of the Son of God.

Whenever we say from the depths of our heart, “Lord Jesus, I love You,” our faith is strengthened. Our organic union with Christ is strengthened also. Furthermore, we sense that we have been cut away from sin, the world, the flesh, and religion....The more we say, “Lord Jesus, I love You,” the more we sense that we have been cut off from everything other than Christ.

As we tell the Lord Jesus that we love Him, we experience the operation of genuine faith that is implied in our appreciation of Him. By this faith we realize our union with Christ. In this union we realize that His history is our history; with Christ we have been crucified, buried, and resurrected. We are dead to everything other than God, and we are living to God. (*Life-study of Galatians*, pp. 80–81).

**References:**

*Life-study of Galatians*, msgs. 9–10

*Ministry Magazine*, vol. 8, No. 1, msg. 5

*The Experience & Growth in Life*, chs. 3–4

*Life Messages*, ch. 53

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**2009 Summer College Training**  
**Evening Session—Message Four**

**CHRIST LIVES IN ME—THE EXPERIENCE OF CHRIST IN GALATIANS**  
**Baptized into Christ, Putting on Christ, and Being One in Christ**

Scripture Reading: Gal. 3:27–29; Rom. 6:3; Matt. 28:19b; 1 Cor. 12:13a;  
Rom. 13:14; Eph. 2:15–16; Col. 3:10–11

- I. Paul concludes Galatians 3 with three important matters by which God’s eternal purpose is fulfilled and the desire of God’s heart will be satisfied: being baptized into Christ, putting on Christ, and the oneness of all the believers in Christ—Gal. 3:27–28.**
- II. To be baptized into Christ is to enter into an organic union with the Triune God—Gal. 3:27; Matt. 28:19:**
- A. Concerning baptism, the New Testament reveals that we have been baptized into the name of the Father, Son and Holy Spirit (v. 19), into Christ (Gal. 3:27), into the death of Christ (Rom. 6:3) and into the Body of Christ (1 Cor. 12:13):
    - 1. To baptize believers into the name of the Triune God means to baptize them into the very being and Person of the Triune God because the “name” denotes the Person, and the Person is the all-inclusive, processed Triune God as the life-giving Spirit—Matt. 28:19; 1 Cor. 12:13.
    - 2. To baptize believers into Christ is for Him to enter into Christ, put on Christ, and become identified with Christ, the living person—Rom. 6:3; Gal. 3:27.
    - 3. To baptize believers into the death of Christ separates them from the world and the satanic power of darkness and terminates our natural life, their old nature, their self, their flesh and even their entire history—6:14; 2:20; Rom. 6:6; Matt. 16:24; Gal. 5:24.
    - 4. To baptize believers into the Body of Christ is to bring them out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may be living members who live in the Body of Christ as a living organism—1 Cor. 12:12–27; Eph. 5:30.
  - B. Such a baptism puts the believers into a position where they can experience an organic union with Christ as the embodiment of the Triune God—1 Cor. 6:17.
  - C. By means of our organic union with the Triune God who is the all-inclusive Spirit, we are one with the Triune God, and the Triune God is one with us, and He is able to transform our whole being—1 Cor. 6:17; 12:13a; 2 Cor. 3:18.
  - D. This baptism into Christ is the main factor in our being the sons of God and the sons of Abraham, the factor by which we are included in the seed of Abraham, and the factor which brings us into the enjoyment of the blessing of God’s promise through faith—Gal. 3:7, 14, 26, 29.
- III. To be baptized into Christ is to put on Christ which is to clothe ourselves with Christ and to put on Christ as a garment—v. 27; Rom. 13:14:**
- A. Immediately after we have been put into Christ and have entered into an organic union with Him, we need to live Christ and put Christ on in our living—Phil. 1:21a; Col. 3:10.
  - B. Whenever we clothe ourselves in a certain way, we indicate that we intend to live in that way.
  - C. To put on Christ means that we live by Christ, in Christ and with Christ; and in particular, it means that we live out Christ.

D. Day by day, we need to be clothed with Christ and express Him as we live in Him, by Him and with Him—cf. Acts 17:28.

**IV. Because we are baptized into Christ and have put on Christ, we “are all one in Christ Jesus” for the church life, the one Body and the one new man—Gal. 3:28; Eph. 4:3–4; Col. 3:10–11:**

A. Because we have been baptized, the natural man has been terminated and buried in the tomb, and all of the differences among races and nationalities, social rank and the sexes have been abolished—Gal. 3:28.

B. In the new man there is room only for Christ, who is all the members of the new man and in all the members—Col. 3:11.

C. Since Christ cannot be divided, the Body of Christ as the one new man cannot be divided—1 Cor. 1:10, 13.

D. Christ is all the members of the one new man and is in all the members of the one new man for the accomplishment of God’s eternal economy—Eph. 3:8–10.

**Focus:** *God’s heart’s desire and His eternal purpose are fulfilled through our being saved and baptized into Christ, putting on Christ, and becoming one in Christ as His one Body—the one new man.*

**Hymns:** 483, 1230

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## Ministry Excerpts

### BAPTIZED INTO CHRIST

We have seen that at the end of Galatians 3 Paul tells us that we have all been baptized into Christ. This is the main factor in our being the sons of God and the sons of Abraham. It is also the factor by which we are included in the seed of Abraham, and in addition the factor which brings us into the enjoyment of the blessing of God’s promise through faith. Because we have been baptized into Christ, we now enjoy an organic union with Him. Concerning baptism, the New Testament reveals that we have been baptized into the name of the Father, Son, and Holy Spirit (Matt. 28:19), into Christ (Gal. 3:27), into the death of Christ (Rom. 6:3), and into the Body of Christ (1 Cor. 12:13). We need to exercise our entire being in order to have a proper understanding of such a wonderful baptism. Regrettably, many Christians today do not have an adequate view of baptism. Some Christians argue about the method of baptism or about the kind of water used. Some reduce baptism to a dead ritual. Other Christians go to another extreme and associate baptism with speaking in tongues. Rarely among today’s Christians do we see baptism practiced in a proper, genuine, and living way, with the believers baptized into the name of the Triune God, into Christ, into the death of Christ, and into the Body of Christ. Such a baptism, a baptism into the divine name, a living Person, an effective death, and a living organism, puts the believers into a position where they can experience an organic union with Christ.

Commenting on Matthew 28:19 in his *Word Studies in the New Testament*, M. R. Vincent says, “Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him.” The Greek preposition rendered “into” is crucial, for it points to this spiritual, mystical union. Moreover, Vincent says that the word “name” here “is the expression of the sum total of the divine Being...It is equivalent to his *person*.” Therefore, to baptize believers into the name of the Triune God means to baptize them into the very being, the Person, of the Triune God. The name denotes the Person, and the Person is the all-inclusive, processed

Triune God as the life-giving Spirit. When we baptize people into the name of the Triune God, we baptize them into such a divine Person. To baptize anyone into the name of the Trinity is to immerse that one into all the Triune God is.

We have pointed out that the Greek word rendered “into” indicates union, as in Romans 6:3; Galatians 3:27; and 1 Corinthians 12:13. The same Greek word is used in Acts 8:16; 19:3, 5; and 1 Corinthians 1:13, 15. To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him...Whenever we are about to baptize people, we should give them a rich, living message on the meaning of baptism. By hearing such a message, their faith will be stirred up, and they will have a proper appreciation of baptism. We should never baptize believers in a ritualistic way, regarding baptism as a mere act of putting people into the water according to the Bible. Such a baptism is void of the reality of the organic union. But if people hear a rich word on the meaning of baptism and have the hearing of faith, they will earnestly desire to be baptized. Then, as we baptize them, we should exercise our faith to realize that we are not only baptizing them into the water, but baptizing them into a spiritual reality. As we immerse them into the water, we immerse them into the Triune God as the all-inclusive Spirit. When a person is baptized into the Triune God, he enters into an organic union, which is able to transform his whole being. By means of our organic union with the Triune God, we are one with the Triune God, and the Triune God is one with us.

### PUTTING ON CHRIST

In Galatians 3:27 Paul says that as many as are baptized into Christ have put on Christ. To put on Christ is to clothe ourselves with Christ, to put on Christ as a garment. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit. When a person is immersed into Christ, he automatically puts on Christ as his clothing. This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him.

If Christ were not the life-giving Spirit, there would be no way for us to be baptized into Christ. How could we be baptized into Christ if, according to the traditional teaching of the Trinity, He were only sitting in the heavens? For us to be baptized into Christ, Christ must be the *pneuma*, the air, the Spirit all around us. If we consider Christ simply as One in the heavens far away, we can practice baptism as a ritual. People can be baptized without any realization of the significance of baptism. However, we cannot be baptized into a Christ who is only in the heavens. But we can be baptized into the Christ who is the *pneuma*, the Spirit. This is proved by 1 Corinthians 12:13, where we are told that in one Spirit we were baptized into one Body. The Spirit here is the all-inclusive, processed Triune God. In the Spirit, the processed Triune God, we have been baptized into one Body. Therefore, for us to be baptized into such a divine reality, Christ must be the life-giving Spirit. Whenever we baptize others, we should tell them that the Triune God as the processed life-giving Spirit is all around them, and that they need to be baptized, immersed, into the reality of this divine Person.

It is significant that at the end of chapter three of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ. The fact that Paul concludes with a word about baptism indicates that what he has covered in this chapter can be experienced only if we have been baptized into Christ and have put on Christ. We should not be concerned with whether or not we have spoken in tongues, but with whether or not

we have been baptized into Christ and have put on Christ. Our concern should be that we have become one with Christ. I can testify strongly that I have been baptized into Christ and that I am wearing Him as my clothing, my covering. I have the full assurance that I am one with Him and that He is one with me. I have the divine life, I am in the divine Person, and the divine Person is one with me.

### ALL ONE IN CHRIST

In verse 28 Paul says that in Christ there “cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus.” This indicates that in Christ there is no place for the natural man. Because we have been baptized, the natural man has been terminated, buried, and is now in the tomb. All the differences among races and nationalities, in social rank, and between the sexes have been abolished, and we are all one in Christ Jesus.

The word “one” in 3:28 is of great significance. However, for the most part, today’s Christians in their experience are not one. The reason for this lack of oneness is that so many have not experienced the proper and genuine baptism in which they are immersed into the Person of the Triune God, into Christ as the life-giving Spirit, into the death of Christ, and into the Body of Christ. Through baptism, we, the baptized ones, are one in Christ. If we take in such a word about baptism with the hearing of faith, we shall have the assurance to say that we are in the Triune God, in Christ, and in the Body of Christ. Furthermore, we shall know that we are one with all those who have been baptized into Christ.

By faith we reflect the divine scenery of grace. Our living has become a photograph in which others can see the heavenly things. Through us and in us, they can behold the heavenly reality. What we are reflecting today is not the law; it is Christ as the all-inclusive Spirit, the blessing of God’s promise to Abraham. We are a reflection of the fact that we, the believers in Christ, are all one in Him. (*Life-study of Galatians*, pp. 180–186)

#### References:

*Life-study of Galatians*, msgs. 20–22

*Conclusion of the New Testament*, msg. 123

*The Kingdom*, ch. 20

*The Crucified Christ*, ch. 9

*Life-study of Ephesians*, msg. 25

*Life-study of Colossians*, msg. 28

*Messages for Building Up New Believers*, vol. 1, ch. 9



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## 2009 Summer College Training

### Evening Session—Message Five

#### CHRIST LIVES IN ME—THE EXPERIENCE OF CHRIST IN GALATIANS Christ Being Formed in Us

Scripture Reading: Gal. 4:19; Eph. 3:17

- I. **The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself in Christ into His chosen people—Gal. 4:19; Eph. 3:17a; 4:4–6:**
  - A. God's desire to work Himself into our being is the focal point of the divine revelation in the Scriptures—Rom. 8:9–10, 6, 11.
  - B. In order to be God's sons, we need to be permeated and saturated with Christ so that Christ occupies our entire being—Gal. 6:15.
  - C. When Christ occupies our inner being in this way, He is formed in us—4:19.
  - D. Christ was born into us at our conversion, then He lives in us in our Christian life, and He will be formed in us at our maturity—1:15–16; 2:20; 4:19.
  - E. This is needed that we may be sons of full age, heirs to inherit God's promised blessing, and be those who are mature in the divine sonship—4:7–8; Rom. 8:23; 1 Cor. 16:13.
- II. **The book of Galatians reveals that God's intention is for Christ to be wrought into His chosen people that they may become sons of God for His corporate expression—4:5–7, 19:**
  - A. In verse 19 Paul likened himself to a begetting father and a travailing mother for the regeneration of the Galatians when he preached the gospel to them—cf. 1 Thes. 2:6–7, 11.
  - B. Paul's writing to the Galatians was emphatically Christ-centered because his goal was to turn them from the law so that Christ, the Son of the living God, a living Person, would be brought forth in them—Gal. 1:1, 15–16; 2:20; 4:19; 5:4; 6:18.
  - C. The Galatians, however, were distracted from Christ to the law, so Paul told them repeatedly that it was altogether wrong to leave Christ and return to the law—2:16, 19; 3:2–3, 5, 10–14.
  - D. Christ was born in the Galatian believers but not formed in them, so Paul toiled and travailed *again* in birth that Christ would be formed in them, which is to have Christ grown in them in full—4:19; cf. Eph. 4:13; Col. 1:28–29; 2:1.
- III. **In Ephesians 3:17 Paul prayed “that Christ may make His home in your hearts,” which equals Christ being formed in us:**
  - A. We know that the heart includes the mind, the will, the emotion and the conscience—Matt. 22:37; 1 John 3:20.
  - B. To let Christ make His home in our hearts means that He makes His home in all these parts of our inner being—cf. Matt. 13:15; Acts 5:3.
  - C. He should not only spread into our mind, emotion and will; He should actually become our mind, emotion and will—1 Cor. 2:16:
    1. Let Christ be your thought, decision and love, and let Him be everything to you.
    2. Everything other than Christ must diminish, and Christ must become everything to us in our experience—Col. 3:11b; John 3:30.
  - D. If Christ is to make home in our hearts, He needs to be able to settle down within us; this is to have Christ formed in us—Mark 4:20a; John 14:23.

**IV. To have the full enjoyment of Christ as the life-giving Spirit who is the blessing of the gospel, we need to have Christ formed in us—Gal. 3:14; 4:19:**

- A. As believers, we need the full enjoyment of this blessing, the full enjoyment of the life-giving Spirit—1 Cor. 12:13; 15:45b; Gal. 3:2, 5.
- B. This enjoyment causes us to be permeated, saturated, possessed, and fully taken over by this Spirit and with this Spirit—5:22–23, 25; 6:8.
- C. To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being—3:2–3, 5.
- D. If Christ is not yet fully formed in us, then our enjoyment of the blessing of the New Testament is not yet full:
  - 1. Although we have enjoyed the blessing in part, we need to go on to allow Christ to occupy us wholly, to take us over, and to saturate every part of our being with Himself—cf. Phil. 1:8.
  - 2. To allow Christ to do this is to enjoy the blessing of the gospel to the uttermost.

**Focus:** *God's intention is to work Himself into all our inward parts by saturating and permeating us with Himself to make His home in our hearts so that Christ may be fully formed in us and that we may become mature in the divine sonship and enjoy the full blessing of the gospel.*

**Hymns:** 538, 1134

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### Ministry Excerpts

#### GOD'S ULTIMATE INTENTION

The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people. God's desire to work Himself into our being is the focal point of the divine revelation in the Scriptures. Because this matter is so mysterious, it is hidden in the Scriptures, although it is not altogether hidden. On the one hand, it is indeed a mystery; on the other hand, it is a mystery that has been revealed in the Bible.

Throughout the centuries, Christians have not seen this matter clearly. Most readers of the Bible have paid their attention to many things other than this crucial and mysterious point in the divine revelation. We admit that it is not easy to see this crucial point in the Bible. Just as a person's physical life is mysterious and hidden within him, so it is with the matter of God's intention to work Himself into His chosen people. It is hidden in the Word. Life is the most vital element in a person's being. But who can analyze it or adequately explain it? With the Bible, as with a human being, there are many things that are outward and easily identified. But there is also a hidden element, which we may call the life factor in the Scriptures. We may say that this life factor is Christ or the Spirit. However, the life factor in the Bible is actually God's intention to work Himself into us. This is the kernel of the Bible.

Many theologians and Bible teachers have not seen the kernel of the Bible. In their writings they speak of many other things, but they do not mention this basic life factor. They have not pointed out definitely and particularly that, according to the divine revelation in the Bible, God's intention is to work Himself into us. This is the reason that in the Lord's recovery we have given message after message on this point. Even after hundreds of messages have

been given on the subject of God's intention, I still do not have the confidence that all the saints have an adequate understanding of it or that they have all truly seen it. I can testify that the vision of God's eternal intention has never been more clear to me than it is now. Throughout the years, this vision has become crystal clear. God's intention truly is to work Himself into us. (*Life-study of Galatians*, pp. 287–288)

## PAUL'S TRAVAIL

Verse 19 says, "My children, of whom I am again in travail until Christ is formed in you." Here Paul considers himself the begetting father, and the Galatian believers his children begotten of him in Christ (see 1 Cor. 4:15; Philem. 10). This also was an appeal to their affection.

Paul told the Galatian believers that he was again travailing on their behalf. Travail refers to painful labor in childbirth. In this metaphor Paul likens himself to a mother who gives birth to a child. He labored in this way for the regeneration of the Galatians when he first preached the gospel to them. Because they had deviated from the gospel he preached to them, he labors again in travail until Christ is formed in them. In this verse Paul likens himself both to a begetting father and a travailing mother. Was he, then, a father or a mother? He was both, depending on the situation. On one occasion he was a begetting father; on another, a travailing mother.

Paul was in travail that Christ might be formed in the Galatians. Christ, a living Person, is the focus of Paul's gospel. His preaching is to bring forth Christ, the Son of the living God, in the believers. This differs greatly from the teaching of the law in letters. Hence, the book of Galatians is emphatically Christ-centered. Christ was crucified (3:1) to redeem us out of the curse of the law (3:13) and rescue us out of the evil religious course of the world (1:4); and He was resurrected from among the dead (1:1) that He might live in us (2:20). We were baptized into Him, identified with Him, and have put on Him, have clothed ourselves with Him (3:27). Thus, we are in Him (3:28) and have become His (3:29; 5:24). On the other hand, He has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). It is to Him the law has conducted us (3:24), and in Him we are all sons of God (3:26). It is in Him that we inherit God's promised blessing and enjoy the all-inclusive Spirit (3:14). It is also in Him that we are all one (3:28). We should not be deprived of all profit from Him and so be severed from Him (5:4). We need Him to supply us with His grace in our spirit (6:18) that we may live Him.

Christ was born into the Galatian believers, but not formed in them, when they were regenerated through Paul's preaching the gospel to them the first time. Now the apostle travails again that Christ might be formed in them. To have Christ formed in us is to have Christ grown in us in full. First Christ was born into us at our conversion, then He lives in us in our Christian life (2:20), and He will be formed in us at our maturity. This is needed that we may be sons of full age, heirs to inherit God's promised blessing, and mature in the divine sonship.

## MINISTERING CHRIST

As we have indicated, verse 19 points out that Paul's burden was not to carry on a Christian work, but was to have Christ formed in the believers. Through Paul's preaching, Christ had entered into the Galatians. But because they had been deceived, Christ had not yet grown in them and had not been formed in them. Therefore, Paul labored again, like a mother laboring in giving birth, that Christ would be formed in the believers. Paul wrote

out of the burden to minister Christ into the saints. He was burdened that Christ would be established, built up, in them. Galatians tells us that Christ is revealed in us and that He lives in us. Now we see that Christ must also be formed in us.

Ministering Christ to others is not accomplished easily. It often requires suffering and struggle. Ministering Christ is much more difficult than carrying on an ordinary Christian work. If you would bear the burden, with a sincere heart, to minister Christ to others, you will discover what labor and suffering it requires. You will need to labor like a mother giving birth to a child.

The goal of our service in the church or in the ministry must be to minister Christ into others. It is not adequate simply to say that we preach the gospel, for it is possible to preach the gospel without ministering Christ to others. Our burden must be the ministering of Christ. Once again I say that this requires labor and suffering. It demands prayer, patience and love. According to our experience, such a ministry is a battle, a wrestling. The subtle one, the enemy of God, is active to bring in frustration or distraction. We do not know from what direction he will attack next. Hence, we must learn from Paul to be burdened to minister Christ and also to appeal to the saints' affection that their hearts may be touched. (*Life-study of Galatians*, pp. 204–206)

**References:**

*Ministry Magazine*, vol. 8, no. 1, msg. 1

*Life-study of Galatians*, msgs. 23–24, 33

*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, ch. 3

*The Conclusion of the New Testament*, msg. 142







**2009 Summer College Training**  
**Evening Session—Message Six**

**CHRIST LIVES IN ME—THE EXPERIENCE OF CHRIST IN GALATIANS**  
**Crucified to the Religious World to Live a New Creation**

Scripture Reading: Gal. 6:11–16

- I. **Galatians 6:14 shows us that because of the cross of Christ, the religious world was crucified to Paul and he was crucified to the religious world—Gal. 6:14:**
  - A. The context of Galatians makes it clear that the “world” in verse 14 is primarily the religious world.
  - B. By the cross we have been separated from the religious world; thus, we should be able to say that the religious world has been crucified to us and that we have been crucified to the religious world—1:4.
  - C. Through the cross of Christ, we are finished with religion and are in another world and another realm where we live a new creation by the Spirit, not the old creation by the flesh—2:19–20; cf. Acts 9:22–23; Col. 2:20.
- II. **Galatians 6:15 shows us that God’s intention is that we become a new creation composed of sons who live the mingled life of the new creation—2 Cor. 5:17:**
  - A. Apparently, Paul wrote the book of Galatians to deal with the law and circumcision, but actually, this book deals with the old creation:
    1. The old creation was old because God was not part of it; the new creation is new because God is in it—Col. 3:10–11; cf. Rev. 21:5.
    2. The old creation is our old man in Adam, our natural being by birth without God’s life and the divine nature, which strives to keep the law and “practice” circumcision—Eph. 4:22.
  - B. The main issue in Galatians is not circumcision or uncircumcision, religion or no religion, but “a new creation is what matters”—Gal. 6:15:
    1. The new creation is the masterpiece of life with the divine nature—cf. Eph. 2:10.
    2. The Son of God who has been revealed in us can enliven us and make us a new creation, and Christ who lives in us can afford us the riches of His life to live the new creation—Gal. 1:16; 2:20.
    3. In the new creation, law is replaced by Christ (2:19–20), and circumcision is fulfilled by Christ’s crucifixion—6:14.
  - C. The new creation is the mingling of God with man—John 15:4; 1 John 4:15:
    1. The meaning of the new creation is that the processed and consummated Triune God mingles Himself with us and constitutes us with Himself to make us new—Eph. 4:4–6; Col. 3:10.
    2. Although we remain God’s creatures, we are nonetheless mingled with the Creator.
    3. Because we are now one with the Creator, His life becomes our life, and our living becomes His living; this mingling produces a new creation—1 Cor. 6:17; Phil. 1:21; Col. 3:4.
  - D. In the new creation only one thing is vital and crucial to us—the Triune God who has been processed to become the life-giving Spirit so that He may be our life, our nature and our everything through the organic union between us and Him—1 John 5:12; 2 Pet. 1:4; Phil. 1:19; 1 Cor. 6:17:

1. We who have been regenerated by the Spirit of God are still God's creation, but we are now His new creation—John 3:6; Rom. 8:16; Eph. 4:24.
  2. However, this is real only when we live and walk by the Spirit—Gal. 5:16, 25.
  3. We need to “walk by this rule,” by the rule of being a new creation; to walk by this rule is to walk by the Spirit—6:15–16; 5:25.
  4. Whenever we live and walk by the flesh, we are in the old creation, not in the new creation—3:3; 5:13, 19; 6:8.
  5. Anything in our daily life that does not have God in it is the old creation, but what has God in it is part of the new creation—2 Cor. 5:17.
- E. The new creation is a corporate divine sonship brought forth through Christ's redemption, the Spirit's regeneration, and God's dispensing of Himself into us and through our entering collectively as the new man into an organic union with the Triune God—Gal. 3:26–29; 4:5, 7; 6:15.
- F. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government—cf. Rev. 2:26–27.

**Focus:** *We have been crucified to the religious and secular worlds that we might be part of the new creation, the corporate sonship of God, that lives a mingled life with the processed Triune God to become the Israel of God, expressing and representing Him on the earth today.*

**Hymns:** 1199

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## Ministry Excerpts

### THE BOAST OF THE APOSTLE

In verses 14 through 16 we have the boast of the Apostle Paul. “But far be it from me to boast,” Paul says in verse 14, “except in the cross of our Lord Jesus Christ, through Whom the world has been crucified to me and I to the world.” The cross is truly an abasement, but Paul made it his boast. The world has been crucified to us, and we to the world. This has taken place not directly, but through Christ, the One who was crucified. The explanation in verse 15 proves that the world here refers mainly to the religious world. The word “for” at the beginning of verse 15 indicates that this verse is an explanation of the foregoing verse. Furthermore, circumcision, being a religious matter, indicates that the world in verse 14 must be mainly the religious world.

In verse 15 Paul says, “For neither is circumcision anything nor uncircumcision, but a new creation.” When this verse is considered along with verses 11 through 14, we see that Paul's concern here is mainly with the religious world, not the secular world. Those who were seeking to compel the Galatian believers to be circumcised were not trying to lure them into the secular world; they were wanting to bring them into the religious world to make a display in the flesh and to avoid persecution. The various matters Paul covers in these verses are thus related to religion, not to the secular world. Therefore, we see clearly from the context that the world in verse 14 is the religious world.

On the one hand, the religious world was crucified to Paul; on the other hand, he was crucified to the religious world. Because of the cross of Christ, the religious world would not have anything to do with Paul, nor would Paul have anything to do with the religious world. The same is true of us today.

In verse 15 Paul says that neither circumcision nor uncircumcision is anything, but a new creation. The old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without God's life and the divine nature. The new creation is the new man in Christ (Eph. 4:24), our being regenerated by the Spirit (John 3:6), having God's life and the divine nature wrought into us (John 3:36; 2 Pet. 1:4), with Christ as its constituent (Col. 3:10–11). It is this new creation that fulfills God's eternal purpose by expressing God in His sonship.

### **Neither Circumcision nor Uncircumcision but a New Creation**

Circumcision is an ordinance of law; the new creation is the masterpiece of life with the divine nature. The former is of dead letters; the latter is of the living Spirit. Hence, it counts, it avails. This book exposes the inability both of the law and of circumcision. Law cannot impart life (3:21) to regenerate us, and circumcision cannot energize us (5:6) to live a new creation. But the Son of God who has been revealed in us (1:16) can enliven us and make us a new creation, and Christ who lives in us (2:20) can afford us the riches of His life to live the new creation. Law is replaced by Christ (2:19–20), and circumcision is fulfilled by Christ's crucifixion (6:14). Hence, neither is circumcision anything nor uncircumcision, but a new creation with Christ as its life.

The new creation spoken of in 6:15 is the old creation transformed by the divine life, by the processed Triune God. The old creation was old because God was not part of it; the new creation is new because God is in it. We who have been regenerated by the Spirit of God are still God's creation, but we are now His new creation. However, this is real only when we live and walk by the Spirit. Whenever we live and walk by the flesh, we are in the old creation, not in the new creation. Anything in our daily life that does not have God in it is the old creation, but what has God in it is part of the new creation.

God's intention is that we become a new creation. This new creation is composed of sons. In a very practical sense, the corporate sonship is God's new creation. Those in the old creation are sons of Adam in the fall. But through God's redemption and regeneration and through the dispensation of Himself into us, we who once were sons of Adam have now become sons of God. Here in this divine sonship we are the new creation.

If we would be in the new creation, we must enter into an organic union with the Triune God. Apart from such a union, we shall remain in the old creation. But now by the organic union with the Triune God we are in the new creation. Here in the new creation neither circumcision nor uncircumcision is anything or avails anything.

Apparently Paul wrote the book of Galatians to deal with the law. Actually this book deals with the old creation. Although Paul tells us that we are justified by faith, the main point is not justification, but the new creation. When we were in the flesh, we were very much involved with the law and we were, of course, in the old creation. But when we are in the Spirit, we are not under the law and we are in the new creation. Thus, Paul's concern in Galatians is not merely with the doctrine concerning the law and justification by faith; it is with the revelation that we are God's new creation. Here we are no longer involved with law-keeping, circumcision and religious practices. In the new creation only one thing is vital and crucial to us—the Triune God who has been processed to become the life-giving Spirit so that He may be our life, our nature and our everything through the organic union between us and Him. How wonderful it is that in this organic union we are a new creation!

Many readers of Galatians have missed this crucial point. They have seen that in this Epistle the law is set aside and that justification by faith is emphasized. But Paul's

burden in this book is not merely justification by faith; it is to unveil to his readers the matter of sonship by the divine life, by the Triune God becoming everything to us in our experience. When considered corporately, the sons of God are the new creation. The main issue in Galatians is not circumcision or uncircumcision, religion or no religion. It is an issue of whether or not we are the new creation through an organic union with the Triune God.

If we would live the new creation, we need to experience the cross. According to 6:14 and 15, the cross deals with the religious world. It is unfortunate that many Christians regard the world in 6:14 as only the secular world. But as we have already indicated, the context makes it clear that the world in this verse is primarily the religious world. This understanding fits the basic concept of the whole book of Galatians. This book was written not to deal with the secular world; it was written to deal with religion, with Judaism. In this book Paul deals with religious people, with those who are concerned for the things of God, but who express their concern in a wrong way. To them, religion has become a world. Hence, we have both the secular world and the religious world.

Today millions of Christians are occupied even more by the religious world than by the secular world. Take Christmas as an example. The celebration of Christmas is certainly related to the religious world. If you still observe Christmas, it is doubtful that you are living a new creation. The celebration of Christmas has nothing to do with God's new creation.

By the cross we are separated from the religious world. If we are still involved with the religious world, we shall not be able to live a new creation. We should be able to say that the religious world has been crucified to us and that we have been crucified to the religious world. We should be able to testify that even if we tried to go back to that world, we would be rejected by it, for we have been crucified to it. Even if Paul had desired to return to Judaism, the religionists would not have accepted him. Rather, they would have commanded him to leave, for he was in another world. To Judaism Paul had been crucified, and Judaism had been crucified to him. Between him and the religious world there was the separation of the cross. It is this separation which qualifies us to live a new creation. Everything practiced in the religious world is part of the old creation. But through the cross of Christ, we are finished with religion and are in another world, another realm. In this realm we live a new creation by the Spirit, not the old creation by the flesh. (*Life-study of Galatians*, pp. 264–268)

**References:**

*Ministry Magazine*, vol. 8, no. 1, msgs. 1, 12

*Life-study of Galatians*, msgs. 30, 42

NOTES:

Lined writing area consisting of 25 horizontal dotted lines for taking notes.



2009 SUMMER COLLEGE TRAINING

# SONGS

SACRAMENTO, CALIFORNIA, USA





## Song 1

1. The Bible is a romance  
In the most holy sense:  
God and His chosen people  
In love it so presents.  
This universal couple  
Throughout it is displayed;  
God in Christ is the Bridegroom,  
His saints, the bride, portrayed.
2. Through shadows, types, and figures,  
God's deepest thought is known;  
As typified by Adam,  
The Husband, Christ, is shown.  
A rib brought forth from Adam  
Reveals the source of life  
By which God built a woman:  
Eve, as the church, His wife.
3. To be His people's Husband,  
To take them as His wife:  
This is what God desires,  
To live in marriage life.  
Their sacrifice and worship  
Alone could not content;  
But with them to be married  
Was God's foremost intent.
4. This romance is the finest  
As seen in Song of Songs;  
For her Beloved's kisses  
His seeking lover longs.  
Love's work in her produces  
No person of her own,  
But she becomes the city,  
Her Person, Christ alone.
5. Christ is our coming Bridegroom;  
We are the church, His bride,  
Redeemed, regenerated,  
The issue of His side,  
In source, in life, in nature  
And person fully one,  
His counterpart forever,  
The New Jerusalem.

## Song 2

1. Christ has come to be life,  
The processed divine Trinity.  
God the Father's the source,  
A fountain emerging to be  
God the Son as a gushing up spring  
In the Spirit a river for life imparting. Oh,  
how can this miracle be?  
The Triune God flowing in me!  
Oh, I've got rivers of life  
Flowing out of my innermost being!  
I've got rivers of life  
Flowing out of my innermost being!  
As this life flows through me,  
I'm supplied abundantly.  
His life nullifies sin!  
Power springs now from within!  
To be free, overcoming spontaneously.
2. Yet this life, though it frees,  
Is not meant for mere victory.  
God is full of intent and  
Never could flow aimlessly.  
So this life has a totality,  
A consummate issue encompassing me.  
Life moves and life grows,  
Life shapes as it flows;  
Now I share in this life's destiny.  
Oh, I've got rivers of life  
Flowing out of my innermost being!  
I've got rivers of life  
Flowing out of my innermost being!  
We'll abide mutually,  
God and man revealed to be  
Lamb, Wife, Spirit, and Bride.  
Come! Drink! And riverside,  
Grows the tree, our enjoyment  
For eternity!
3. So I've no cause to frown as one  
Who's received this zoe.  
I know life runs its course and  
Triumphs inevitably.  
I'm required just to stay in the flow;  
If I do the drinking then  
God gives the growth.  
So there's joy in my heart,  
And a spring in my step,  
And a smile on my face as I sing.  
Oh, I've got rivers of life  
Flowing out of my innermost being!  
I've got rivers of life flowing out of  
My innermost being!

### *Song 3*

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1. God has called us for His purpose,  
His economy so glorious  
For which He was fully processed;  
Consummated now is He!  
As the Spirit, He indwells us  
As our God-allotted portion,  
Working out His full salvation,  
Making us the same as He is.  
  
Oh, may a clear, controlling vision of  
The Lord's economy direct my heart  
And burn in me until my spirit's  
Wholly set afire!  
With spirit strong and active  
We'll press on  
To consummate God's goal—  
New Jerusalem, Hallelujah!
2. Jesus lived the God-man pattern—  
Set the way for us to follow.  
He denied His natural man and  
Was obedient unto death.  
Once He was the only God-man;  
Now we are His duplication.  
As the many grains, we're blended  
As His corporate reproduction.
3. Living out His resurrection,  
Dying to the flesh and soul-life,  
Living by the mingled spirit,  
Natural man we will deny.  
Now we're living in the Body.  
Every day we're overcoming,  
Striving for the peak of Zion,  
Watching for our Lord's appearing.
4. God and man will have one living,  
Always in the mingled spirit.  
We two are incorporated:  
One organic entity.  
This, the vision of the ages,  
Will control our daily living  
That the Lord may have His Body,  
Shining as the holy city.

### *Song 4*

---

1. Just to be in You, as You're in me,  
Just abide in You, Lord, constantly.  
Here I'm one with You, as You're with me.  
Here we're joined as one, Lord mutually.  
  
God's dispensing, His economy,  
In His Trinity.  
He's transfusing and He's mingling  
All He is to me.
2. I am just a branch, and You're the vine.  
As I dwell in You, everything is fine.  
Here I'd like to be, Lord, all the time.  
Here I'm Yours, dear Lord,  
And You are mine.
3. I'm a branch that's been, Lord, grafted in.  
I'm supplied in You in this life union.  
Here Your riches, Lord, in this sweet life flow.  
As I dwell in You, I will surely grow.
4. As I dwell in You, and You in me,  
Here I'm joined to You, Lord, practically.  
As I stay with You, as You're with me,  
We will mingle, Lord, subjectively.
5. As I'm loving You and enjoying You, Lord,  
You become in me the rhema word.  
Here I'll pray in You as You pray in me.  
You'll bear fruit in me, Lord, abundantly.
6. As I dwell in You, Lord  
You're flowing through.  
Lord, You're filling me, overflowing too.  
Here we all are one and expressing You.  
Here our joy is full as we dwell in You.

## Song 5

---

1. Let's go on!  
Forward come!  
A heart that is loving Him,  
A heart that is willing,  
A heart that's uplifted,  
No, not defeated!

*Let's go on! Forward come! To the Son!*

We are Your vessels,  
Created to be  
Man in Your image  
To be filled up with Thee.  
You're my enjoyment,  
Overflowing me!  
I'm a man in Your image,  
Thus expressing Thee!

2. Let's go on!  
Forward come!  
A spirit that's burning,  
A heart that is bubbling,  
Saints that are eating  
And always drinking!

*Let's go on! Forward come! To the Son!*

3. Let's go on!  
Forward come!  
Spirit releasing,  
Saints that are feasting,  
Not analyzing,  
Or criticizing.

*Let's go on! Forward come! To the Son!*

4. Let's go on!  
Forward come!  
Life so enjoyable,  
Else it be terrible,  
But He's so wonderful,  
And so available!

*Let's go on! Forward come! To the Son!*

## Song 6

---

Lord, I just love You.  
And there's no One like You.  
In the whole universe  
I have no other One like You.  
Lord Jesus, I love You.

## Song 7

---

1. Lord, keep my heart  
Always true to You;  
Never backsliding,  
Always viewing You;  
A heart that is pure,  
That sees only You;  
A heart that loves You  
And treasures only You.

Your love constrains me  
To give my all to You.  
Lord, I can't help it;  
My heart is drawn to You.  
Oh what a privilege!  
I give myself to You!  
I love You, Lord, dearest Lord.  
I love You! I just love You.

2. Lord, keep my love  
Burning brightly for You;  
A love never dwindling,  
Always hot for You;  
A love, shining brighter  
All the way for You;  
A love, so fresh like  
The day I first touched You.

3. Lord, take my life,  
I present it to You!  
If I had a thousand,  
I'd pour all on You!  
Nothing withholding,  
My all is for You.  
My life and my future,  
Dear Lord, is all for You.

## Song 8

---

1. Mary poured out her love offering.  
To many such love was a waste. Throughout  
all of the centuries  
Such lovers Your sweetness do taste.  
Precious lives and heart treasures, too,  
Positions and golden futures  
Have been “wasted” on You Lord,  
Your sweetness a fragrance so sure.

She took opportunity  
To love You, Lord, with her best.  
Like her, Lord, I too would pour  
My love and all that I have.

2. As I love You I set my being,  
My spirit, my soul, and body,  
With my heart, my mind,  
And my strength  
Absolutely on Thee.  
Lord, I let my entire being  
Be occupied by Thee.  
As I enter in Your heart,  
I sense a fellowship sweet.

Occupied and lost in You,  
My Lord, You’re my everything.  
Fellowship so intimate;  
In spirit, Lord, I enjoy Thee.

3. Lord there’s none in heav’n nor on earth  
That I desire but Thee.  
Though my heart and flesh faileth Lord,  
Thou ever my portion will be.  
All is vanity, all is dung,  
I count all other things loss.  
Everything else drains my love,  
But You have captured my heart.

Lord, I’ve seen Thy preciousness,  
Thy worth, Thy reality.  
Now, my Lord, I must confess,  
My heart is only for Thee.

## Song 9

---

1. Pursue Him and know Him;  
Be found in Him.  
Count all things loss for Him.  
Just gain Him, obtain Him;  
Lay hold of Him.  
It’s Christ, the central vision.

Forgetting the things  
Which are behind,  
Press on,  
Pursue with this mind.  
By any means  
Each hour now redeem;  
Stretch forth,  
Lay hold of Him.

2. Pursue Him and seize Him,  
Christ the supreme.  
Just love this precious Person.  
Forgetting and leaving all other things,  
Love Him with your whole being.

3. Christ now is my center  
And reality,  
My life for eternity.  
All things are just dung  
Compared to Him,  
So love and just gain Him!

## *Song 10*

---

1. Shepherd, receive man;  
Come near and eat with them.  
Publicans and sinners—  
Go out to carry them home  
On Your shoulders, rejoicing.  
Lord, carry them home.
2. Spirit, dear Spirit,  
Where is the one lost coin?  
Yes, you have the nine,  
But the one You must find.  
Dear Spirit, You're sweeping  
All over the earth.
3. Father, dear Father,  
Have mercy on mankind!  
He's fallen to the pigs' pen.  
When will he return?  
Dear Father, just kiss him—  
Your son's coming home.
4. Father of mercy,  
Clothe him with the best robe.  
And kill the fatted calf,  
And eat and be merry.  
He was lost, but found,  
Was dead, but now he lives.

## *Song 11*

---

1. As we become the same as Christ  
In life, nature, expression, and function,  
We are qualified to work with Him  
For His Body.
2. As we trust in the Lord helplessly,  
Depend on Him as our love and strength,  
And listen to His speaking,  
Our hope is to be raptured  
Through the redemption of our body.  
  
And our prayer is—"Come, Lord Jesus!"  
And our prayer is—"Come, Lord Jesus!"  
"Come, Lord Jesus! Lord Jesus, come!"

## *Song 12*

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1. Take time to receive Him—  
The blessing's outpoured,  
And we may obtain it  
By reading His Word;  
We bask in the splendor  
Of His healing light,  
And light becomes life,  
As in Him we delight.
2. Take time to absorb Him,  
To gain the supply,  
That we may be watered  
And nourished thereby;  
The deeper the roots spread,  
The deeper the flow,  
And richer and higher  
Within us He'll grow.
3. Take time to inhale Him—  
His Word we may breathe;  
By breathing it, God's very  
Life we receive—  
He breathes Himself out so  
That we may breathe in  
The life, the reality,  
Fullness of Him.
4. Take time to enjoy Him,  
Our portion is He:  
Our present, available reality;  
Our practical, real, and  
Enjoyable Lord  
Is everything to us  
Through His living Word.
5. Take time to behold Him,  
Gaze oft on His face,  
Receiving His Person  
And grace upon grace.  
By His pleasant shining,  
Infused we will be;  
Our faces will glow with  
His light, radiantly.

### *Song 13*

---

1. There's a gospel of today  
That says believe and  
You'll be saved, and then  
You can go to heaven and see  
The pearly gates  
And walk the golden streets.  
Words like these—fail to treat  
All the vanity—that is hidden in me.
2. But the gospel is to me  
The Triune God within humanity  
As the Spirit reaching me, to be in me  
The One reality.  
Love untold—Gospel Thee  
Never getting old—story told eternally.
3. Left the ninety-nine behind,  
You searched until the lost sheep  
You did find,  
Laid me on Your shoulders there,  
You bore me in  
Your tender loving care;  
Rejoicing—You found me  
Though a small lost sheep—  
You gave all to come find me.
4. Sweeping in my deepest parts,  
You lit a lamp and  
Searched my inward heart,  
Sanctifying deep within,  
You shined in me,  
Exposed me of my sin;  
Repenting—Now I see  
Lord, You're sprinkling me—  
With the blood You shed for me.
5. Eagerly awaiting me  
That I the slightest turn  
To Thee would make  
Though my life had been a wreck,  
You ran to me  
And fell upon my neck  
Kissing me, affectionately;  
Killed the calf for me—  
“Let us eat and be merry”.

### *Song 14*

---

1. What made You, Lord, to die for me?  
Why would You die for me, Your enemy?  
You took my place to hang on a tree,  
To be a curse, a curse for me.  
  
What made You die for me?  
I was Your enemy.  
Lord, You became a curse for me.  
Oh, what a mystery!  
My God, You died for me!  
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.