

**Week 2:**  
**Judicial Redemption and Organic Salvation**

**Weekly Reading Materials**

**(All reading materials are available at: <http://www.ministrybooks.org/alphabetical.cfm>)**

## Week 2 Day 1

**Gen. 1:26** And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

**John 1:12** But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

### **1. The Complete Salvation of God Having Two Aspects—the Judicial Aspect and the Organic Aspect**

Reading: *The Organic Aspect of God's Salvation*, ch. 1, sec. 2, par. 1-2, 4-5

#### THE COMPLETE SALVATION OF GOD HAVING TWO ASPECTS—THE JUDICIAL ASPECT AND THE ORGANIC ASPECT

The complete salvation of God has two aspects: the judicial aspect and the organic aspect. It is not that easy to understand what organic is and what judicial is. However, by the word judicial we know it has something to do with the law, and by the word organic we know it has something to do with life. Therefore, God's complete salvation has both the judicial aspect, an aspect related to the law, and the organic aspect, an aspect related to life.

We all know that God so loved the people of the world that He gave His only begotten Son to them that they may have eternal life (John 3:16). God gave His only begotten Son to the people of the world that they may receive eternal life by believing into Him and receiving Him. In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. Hence, in the creation of man He created man in His image and after His likeness for man to become a vessel to contain Him. He created the plants and the animals each after

their own kind; when He created man, however, He created him in His image and after His likeness (Gen. 1:11-12, 20-21, 24-27). Image is something inward and likeness is something outward. Since God created man in that way, was the created Adam man or God? Yes, he was a man but he had God's image and God's likeness. Therefore, at the time of creation, the idea concerning a God-man was already there.

In the New Testament God came to regenerate man with Himself as life. John 1:12 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name." When we become children of God, we have God's life and nature. Since goats beget goats and cows beget cows, surely God begets gods. If cows beget cows and goats beget goats yet God beget human beings, this would indeed be something strange. That which is begotten must be the same as its begetter. There is no such thing as a cow giving birth to a donkey or a goat giving birth to a dog. God's heart's intent is to make us the same as He is that we may be exactly like Him not only in the inward image and the outward likeness but also in His life and nature. We the regenerated people of God have the life of God and also the nature of God. This is really precious.

However, the God-created man sinned and fell by following Satan; thus, man violated God's righteousness. God so loved the people of the world that He even wanted to make man the same as He is by His life. Yet man was seduced by Satan and became fallen by committing sin; thus, man violated the righteousness of God. What man violated was not God's grace or God's love but God's righteousness. According to the entire holy Scriptures, God's righteousness is God's principle of doing things. Whatever God does is righteous, and His righteousness as the foundation of His throne (Psa. 89:14) is the strictest. Therefore, we see two things here: God's love and God's righteousness. According to His love, God wants to make man the same as He is. However, man sinned and violated God's righteousness. God's righteousness is strict; whatever God wants to do for man must meet the requirement of His righteousness. Whatever is required by righteousness becomes the law. Therefore, the Bible shows

us that after God's creation of man and man's fall, after a period of time, God came to give man the law. The law of God was written and enacted according to His righteousness. Since God is righteous, every item of the law enacted by Him is righteous, and every item is a righteous requirement; hence, the law becomes the law of righteousness (Rom. 8:4a; 9:31).

Therefore, concerning all that God wants to do for man according to His heart's desire, there is a great need judicially. All that God wants to do for man organically according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement. God's righteousness requires that God redeem the sinners. It is as if God's righteousness says to God, "O God, it is good that You love them, and it is also good that You desire to carry out many things in them organically. But You must first redeem them to satisfy the requirements of Your righteous law." This is redemption. By redeeming the sinners judicially, God may freely do as He pleases by His life organically according to His heart's desire. "To do as one pleases" does not sound very positive. How can we say that God may do as He pleases? Yes, indeed, because of His redemption, today our God may do as He pleases. If He wants to save a robber, He may do so; if He wants to save a prostitute, He may also do so. Hence, in the Bible we see a robber saved (Luke 23:39-43) and we also see harlots saved (Matt. 21:31-32; cf. Luke 7:37; John 4:17-18). Today God truly may do as He pleases. Thus, God's complete salvation comprises the redemption required judicially and the salvation accomplished through God's life organically. We need to distinguish between these three things: God's redemption, which is judicial; God's salvation, which is organic; and God's complete salvation, which is the totality of God's redemption and God's salvation.

## Week 2 Day 2

**Psa. 89:14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before Your face.**

**1 Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;**

### **1. God's Righteousness Being God's Way of Doing Things**

Reading: *The Gospel of God*, vol. 1, ch. 5, sec. 2, par. 1

What is God's righteousness? God's righteousness is God's way of doing things. Love is God's nature, holiness is God's disposition, and glory is God's own being. Righteousness, however, is God's procedure, His way, and His method. Since God is righteous, He cannot love man merely according to His own love. He cannot grant man grace merely according to what He wants. He cannot save man merely according to His heart's desire. It is true that God saves man because He loves man. But He must do so in a way that is in agreement with His own righteousness, His own procedure, His own moral standard, His own way, His own method, His own dignity, and His own majesty.

### **2. The Righteousness of Salvation**

Ibid., sec. 12, par. 1

#### **THE RIGHTEOUSNESS OF SALVATION**

One thing we have to know is that before the Lord Jesus died, it was unrighteous for God to forgive our sins, but after the Lord Jesus died, it would be equally unrighteous for God not to forgive our sins. Without the Lord Jesus' death, God's forgiveness would be unrighteous on His part; He could never do this. With the Lord Jesus' death, He would be held equally unrighteous if God would not forgive. Please remember, a redemption without blood is unrighteous. On the other hand, when one has the blood and is denied salvation, this is also unrighteous.

### **3. The Applications of God's Righteousness**

Ibid., sec. 13, par. 1, 3

#### **THE APPLICATIONS OF GOD'S RIGHTEOUSNESS**

We should now ask, how is God's righteousness applied to us? God's righteousness is applied to us in two ways. God's righteousness can first be applied in its giving us peace in our heart. Feelings are unreliable; therefore, we may not trust God's feelings. Love is likewise unreliable. If someone's love changes, no one can penalize him or her for it. But we can lay hold of righteousness and make claims based on righteousness. If God only loves us, He may spare us from the judgment of sins or may let us off easily, if that is something that He can do. But what if one day God is not happy with us anymore and does not want to go easy on us anymore? If God does not love us anymore and if He becomes angry and unhappy with us, we would suffer. Under such circumstances, we could not have any assurance about God, and our hearts would never be at peace. But now that God has given us His righteousness, we are at peace, for we know that our sins have been judged in the person of Christ. Hence, we can have a bold conscience and definite assurance when we come to God, and our heart can have peace. Peace cannot be obtained through love; peace can only be obtained through righteousness. Although in reality God's love is reliable, from man's point of view it is not as reliable as God's righteousness. When a person first begins to trust in God, he should learn to trust more in His righteousness than in His love. Later, as he progresses, he should learn to trust more in God's love than in His righteousness. Such a trust belongs to an advanced stage of the Christian life. This is the life of people like Madame Guyon. But at the beginning, we should take righteousness as the basis of our faith. Without righteousness, faith has no basis. Thank God that our sins have been forgiven. Thank Him that He will never judge us anymore. As the hymn says:

God would not have His claim on two,  
First on His Son, my Surety true,  
And then upon me laid.

Our hearts are at rest, for our sins have been judged.

God's righteousness has another application: It causes us to realize the loathsome nature of sin. In order to preserve His righteousness, God was willing even to crucify His Son on the cross. God would rather sacrifice His Son than sacrifice His righteousness, His truth, and His law. God would not do one thing that is contrary to His nature. Therefore, we can see how loathsome sin is. If God cannot be careless about sin and would rather judge His Son in order to deal with sin, we also cannot be careless toward sin. In God's view, His Son can be sacrificed, but sin cannot be left undealt with. Every believer in the Lord Jesus must see then that no sin can be glossed over. God's attitude toward sin is very strict.

Now all our sins are forgiven. The Lord Jesus has died, we are forgiven, and everything is taken care of. Here I would like to give you one more illustration. One day I was at Hsiao-feng Park reading my Bible. Suddenly, the sky blackened and thunder began to roll. It looked as if it was going to rain immediately. I closed my Bible quickly and ran to a little house behind the park. But after a while the rain had not yet come, so I walked home hurriedly. On the way home the sky was still quite dark; thunder was rolling, and the clouds were very thick. Yet the rain did not come—not one drop fell on me the entire way home. On another occasion some time later, I went to the same park to read again. This time also the sky blackened like the previous time. Thunder started to roll again, and the clouds were overcast and thick. I counted on my experience from the last time, so I was quite at ease and moved slowly. But unfortunately this time the rain came, and I got wet. I had no choice but to run to that little house again. By the time I reached the house, the rain was pouring down. I did not know how heavy the rain was. But, eventually, the sky cleared, the clouds dispersed, the thunder ceased, and I walked home again. This time, like the previous time, there was not a drop of rain while I was on my way home. But let me ask you a question: On which occasion did my heart have more peace? On both occasions no rain fell on me as I walked home. But which time did I have more peace? Was it the first time, or was it the second time? Although the first time there was no rain on the way

home, I did not know when the rain would come; as a result, my heart was held in suspense. On the second occasion there was also no rain on the way home, but my heart was at peace because the rain had already passed and the sky was clear. Many people hope that God's grace would gloss over their sins. They are like I was on my first trip home. Although there is no rain, darkness still hangs overhead; thunder still rolls and the clouds still cover. Their hearts are still held in suspense. They do not know what will happen to them. But praise and thank the Lord, the salvation we have received is one that has already "passed through the rain." It is a salvation that has "passed through thunder." Our "rain" has already been poured out on Calvary, and our "thunder" has already rolled on Calvary. Now everything is over. We rejoice not only because our sins have been forgiven, but because they have been forgiven after being dealt with. They were not glossed over. God has dealt with the problem of our sins. His Son's resurrection has become the evidence of this work.

## Week 2 Day 3

**Rom. 5:11** And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

**Rom. 12:2** And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

### 1. The Judicial Aspect of God's Salvation

Reading: *The Organic Aspect of God's Salvation*, ch. 1, sec. 4, par. 3

#### THE JUDICIAL ASPECT OF GOD'S SALVATION

We need to be clear that the complete salvation of God is of two aspects: the judicial aspect and the organic aspect. The judicial aspect is according to the righteousness of God (Rom. 1:17a; 3:21-26; 9:30-31) as the procedure of God's salvation to satisfy the requirements of God's righteous law on the sinners. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (Rom. 5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby entering into the grace of God for the accomplishment of the purpose of God's salvation. However, redemption as the judicial aspect cannot carry out the purpose of God's salvation, because it is merely the procedure, not the purpose. For example, a cook spends a great amount of time cooking in the kitchen to prepare a feast. However, the cooking is not his purpose but merely a procedure. Later when the guests are invited to enjoy the feast, that is the purpose of the cooking. Likewise, in the salvation of God we should not remain in the aspect of procedure, the judicial aspect; rather, we should go on to the aspect of purpose, the organic aspect.

### 2. The Organic Aspect of God's Salvation

*Ibid.*, par. 4;

## THE ORGANIC ASPECT OF GOD'S SALVATION

The organic aspect of God's salvation is through the life of God (Rom. 1:17b; Acts 11:18; Rom. 5:10b, 17b, 18b, 21b). Whereas the judicial aspect is according to the righteousness of God to accomplish God's redemption, the organic aspect is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life.

*The Divine and Mystical Realm*, ch. 2, sec. 4, par. 4-5, 7; sec. 5, par. 1, 5; sec. 6, par. 1;

### *2. Accomplishing God's Organic Salvation Subjectively in Eight Steps*

As the life-giving Spirit (Rom. 8:9-10; 2 Cor. 3:17-18), Christ is carrying out His heavenly ministry by accomplishing God's organic salvation subjectively in eight steps. Here we can see a sharp contrast: earthly versus heavenly, physical versus mystical, judicial versus organic, and objective versus subjective. All eight aspects of God's organic salvation are subjective.

#### *a. Regeneration*

Regeneration is to generate the redeemed believers with the divine life that they may be born of God to be His children of His species (John 1:12-13; 3:6b). As God's children we are of His kind, His species. Therefore, we are gods, having God's life and nature but not His Godhead.

#### *b. Feeding*

Feeding is to feed the newborn babes by regeneration in Christ's shepherding His flock by nourishing and cherishing (Eph. 5:29) that His sheep may grow in the divine life unto maturity (John 10:10-11, 14-16; 21:15-17; Heb. 13:20; 1 Pet. 5:4; 2:25). Feeding surely is organic.

#### *c. Dispositional Sanctification*

Dispositional sanctification is to sanctify the believers who are growing in the divine life in their disposition with the holy nature of God (Rom. 15:16; 6:19, 22; 1 Thes. 5:23). Our natural disposition is crooked, perverted, and distorted, yet it can be sanctified and corrected, not with teaching but with the holy nature of God.

#### *d. Renewing*

Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations of the Scriptures, even to have Christ's mind replacing our mind through the consuming work of the cross (Titus 3:5; Rom. 12:2b; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16).

#### *e. Transformation*

Transformation is the issue of renewing (Rom. 12:2). It is to be transformed not only in the nature within but much more in the outward form for expression. It is not a correction nor merely an outward change; it is an inward metabolism by having more of the element of the divine life added to the believers for the outward expression (Rom. 12:2b; 2 Cor. 3:18). Remember that transformation is not only an outward change but is a metabolic change through the addition of the divine life, which transforms us into the image of Christ.

#### *g. Conformation*

Conformation is to be conformed to the full-grown image of the firstborn Son of God, who is the first God-man, as the prototype for mass reproduction. He is God mingled with man and man mingled with God to live a God-man living that expresses all the attributes of God as human virtues for the expression of the divine glory in humanity, whose ultimate consummation, whose maturity in the divine life, is the New Jerusalem (Rom. 8:29; 1:4; Eph. 4:14; Rev. 21).

*The Organic Aspect of God's Salvation*, ch. 5, sec. 5, par. 1

GLORIFICATION

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

## Week 2 Day 4

**John 1:13** Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**3:36** He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

**Titus 3:5** Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

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

Reading: *The Organic Aspect of God's Salvation*, ch. 2, sec. 6, par. 2-3, 5  
*For the Believers to Have the Spiritual Life of God*

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

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

This indeed is our experience. Before we believed in the Lord Jesus, we were so confused about everything that we even did not know what being a man was all about. However, after we were saved, we became clear in our spirit. This is the Spirit of God coming into our spirit to enliven it and open our understanding so that we begin to know what God is all about, what the universe is all about, and what we ourselves are all about. Then we know that this God who regenerated us dwells in our spirit.

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

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

## **2. Such a Regeneration Being a Washing in God’s Salvation**

Ibid., par. 7; sec. 7, par. 2-3

Such a Regeneration Being a Washing in God’s Salvation, and This Kind of Washing Being a Great Renewing of the Believers by God’s Salvation Titus 3:5 says, “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.” This verse refers to God’s salvation. God saves us according to His mercy through the washing of regeneration and the renewing of the Holy Spirit. Regeneration is a great washing in us. Regeneration washes away not only our sins but also all our natural

human elements until everything of our old man will be thoroughly purged away.

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

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

## Week 2 Day 5

**2 Cor. 3:18** But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**4:16** Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

### **1. Transformation Being the Metabolic Function of the Life of God in the Believers**

Reading: *The Organic Aspect of God's Salvation*, ch. 4, sec. 3, par. 5-7; sec. 4, par. 3

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

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

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

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

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

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

Suppose you and another brother live together. Every day that brother has morning revival, prays, reads the Bible, and meditates on the Lord's word. After a period of time, you will surely notice some transformation in him. I am usually awake early in the morning at four or five o'clock, and I just muse on the Lord's word. Then the Holy Spirit comes, and the light comes. When I touch Christ as the Spirit, His element comes into me and

it issues in a metabolic function in me. This is similar to the metabolism in our body. After we eat some proper food and receive some proper element into us, the elements of the food become our element through digestion and assimilation so that we look so radiant and so energetic. If you touch the Lord day by day and allow His element to come into you, metabolism will spontaneously transpire in you that you may be transformed and eventually be like the Lord.

## **2. Transformation Requiring the Believers' Outer Man to Be Decaying That Their Inner Man May Be Renewed Day by Day**

Ibid., par. 5

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

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

may be decaying so that our inner man may be renewed. In this way we are transformed.

## Week 2 Day 6

- 1 John 2:12** I write to you, little children, because your sins have been forgiven you because of His name.
- 5:13** I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
- 3:14** We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

### 1. The Assurance of Salvation

Reading: *Truth Lessons*, level 1, vol. 4, ch. 47, sec. 1, par. 2

#### I. RECEIVING SALVATION AT THE MOMENT OF BELIEVING

Many people consider that believing is a present matter and that receiving salvation is a future matter, that is, that a man believes today and will be saved in the future. However, the Bible tells us clearly and definitely that at the moment a man believes, he is saved (Acts 16:31; Rom. 10:10). It is not that he will be saved in the future, but that he is already saved today. He is saved at the very time that he believes. Salvation immediately follows believing, for there is no space of time between the two.

### 2. By the Word of God

Ibid., par. 7

#### II. THE ASSURANCE OF SALVATION A. By the Word of God

First, the assurance of our salvation is based on the Word of God (1 John 5:13). Through the Bible God tells us and testifies to us concerning the redemption which He has accomplished for us through His Son; through the Bible He also reveals to us and bears witness concerning the salvation that has been wrought in us through the Spirit in His Son. Therefore, by the word of God in the Scriptures we know that we are saved. The

Scripture verses quoted in the foregoing section concerning our receiving salvation at the moment we believe are not only God's revelation and promise to us, but they are also His covenant and written evidence to us. By His word in the covenant and by the written evidence we can know, even with confidence and assurance, that once we believe in the Lord, we are forgiven of our sins, freed, washed, sanctified, justified, and reconciled to God, we have eternal life and shall not perish, we have passed out of death into life, and we are saved.

### **3. By the Spirit's Witnessing with Our Spirit**

Ibid., sec. 2, par. 1

#### **B. By the Spirit's Witnessing with Our Spirit**

The assurance of our salvation is based on the Spirit's witnessing with our spirit (Rom. 8:16). We not only have the Word of God outside of us confirming the fact that we have been saved, but we also have the Spirit within us witnessing with our spirit that we are the children of God and that God is our Father. Everyone who believes in the Lord enjoys addressing God as "Abba, Father." It is a spontaneous matter for us to call God "Abba, Father." Moreover, every time we call Him "Abba, Father," we feel sweet and comfortable within. This is because we are children begotten of God, we have God's life, and the Spirit of God's Son has entered into us. Concerning our father in the flesh, it is spontaneous and sweet for us to call him "Father." Therefore, since we enjoy calling God "Abba, Father," and do it spontaneously, even with a sweet and comfortable sensation, this proves that we have God's life and are children begotten of God. Hence, by the Spirit's inner witnessing with our spirit we can know with certainty that we are God's children and that we are saved. This is a proof within us, which we may call the inward proof.

### **4. By Our Loving the Brothers**

Ibid., par. 2-3

#### **C. By Our Loving the Brothers**

The assurance of salvation is based on the fact that we love the brothers. First John 3:14 says, “We know that we have passed out of death into life, because we love the brothers.” Since God is love (1 John 4:16) and since we have His life, we surely have the divine love. Furthermore, since we have been begotten of God, we certainly love those who have been begotten of Him (1 John 5:1). When a saved one sees a brother in the Lord, he has an affection for him and even loves him in such a manner that is incomprehensible to himself. Therefore, our love toward the brothers in the Lord is a proof by which we know that we have been saved. This is a proof of our experience of life, which we may call the proof of love. By our believing—believing in the Lord—we have life and have passed out of death into life; by our loving—loving the brothers—we know that we have life and that we have passed out of death into life. Therefore, by the clear words of the Bible, by the sensation in our spirit, and by the experience of love, we can know with certainty that we are saved.