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# Church in Campbell Weekly News

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## **LIFE-STUDY OF PHILIPPIANS Message Ten - TAKING CHRIST AS OUR PATTERN**

**SATURATED WITH CHRIST TO THINK THE SAME THING** It is not possible for us to think the same thing unless Christ saturates our mind and occupies our thinking. Then we shall spontaneously think the same thing, even the one thing. Apart from being saturated with Christ in this way, no two people, not even a husband and wife, will be able to think the same thing. Nevertheless, it was Paul's appeal and expectation that the whole church in Philippi would think the same thing. He begged the Philippians that, if they had encouragement, consolation, love, tenderheartedness, and compassion toward him, they make his joy full by thinking the same thing. But how can a large group of people think one thing? Once again we point out that this is possible only when the believers are occupied by Christ and allow Him to saturate their whole being. Then, and only then, shall we be able to think the same thing. Christ is unique, central, and universal. When in an experiential way, not just in a doctrinal way, Christ becomes our centrality and universality, we shall automatically think the same thing.

**TESTS OF THINKING THE SAME THING** We can test whether or not we truly think the same thing by checking if we have the same love, are joined in soul, are free from rivalry and vainglory, count others more excellent than ourselves, and regard the virtues and qualities of others. These matters will always test to what extent we have actually been occupied by Christ, taken over by Christ, and saturated with Christ. If Christ truly possesses us inwardly, our love for all the saints will be on the same level. Furthermore, we shall be joined in soul, and our mind will be occupied with knowing Christ, experiencing Christ, pursuing Christ, and gaining Christ. As a result, we shall not do anything in the way of rivalry or vainglory, but instead we shall count others more excellent than ourselves and regard their virtues and qualities.

**Working Out Our Salvation** Verse 12 indicates that the pattern is subjective: "So then, my beloved, even as you have always obeyed, not only as in my presence, but now much rather in my absence, work out your own salvation with fear and trembling." How is it possible for us to work out our own salvation? If we could work out our salvation, would that not make salvation a matter of our own works? Suppose I fall into a pit and someone rescues me. That is

salvation. But if I succeed in delivering myself, that is not salvation, but my own working. Since salvation is not of works, but of grace, what does Paul mean by telling us to work out our salvation? If we had been the first to utter such a word, we would be charged with heresy.

The key to understanding Paul's word is to know the meaning of salvation in this verse. Salvation here is not salvation from the lake of fire. Rather, it refers to what Paul has already said about salvation earlier in this Epistle. The words *so then* in verse 12 indicate that what Paul says in this verse is a consequence of what has gone before. Working out our salvation is the result of taking Christ as our pattern, as seen in the preceding verses. As our pattern, Christ is our salvation. However, this salvation needs to be worked out by us.

In order for this to be accomplished in our experience, the pattern must be subjective to us as well as objective. If it were only objective, it could not be the salvation worked out by us. The salvation here is not the salvation we receive; it is the salvation we work out. The salvation we receive is the salvation from God's condemnation and from the lake of fire. There is no need for us to work out that kind of salvation. The salvation here in Philippians is salvation of another kind, or of a different degree. It is higher than that mentioned in Acts 16:31, where the jailer is told that if he believes in the Lord Jesus Christ, he and his household will be saved. The salvation in 2:12 is actually a living Person. This Person is the very Christ whom we live, experience, and enjoy. A pattern which is only objective could not be our salvation in this way. The fact that salvation is a living Person and that this Person is our pattern indicates that the pattern is subjective as well as objective.

**God Operating in Us** Furthermore, following his word about working out our salvation, Paul goes on to say, "For it is God who operates in you both the willing and the working for His good pleasure" (2:13). The word *for* at the beginning of verse 13 indicates that God's operating in us is related to our working out our own salvation with fear and trembling. God operates in us both the willing and the working for His good pleasure. Surely the working in verse 13 refers to the working out in verse 12. We may confess that we are not able to work out our own salvation. Yes, in ourselves we are not able. But God, the One operating in us, is able. Since He is operating in us both the willing and the working, we can work out our own salvation. Paul's word about God operating in us is a further indication that the pattern is subjective as well as objective. Doctrinally, the pattern is objective; experientially, it is very subjective. ...

## **A Blessed Human Life: Chap 6:**

### **GOD REVEALING VISIONS TO MAN THROUGH**

**DREAMS** In the Bible, dreams are very close to the visions given to man by God. The dream Jacob had became his vision (Gen. 28:10-17), and the dream Joseph had also become his vision (37:5-11). In the Bible there are many others who saw visions in their dreams.

I was saved in April of 1925, and from then on I loved the Lord and desired earnestly to know the Bible. At that time I was young and strong, and both my thoughts and intellect were still developing. However, the Lord laid hold of me, and He caused me to spend willingly the most precious years of my life entirely on Him and His Word. Thus, from the reading of the Word I saw the significance of dreams and visions.

Since everyone has dreams, it seems that dreams should be meaningless. Nevertheless, the Bible uses dreams to reveal to us the visions of God. The Chinese Bible uses the expression strange dream. A strange dream is a dream in which a person sees some uncommon scenes; hence, it is called a strange dream. The English word vision denotes a scene, just as a television broadcasts numerous different scenes.

Now I would like to tell you about an extraordinary dream I had in 1943. What God showed me in that dream was not a common scene. Rather, what He showed me was a vision, a strange and miraculous scene. Although I had known the Bible since my youth, before 1943 I had never had any uncommon vision or scene in a dream in my twenty years of being a Christian.

In the evening of July 7, 1937, the night of the Marco Polo Bridge Incident, I was on a boat from Chefoo on the way to Tientsin; the next morning I disembarked at Takukou, which was the biggest port in the north. That morning it was unusually quiet; not a soul was to be found. I continued by train, and when it arrived at the Tientsin station, there was a child selling newspaper extras. I read the extra and found out that on the previous night Japan had instigated the Marco Polo Bridge Incident and had begun its invasion of China. Because of this, there were wartime conflicts from Tientsin all the way to Peking.

At the time there were a few co-workers who were waiting for me in Peking to travel together to Suiyuan, Shansi, and Shensi. Previously we had decided to preach the gospel in different provinces during the summer. Now that Japan had started the invasion of China, the co-workers and I felt that we should move quickly according to our original plan. We took the train from Peking to Suiyuan, and when we arrived in Suiyuan, we rode an open coach to Taiyuan, which is in Shansi. In Taiyuan we immediately started to meet and preach the gospel in every place. Next we went to Shensi and then went by train to Sian. In Sian we received a telegram from Brother Nee asking us to attend the co-worker's meeting in Hankow. We went from Sian through Chengchow to Hankow, and there we waited for Brother Nee. While waiting, I received the news that the Japanese army was about to take over Chefoo, so I had to return to Chefoo and get my family out. However, while I was on my way from Hankow to Chefoo, Chefoo was lost to the enemy, and I fell into the hands of the Japanese.

The next year I was arrested and put into prison. It was a short imprisonment, but some marvelous things happened. A few years later, at the end of 1942 and the beginning of 1943, a

great revival began in Chefoo. We met continuously for almost one hundred days, and every day we had new leadings from the Lord. The brothers and sisters consecrated themselves to the extent that every individual and every home was consecrated, and they offered all their possessions, including house deeds, property deeds, stocks, and bank deposits. The serving ones were divided into groups to check and list all the material things offered by the saints. One group checked the garments, another group checked the jewelry, and still another group checked the utensils. They took turns to check and register all the items, one by one.

The news of this revival found its way to the Japanese army headquarters. The Japanese military police received an intelligence report leading them to suppose that in Chefoo there was a man with great charisma who had stirred up a group of people to the point that they gave up even their family possessions and delivered to him all their valuables. The Japanese military police said that apparently I was a preacher, but they had never seen such a phenomenon in Christianity. Therefore, they sent undercover workers disguised as saints to come and listen to the gospel. I knew the Japanese were watching me while I was speaking from the podium, so I cannot say that I was not concerned. On the one hand, I looked to the Lord, and on the other hand, I thought about the condition of Christianity. Born and raised in Christianity, I understood the situation of Christianity quite well. By that time I had worked with Brother Nee for nearly ten years, and I knew the Lord's truth was with us. Therefore, I had the thought within me, "O Lord, I cannot die." Where would the truths be if I died? I had only this one thought in mind: I could not die. (to be continued)

### **Burdens for Church Prayers**

- Pray for the enjoyment of reading Philippians
- Pray for 5/29 outdoor blending and gospel.
- Pray the NorCal brothers' prayer retreat 6/2~3 at Campbell that the Lord strengthen the prayer and be with the brothers.
- For daily exercise in GOW training: prophesying on Lord's day by daily enjoying His word and pursue the truth and attend Lord's day meeting on time.
- Pray for Russian speaking saints for their needed shepherding from past co-workers.
- For gospel preaching on West Valley College campus, as well as for English-speaking testimony in Campbell.
- Pray for Boston Training Center that all the practical needs will be met.

### **Announcement**

- Morning Revival: Philippians, chapter 2, Day I 2:1~4, II 2:5~11, III 2:12~16, IV 1:17~18, V 2:10~30, VI 2:1~30 review. Life Study 9~16.
- YP Bible Reading this week: Mark chapter 13-14.
- GOW training 5/21, 8:45am, dress according to code, be on time and prepare for test.
- GOW training 4th term registration: 5-day RCP deadline 5/21, monthly 7/24, register with brother Peter.
- Prayer meeting 7:30PM on Tues. at brother Tai's house: 12137 Kristy lane, Saratoga.
- 5/29 Lord's day 10am blending at Sanborn Park, Saratoga.
- Summer school of truth will be held on July 24-29, Alliance Redwood