

Welcome to 1990 Summer School

CHRIST'S CROSS, CRADLE AND CROWN

We are pleased that you have been able to join us for Summer School, and thankful that you have arrived safely.

We trust this HANDBOOK will give you the main directions and information which you need. Unlike previous Schools, this is not a study book as such, although it does include an outline of each of the morning studies and some extra songs which relate to the theme.

This is a School where the programme is arranged for the whole family to be taught the Word of God.

We expect to meet with God during this time together. What a wonderful thing it is when we have a mind to seek the Lord, because it is only in seeking that we find. To seek the Lord is to have an ear to hear his Word so that we will do what he says.

Can we come together prayerfully for ourselves and for those who teach? Can we persevere in the good things God has for us, and resist being diverted from a pure love for Christ? I believe that by God's grace we can, and can find ourselves saying to God:

Whom have I in heaven but thee?

And there is nothing upon earth that I desire besides thee.(Ps. 73:25)

Yours in anticipation
Deane Meatheringham
Executive Director

Love You, Lord

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refrain:

Love you, Lord, love you, Lord.
Love you, Lord, love you, Lord.
Love you, Lord, love you now, Lord, forever.
Love you, Lord, love your word,
Love your sweet precious blood,
Love you, Lord, in our hearts and forever.

1. Oh the scenes of the Cross
Fill my heart with true joy,
Fill my heart till it flows like the river,
Fill my mind and my soul,
Fill me full, make me whole,
Till my song must go on, Lord, forever.
2. Oh the river of blood
That flows deep from the Cross
Is the gift of your love and your power.
It flows wide to the world,
It flows deep in the heart
And redeems it from sin, Lord, forever.
3. There is dread in the death
Of the one who has sinned,
There is fear in the mind of his dying,
But there's life in the love
That pours down from the Cross
For it gives to the lost—life forever!
4. Oh sad heart that is lost,
That is far from its home,
Turn your steps to the One who redeems you,
Plead his mercy and grace,
Look now, full at his face
And believe that this Son now receives you.
5. Oh come now the whole world,
Bow in wonder and come!
Come with faith and with thankful adoring;
Lift your hearts in glad praise,
To the dear Saviour raise
Songs of joy that shall ring out forever.

SPEAKING PROGRAMME

1990 SUMMER SCHOOL

1. God becomes Man *Deane Meatheringham*
2. Here Comes the Kingdom! *Martin Bleby*
3. How They Adored Him! *Deane Meatheringham*
4. Transfigured for the Disfigured! *Don Priest*
5. Beholding His Glory *Noel Due*
6. Is It Nothing to You? *Deane Meatheringham*
7. Up From the Grave He Arose! *John Calvert*
8. Jesus—Glorified Dust! *Ian Pennicook*
9. Seated with Christ! *Grant Thorpe*
10. How We Adore Him! *Ian Pennicook*
11. The Meek and the Lowly. *Noel Due*
12. Oh! How He Loves Me! *Deane Meatheringham*
13. Christ Lives in Me! ! *Martin Bleby*
14. Christ the Healer of the Nations *Grant Thorpe*
15. Christ in Us—to All Humanity *Deane Meatheringham*

1. God Becomes Man

Key Scripture: John 1:1-18

INTRODUCTION: WHAT IS MAN?

Have you ever felt that as a human being, you have a central position in the universe, but you don't know why? The riddle and enigma of being human is surrounded by many barriers which cannot be penetrated by information about ourselves, or the idols of self-knowledge.

As man is created in the image of God (Gen. 1:26ff.), our self-knowledge can only be understood in a relationship with God. God makes himself known, in a way we can understand and receive, through the incarnation of his everlasting Son (John 1:18).

THE ETERNAL WORD BECOMES THE EVERLASTING MAN

From John 1:1-18 we have the veil pulled back to hear who the Word is and what he has done. He is (i) all Creator, (ii) all Illuminator, (iii) all Redeemer, (iv) all Grace, (v) all Truth, and (vi) all Man.

Thus the truth of God and the truth of man is revealed in the Man Jesus (John 1:14; 14:6; Eph. 4:21; Gal. 4:4-6; Rom. 8:3; Phil. 2:5-9; Heb. 2:14-15; I Tim. 3:16; I John 4:1-6). Jesus Christ is the Universal Man, and Man for ever.

THE EVERLASTING MAN REVEALS THE GLORY OF GOD

The glory of the Holy covenant-God who revealed himself to Moses, reveals himself fully in the incarnate Son (Exod. 33:17-34:9; John 1:14, 18; cf. Matt. 11:25ff.; Isa. 6:1ff.).

John tells us that this God is Redeemer, who through the incarnation saves us into knowing him (Exod. 34:6f.; John 1:12f.).

RECEIVING THE REVELATION

Those who 'believed in his name' are born again as God's children, having been restored to a relationship with God, and having found their true humanity in the One who is Lord and God (John 20:28; II Cor. 4:6).

2. Here Comes the Kingdom!

WHOSE KINGDOM?

'Fear God, and keep his commandments; for this is the whole duty of man' (Eccl. 12:13). This is summed up in the two great commandments (see Mark 12:28–34; Matt. 22:34–40) –the requirements of human life, from which all else flows (see Matt. 6:33), for all is from the Father.

How often have we senselessly sought to be outside of that Kingdom, and ended up in misery! (see Eccl. 12:14; Hosea 14:9).

TO WHOM IS THE KINGSHIP GIVEN?

'One like a son of man' (Dan. 7:13–14); Jesus' own designation of Himself. One who is very much man—the true person. It is necessary that the King be also brother (II Sam. 5:1–3; Heb. 2:10–18), and reign man-wise. The giving of this Kingship is spelled out in Ps. 2.

THE SON-KING IS OBEDIENT TO THE KING-FATHER

'I have come to do your will' (see Heb. 10:5–10; Ps. 40:6–8). This is where His authority lies. The centurion spotted it (Luke 7:1–10), and Jesus marvelled at his faith.

THE KING IS ANNOUNCED

'You are my beloved Son' (Mark 1:11—the baptism; cf. Ps. 2:7). 'With whom I am well-pleased' (Matt. 3:17). The Son-King is the Suffering Servant (Isa. 42:1; 52:13–53:12).

THE KING ENGAGES IN KINGDOM-ACTION, BY THE SPIRIT

Mark 1:14–15: 'The kingdom of God is at hand!' Authority evident and effective (Mark 1:16–20, 21–28, 29–34). The Kingdom is present in the King.

Matt. 12:28—these are signs of the Kingdom present and active. It is always 'by the Spirit'. Father and Son are not independent individuals—there is an intimacy. That intimacy is of the Spirit.

That is how we participate in the same Father–Son Kingdom action.

THE WORK OF GOD

John 6:28–29, 38–40. The importance of believing in the One whom He has sent. All is from the Father, and there is nothing that is not. The bread of life.

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3.How They Adored Him!

THE MAN THEY ADORED

Matthew 14:33 shows the disciples falling down in adoration before Jesus and exclaiming that he was truly the Son of God. Jesus had healed the sick, fed 5,000, and shown himself to be the Lord of the wind and the water. The power of Jesus' presence drew out the worship of the disciples.

MESSIAH'S COMING EVOKES ADORATION

As the voice of the Bridegroom excited the adoration of the Bride for his coming, how can Christ's people not adore him when he comes? (Song of Sol. 2:8–17; Matt. 2:11; 9:15; 25:6; Luke 7:16; 10:23f.)

We are speaking of the adoration of Christ's personal presence, not the rehearsing of teaching about Christ, for the Gospel is not a series of abstract principles to be followed. There is nothing apart from a relationship with Christ.

CONSTRAINED TO ADORATION

In his teaching and by his signs Christ revealed the glory of God (Exod. 34:6ff.; John 1:14; 2:11). So, in teaching the forgiveness that heals, those who witnessed it 'were all amazed and glorified God' (Mark 2:12). At the restoration of a child, the onlookers were overcome with amazement, i.e. they could not help themselves (Mark 5:42; cf. 7:37).

DO WE SEE HIS GLORY?

It is not uncommon for human beings to adore their fellows, especially when they do great things. Yet many who adored Christ dropped away (John 6:60–71). The disciples recognized Jesus as the Son of God (Matt. 14:33). The man born blind recognized Jesus as the Son of man and adored him (John 9:38), but the Pharisees did not see (John 9:35–41). For others their astonishment led to their being offended (Mark 6:1–5), and those who were mighty in their own eyes did not want to see (Matt. 11:20–24).

After the events of Easter, Jesus was adored as Redeemer, Lord and God (John 20:28; cf. 17:1–5; Luke 24:26; Acts 3:13; 7:54–60; 9:5).

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4. Transfigured for the Disfigured

- Peter's confession; Jesus talks about the cross, gaining the whole world, coming in his and his Father's glory, and some not tasting death before they see the kingdom. Does this point to the transfiguration, the cross, Pentecost, the second coming, or all of these? (Note II Pet. 1:16, 'we were eyewitnesses of his majesty'.)
- The appearance of Jesus' face changed (shone like the sun) and his clothes were as bright as a flash of lightning (as white as the light). They saw his glory (Luke 9:32; II Pet. 1:16, 17).

Moses (Heb. 11:24–28) and Elijah (Matt. 17:11, 12; cf. Mal. 4:5, 6) were talking with Jesus about his exodus which he was about to accomplish (John 4:34; 5:36; 17:4; 19:30; Rev. 21:6) at Jerusalem.

We may misinterpret his death, not grasping that it is essential to him being 'raised and lifted up and highly exalted'. His exodus was no more solitary than Moses' out of Egypt. He brings 'many sons to glory', as the Lord's Supper and Baptism declare. Adoption and propitiation are of the one action. God is Father-Redeemer from eternity (Isa. 52:13–55:12; 63:16; Heb. 2:9–16; I Cor. 10:1–5; 11:23–26; 12:13). Christ declares and establishes this in history and 'to the ends of the earth' (Ps. 2; Matt. 28:16–19; I Cor. 15:20–28; Rev. 11:15).

God's word 'will accomplish what I desire'—it does not return to Him empty. The prophetic word is 'made more sure' by the voice from heaven (II Pet. 1:17–19); cf. his baptism (Matt. 3:17) and death (John 12:28).

The desire to build *tabernacles* was a sensible though naive response: recall Moses at Sinai and God's presence in and above the tabernacle (cf. Isa. 65:17–25; II Cor. 3:7–18; Phil. 3:17–21; Heb. 12:18–24; 13:14; Rev. 21:1–4).

- Afterwards the unbelieving disciples were confronted by the greatness of God, and some further words concerning the cross.

And us?

He was transfigured to be disfigured so that we who are disfigured would be transfigured. We find ourselves in harmony: 'death is at work in us, but life is at work in you' (II Cor. 4:1–18). We reflect his majesty; there is no other message or life for us (II Pet. 1:12–15; Gal. 6:11–18; Eph. 6:19–20; Phil. 1:12ff.; I Thess. 1:4–2:12; I Tim. 4:16–18; I John 3:16). This will be fully apparent in the New Creation (I John 3:1–3; Rev. 12:10–12; 22:1–6).

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5. Beholding His Glory

Key passage for the topic at hand is Colossians 1:15–19. Here we see that in Christ, who is the image of God, we behold the Glory of God, and that He is the Creator, Sustainer and Goal of all things.

- In the face of Christ we see the image of God (cf. John 1:14, 18; Heb. 1:1f.), and this Christ is pre-eminent over all the creation (cf. Ps. 89:27; Heb. 1:6; Matt. 11:25–27). God is 'invisible' in that apart from His self-revelation He remains unseen, but now He has disclosed Himself through His Son.
- Through Him all things were created (John 1:3; I Cor. 8:6; Heb. 1:2; 1:10–12; cf. Heb. 3:3f.; Eph. 3:9; I Cor. 8:7), and not only this—they have been created for Him (Heb. 2:10; Rom. 11:36). The created order is all from Him. We should not put God in a 'spiritual' box and everything else in a 'material' box. There is only God and His creation.
- In Him all things hold together. He is the sustainer of all things (Heb. 1:3; cf. Ps. 104; Isa. 43:11–13; Acts 17:28).
- In line with all this, He is also head of His body, the church, (Eph. 1:22–23; 4:14–16; 5:23), being the firstborn of the dead (John 11:25–26; I Cor. 15:20–23; Rev. 1:5, 8) and thus the beginning of God's people (cf. Gen. 49:3; Rom. 8:29). He is the goal of the church and of the whole of creation (Eph. 1:9–10; I Cor. 15:25; Rev. 5:9–13; 21:23–24), and in Him all the fullness of the Father dwells (Col. 2:3, 9).
- The importance of Christ in the glory of His person confronts the pragmatism of this age, and elicits true worship from His people.

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6. Is It Nothing to You?

Key Scripture: Lamentations 1:12

SEE WHAT GOD HAS DONE!

Jerusalem's deep sorrows are the experience of God's wrath, which has brought the darkness of utter forsakenness and devastation (Lam. 1:1–3, 11, 17; 2:6f., 13; 3:7–9; 4:6).

We are repelled by the sight of God's personal judgement.

Christ's forsakenness and suffering under God's hand draws man's commiseration, repulsion, and hostility (Isa. 52:14; 53:2–4; Matt. 27:45–46).

SEE WHY GOD INFLICTED HIS ANGER!

Because Zion had forsaken her covenant Lord, he gave her over to her sins and her enemies (Lam. 1:8–9, 14, 18; 2:14; 3:40–45; 4:13; cf. Deut. 28; Isa. 59:1–2; Ps. 85:1–3).

Christ's sufferings were God's judgement upon human sin (Isa. 53:3–6; Matt. 1:21; John 1:29; Rom. 3:25; 8:1–4; I Pet. 2:24; I John 4:10). The judgement which came to Zion has come to us in the cross (II Cor. 5:21, 15; Gal. 2:20).

SEE WHAT WE REGARD AS NOTHING IS EVERYTHING

Part of Zion's pain was her humiliation and mocking from her enemies (Lam. 1:21; 2:15f.; 3:46ff.; 5:1ff.).

What we do not want to know, we make into a nothing and mock it (Matt. 27:32–44; John 19:1–11).

It is not until we see that there is everything in the cross for us that we glory in it (Gal. 6:14; I Cor. 1:18, 21, 25, 30f.).

SEE THE FRESH MERCY OF GOD

In the midst of judgement, the man who hopes in God sees that his mercy is ever new (Lam. 3:12–24, 31–32, 55ff.).

In the horror of our being crucified with Christ, the eye of faith sees God's wrath as his mercy in destroying our plague and curse, and faith also sees this as God's faithfulness in redeeming his people (Rom. 3:24–26; 5:20; Eph. 1:6–8; 2:1–10).

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7. Up from the Grave He Arose!

The significance of His rising from the dead. The personal significance of this event for us.

His resurrection from the dead (Rom. 1:3–5)

- (a) The Gospel (vv. 2–3; cf. Col. 1:19; 2:9).
- (b) The declaration (v. 4; cf. Acts 2:36).
- (c) The reception (vv. 5–6; cf. I Cor. 15:10).

We can only minister in grace because we have received grace.

He was delivered....He was raised (Rom. 4:23–25)

- (a) The Father of Abraham (v. 23; cf. Gen. 15:6; Rom. 4:3, 22).
- (b) The Father raised the Son (v. 24; cf. Acts 2:24; 13:30, 31; 17:31).
- (c) The Father delivered up (over) the Son (v. 25; cf. Eph. 1:19, 20; Heb. 13:20, 21).

The One who is Creator, sustainer, law-giver and judge has dealt with His own Law. He has satisfied the Law and satisfied Himself.

We too may live a new life (Rom. 6:4)

Christ's death brings us into faith, for apart from that death on the Cross baptism has no meaning. The called and redeemed sinner is totally clean, completely forgiven all sin, accepted by the Holy Father, incorporated into the righteousness of Jesus Christ, and indwelt by the Holy Spirit.

God willed that this death should be my own death; when I look at the cross, I see there the victim who represents me objectively, His death includes my own, His death is mine, it is my death which He dies. In the intention of God with regard to myself, I have died (Franz J. Leenhardt, The Epistle to the Romans, Lutterworth, 1961).

Christ.....Lord of both the dead and the living (Rom. 14:9)

- (a) The question (I Cor. 15:12–19).
- (b) The declaration (I Cor. 15:20–22).
- (c) The knowing (Phil. 3:10, 11).

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8. Jesus—Glorified Dust!

'I BELIEVE....THAT HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER'

The merely 'credal' versus the truly dynamic (Rom. 10:9–10). The early believers were gripped by the present Lordship of Christ (Acts 2:36; etc.).

RESURRECTION AND ASCENSION

Acts 1:9–11. What happened? If his ascension, while certainly corporeal, is not necessarily 'spatial', what does it all mean? It means that a man has ascended to glory! (This is to be stressed against the 'docetic' tendencies in much Christian thinking.) All that a human being could know in creation (Ps. 8:5) has been accomplished in him. Further, to be 'partakers of the divine nature' (II Pet. 1:4) is our hope, because he has brought 'man' to that goal. He is our hope (Col. 3:1–4).

THE ASCENDED LORD

Jesus' Lordship was established at the Cross—'It is finished'. His ascension was to the right hand of the Father (John 16:10), so that he now reigns as Son (cf. the thrust of Ps. 2). It is Jesus the man, the Son, who is now reigning (I Cor. 15:24–28). Note that he is Son as 'the firstborn among many brethren'. We reign in him.

THE LORD, THE SON, INTERCEDES FOR THE SONS

The present reign of Jesus is for us (Eph. 1:19–23). He presently intercedes for us, because, as the man who has conquered, he alone can reject the claims of the evil one (cf. Jude 9; Rom. 8:31–34; Heb. 7:25). His intercession secures our hope (Rom. 8:23).

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9. Seated with Christ

WHERE CHRIST IS SEATED

The place of ruling (Eph.1:20). It incorporates the still fallen powers (Eph. 3:10; 6:12) but is the arena in which our victory has been decisively won.

We are not called to be other-worldly but to live in the light of the powers which affect our living in this world.

WHAT IT MEANS THAT HE IS THERE

Christ has risen from the dead, signifying that he is stronger than all other powers.

The Davidic king now rules 'in the midst of his foes' (Ps. 110:1–2).

WHAT HE DOES THERE

Christ's power is exercised in (Eph. 1:19; 3:20–21) and for (Eph. 1:23) his believing church.

WHAT IT MEANS THAT WE ARE SEATED WITH HIM

Christ has triumphed, as man. He has obeyed the call that we should rule in the creation, bringing all things under the rule of the Father.

We have been delivered from living by passions and the threat of wrath (Eph. 1:3). We are equipped for good works (1:10). Social hostility has been abolished (2:14–19; 3:10). We have been delivered from false spirituality (Col. 2:8–23).

Being seated at the right hand of the Father is effectively describing what Paul means by resurrection life. See I Corinthians 15:12–26 and Romans 8:34.

OUR DUTY IS TO THINK ON THINGS WHICH ARE ABOVE

The heavenlies is our true locale—our place before the Father, and, the measure of our significance in this world. Therefore, we are to set our minds on these things (Col. 3:1).

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10. How We Adore Him!

LOVING THE LORD JESUS

The gift of repentance involves not only a negative repudiation of all that is sinful and polluted by guilt, but the positive reorientation of the whole being. The believer has been powerfully gripped by the love of God and, consequently, totally transformed (see I John 4:16; II Cor. 5:17; Rom. 5:5). The result of this is particularly seen in a response to Jesus which is in stark contrast to all that has gone before (so II Cor. 5:16), and can only be described as the adoration of love (I Pet. 1:8).

Thomas is an illustration of this, in John 20:26–28, as are the Thessalonians in I Thessalonians 1:10 (see also Rev. 22:20b; Phil. 3:8–12). Indeed, apart from such love for Christ, a person is 'accursed' (I Cor. 16:22–'does not go on loving').

THE NEW WORSHIP

In line with the prophecies of a new people of God, as in Isaiah 43:20–21, the coming of Christ initiated a wholly new era of worship (John 4:20–23, 'and now is'). We should note the effect of his praying on the disciples, in Luke 11:1.

To be 'in Christ' is to participate in his worship as the Son of the Father (Phil. 3:3; John 17:20–23). In this way, then, it is inconceivable that the church should not worship (Acts 13:2), although it is noteworthy that they worshipped 'the Lord', i.e. Jesus.

Believers are now 'a royal priesthood' (I Pet. 2:9). The Book of the Revelation opens by describing the people of God in these terms (1:6), and continues by showing us to be a people gathered in worship around the throne, worshipping God and the Lamb (5:8–14; 7:15; etc.), which relates to the structure of creation (14:6–7; cf. Rom. 1:25).

HOW WE ADORE HIM

Worship is not so much what we do, as it is the total expression of who we are. The royal priesthood is also a spiritual house (1 Pet. 2:1–10) and God's holy temple (I Cor. 3:16f.; Eph. 2:21f.). Worship is in the whole action of life (Rom. 12:1; Heb. 12:18–19; 13:15–16).

Do we now know the reality of worship? In life? Are we person-ally and intimately caught up in adoration? Do we go on loving?

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11. The Meek and the Lowly

The Hymn to Christ in Philippians 2:1–11 is a wonderful picture of the person and work of the Messiah, which establishes us in the truth and causes true service to flow as we understand both who He is and what He has done.

- The pastoral advice of Philippians 2:1–4 is predicated upon the reality of Christ's ministry to the believers (cf. Col. 3–4; Eph. 4–6; Rom. 12–16).
- The Messiah did not grasp, even though He existed in the form of God. (Phil. 2:5–6). The key word for exegesis of the verse is *morphé* (form), which occurs only in Philippians 2:6 and 7 in the whole of the NT. It is 'a somewhat enigmatic expression', probably best understood as 'whose mode of being was that of God'. The great splendour and mystery that attaches to the pre-existence of the Son calls for humble adoration. What does it mean that He did not 'grasp' (a word used only here in the NT)?

Human evaluation may assume that God-likeness means having your own way, getting what you want, but Jesus saw God-likeness essentially as giving and spending oneself out.... He did not consider that being equal with God was taking everything to Himself, but giving away for the sake of others. (G. F. Hawthorne, *Word Biblical Commentary on Philippians*, p. 85).

- Rather, He emptied himself (Phil. 2:7a) We should not be distracted by the unanswerable question, 'Of what did He empty Himself?' Instead we should look at the positive fact that to empty Himself was to pour Himself out (cf. I John 3:16; II Cor. 8:9; Isa. 53:12), taking up the true position of service as man (Phil. 2:7b). The servant song of Isaiah 52:13–53:12 gives us insight into the nature of His servanthood. There is no humiliation of the Son, in the popular meaning of the term, but He shows true humility.
- The service culminated with His death—and that on the cross (Phil. 2:8)—which is the cause for His exaltation (Phil. 2:9). This exaltation has been literally a 'super exaltation', not comparatively but superlatively (see also Matt. 23:12; Luke 14:11; 18:14; etc.; cf. Heb. 2:9ff.).
- This exaltation is complete, and will be seen at the last day (Phil. 2:10–11; cf. Eph. 1:20–21; Matt. 28:18; Col. 1:16; cf. 3:1–4; I Cor. 1:7; Phil. 3:20–21; I Pet. 1:13; I John 2:28; 3:2).

12. Oh! How He Loves Me!

CHRIST'S LOVE FOR ME IS PERSONAL (GAL. 2:20)

That is, it is not a general, remote love. The only love which really affects me is that which has flowed to me and captured me.

IN LOVE HE SERVED ME

John 13:1 may be best translated as: 'He showed how he utterly loved them', i.e. before they understood it, Jesus is serving, and in doing so is counting the disciples as better than himself (Phil. 2:3–7; cf. Mark 10:42–45).

In this love we see the Father's love (John 15:9, 12–15; cf. John 10:17–18; 14:30f.; 17:1–26; Gal. 4:4; Col. 1:13).

HE WAIVED HIS RIGHTS

That is, Christ did not retaliate for my hostility, he kept no score of my wrongs (I Pet. 2:22–24; I Cor. 13:4–7; Isa. 53:7–9; Matt. 26:51–56).

CHRIST GAVE HIMSELF FOR ME

That is, for my sin—for one who has lived only for himself—to take the penalty and the pain of my terminal self-absorption, and the hell of my endless self (Gal. 2:19–20; Matt. 26:28; Mark 10:45; I Cor. 15:3; Heb. 1:3; I Pet. 3:18; I John 4:10).

IN LOVE HE GIVES HIMSELF TO ME

See Ephesians 5:25–27. Here is love without reserve, one who does not rest until he has come to me and brought me into himself in a union of delight (John 14:18–24).

HIS LOVE FORCES ME TO CHANGE

The old individuation in pursuit of self-realization is brought to its just end in the Cross (Gal. 2:20; II Cor. 5:14–15). The love of Christ turns me inside out (I John 4:19; 3:16).

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13. Christ Lives in Me!

PERSONAL SAVIOUR OR PERSONAL POSSESSION?

It is possible to gather together all the Scriptures relating to Christ's indwelling us, then urge people to make that a reality by actually inviting Him to come into their hearts/lives and live there.

That is better than leaving Him enthroned at a safe distance far away in the heavens. But Jesus our Lord is never our personal possession, at our beck and call!

Nor is it 'mystical indwelling' in some ethereal sense.

So what is the nature of His indwelling?

LIVING IN THE INTIMACY OF THE TRINITY

The full picture—John 14:15–23. This is amazing grace.

So Revelation 3:20—homely and intimate table fellowship. That this should be possible at all is an amazing thing. Psalm 85:13.

ABIDING IN THE CONTEXT OF THE CROSS

Abiding in the Vine (John 15:4–5); mutual, and intimate.

But a cleansing must take place to make it possible (v. 3). This cleansing is effected by a judgement that comes on Jesus on the Cross (John 15:1–2). Our abiding is only in Him in that. And our fruitfulness (vv. 6–9). So Galatians 2:20, 19.

That means abiding now, not looking back—the present living Lord, not the past dead doctrine (Acts 26:16).

ABIDING IS OBEDIENCE

John 15:9–10. The obedience of love, and the love which is obedience (I John 2:3–6, following vv. 1–2).

Obedience is love

I John 4:9–12, 13–16—the Spirit, the Son of the Father, love.

ABIDING IS FOR MINISTRY

'Much fruit' (John 15:8; Gal. 1:15–16). Paul received the revelation of the Son from the Father to make Him known among the nations. Hence Colossians 1:27. This means practical preaching and suffering persecution (II Cor. 4:5–12). See II Corinthians 13:5.

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14. Christ the Healer of the Nations

THE NATIONS TO BE BLESSED THROUGH ISRAEL

Israel was called to be a light to the nations (Isa. 43:8–10). From them would come Messiah (Isa. 9:6–7; 11:1, 10).

THE NATIONS ARE FOR CHRIST

Christ gave his life to gather the lost from all nations (John 11:51–52; cf. I John 2:2). All nations must come to obey Christ because they are his by right (Gen. 49:10; Ps. 2).

God heals persons but also nations—all the nations. We must call nations to be his disciples (Matt. 24:14; 28:19). It was for this that Paul gave himself (Rom. 15:16–18; 16:26).

FALSE NATIONHOOD

Christ heals the nations by destroying their pride, and revealing his own works in those nations (Dan. 2; cf. Rev. 13–19).

THE FINALE OF THIS HEALING

Christ asserts his reign by the Gospel (Rev. 5:9; 7:9; 14:6).

The nations, now walking by the light of God and the Lamb, bring their true glory into the City of God (Rev. 21:22–27).

The tree of life ensures eternal life (Rev. 22:1–5; Ezek. 47:12), and the foliage of this tree heals the nations.

All national life comes under the judgement of God, and his wounds are often deep. But the Lord also heals—heals the nations. We can be sure that the power responsible for the resurrection of our bodies is a power 'which enables him to subject all things to himself' (Phil. 3:20–21).

Apart from this expectation, we would have no hope to inform our present experience of community life.

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15. Christ in Us—to All Humanity

THE FULLNESS OF THE BLESSING OF CHRIST (ROM. 15:29)

The fullness is all the personal elements of Christ as given in the studies and given to the Church (Eph. 1:3, 22–23; 3:14–21; 4:10–16; 6:10; Col. 1:18f.; 2:9–10; I Cor. 1:30).

CHRIST TAKES US TO ALL HUMANITY

By the relationship which we have with him and the constraining power of his love (II Cor. 5:14–15; I Cor. 9:16–17; cf. Amos 7:14–15; Isa. 6:1–8; John 15:16; 20:21; Matt. 28:18ff.; Acts 1:8; etc.).

Note in II Corinthians 5:14 that it was not a temporary emotional high that grasped Paul but the ever-present and continued action of Christ's love (Acts 4:20).

CHRIST EVANGELIZES THROUGH US

See Galatians 1:15–16, where God reveals Christ in Paul in order that he will preach him to the nations (cf. Rom. 15:17–19, 29; I Cor. 15:10; Acts 22:17; 26:15–18; 3:4–6; 2:43; 4:33).

We are one with Christ who lives in us (cf. Martin's study 13). Christ is the evangelist who is fulfilling his Father's plan through us. We are co-workers together with Christ (II Cor. 5:19–6:1).

THE BRIDE AND THE LAMB (REVELATION 14:4)

The faithful Bride loves the Lamb and follows him in his work, but as one with him. This is 'working from intimacy' (G.C.B.). Here is the key and the necessity for all ministry.

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1. ALL YE THAT PASS BY

Charles Wesley (1707–1788)

1. All ye that pass by,
To Jesus draw nigh;
To you is it nothing that Jesus should die?
Your ransom and peace,
Your surety He is,
Come, see if there ever was sorrow like His.
2. He dies to atone
For sins not His own.
Your debt He hath paid, and your work He hath done:
Ye all may receive
The peace He did leave,
Who made intercession, 'My Father, forgive.'
3. For you and for me
He prayed on the tree:
The prayer is accepted, the sinner is free.
The sinner am I,
Who on Jesus rely,
And come for the pardon God cannot deny.
4. His death is my plea;
My advocate see,
And hear the blood speak that hath answered for me:
He purchased the grace
Which now I embrace;
O Father, Thou knowest He hath died in my place!

2. EARTH, REJOICE, OUR LORD IS KING!

Charles Wesley (1707–1788)

1. Earth, rejoice, our Lord is King!
Sons of men, His praises sing;
Sing ye in triumphant strains,
Jesus the Messiah reigns!
2. Power is all to Jesus given,
Lord of hell, and earth, and heaven,
Every knee to Him shall bow;
Satan, hear, and tremble now!

3. Angels and archangels join,
All triumphantly combine,
All in Jesu's praise agree,
Carrying on His victory.
4. Though the sons of night blaspheme,
More there are with us than them;
God with us, we cannot fear;
Fear, ye fiends, for Christ is here!
5. Lo! to faith's enlightened sight,
All the mountain flames with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire.
6. Christ the Saviour is come down,
Points us to the victor's crown,
Bids us take our seats above,
More than conquerors in His love.

3. LOW IN THE GRAVE HE LAY

Robert Lowry (1826-1899)

1. Low in the grave He lay,
Jesus, my Saviour;
Waiting the coming day,
Jesus, my Lord.

REFRAIN:

- Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives for ever with His saints to reign:
He arose! He arose! Hallelujah! Christ arose!
2. Vainly they watch His bed,
Jesus, my Saviour;
Vainly they seal the dead,
Jesus, my Lord.
 3. Death cannot keep his prey,
Jesus, my Saviour;
He tore the bars away,
Jesus, my Lord.

4. THE LAMB OF GOD

(c) Geoffrey Bingham, 1989

1. Is it nothing to you-all you who pass by,
Is it nothing to you I am God?
Is it nothing to you I am Man among men,
Who open the tide of my blood?
Is it nothing to you I created the worlds,
Breathed the spirit of life into clay?
Set the oceans apart and made the dry land,
Created the night and the day?
Created the night and the day?
2. Is it nothing to you that my Father and I
Were one in our counsel as God,
And planned this sad day in the face of your sin,
When all you deserved was His Rod?
Is it nothing to you as now you pass by,
That I am the curse of your guilt,
The sin of your souls, and the filth of your mind,
For which my heart's blood is now spilt?
For which my heart's blood is now spilt?
3. Is it nothing to you that I bear all the wrath
Of the God who is holy and pure
On sin that defiles, on sin that destroys,
That its judgement is what I endure?
Is it nothing to you that His love is in me,
That this pain is the proof of my love,
That I bear in my heart the hate of your mind,
To bring you to Father above?
To bring you to Father above?
4. Do you see in my wounds the wounds of your heart,
In my eyes the sorrows of sin,
The grief of your evil, the balm of your shame,
The healing of all that's within?
Will you pass by this Cross, cry 'Cursed of God!'
Ignore all the mercy of God,
Ignore too, His wrath that in mercy is poured
Through the tide of my very heart's blood?
Through the tide of my very heart's blood?

5. Oh! Stay at this Cross, gaze fully thereon,
See all that is yours to receive,
Cry, 'Dear Lamb of God, I give all I am,
Now Saviour, I fully believe.'
Is it nothing to you-you others who pass,
Whilst I hang for your sin and your guilt?
Is it nothing to you I am Man amongst men,
Whose blood for your cleansing is spilt?
Whose blood for your cleansing is spilt?

5. HAVING THIS SERVICE WE DON'T LOSE HEART

(c) Rod James, 1989

1. Having this service we don't lose heart,
Since through God's mercy we take part;
Set forth the truth plain to every soul,
Commend the conscience 'Be made whole!'
2. Preach not ourselves, nor human pride,
Jesus as Lord be glorified.
Us as your servants for Jesus' sake,
That more and more in Him partake.
3. He who said 'Light shine out of the dark!'
Made His own light shine in my heart;
There is His love-in Jesus' face,
Glorious love! Eternal Grace.
4. Treasure we have in jars of clay,
That His great power He might display;
Carry we always the death of our Lord,
Struck down but in His love restored.
5. So we believe and therefore tell,
He'll raise us from all death and hell.
Outwardly though we waste away.
Our hearts are quickened day by day.
6. Fix we our eyes on things unseen,
Not looking back to what has been;
Moment'ry troubles on us fall,
Eternal joy outweighs them all.

6. HEAVENLY VISION

© J. Tapscott, 1989

1. I see a vision, heavenly vision,
Angels descending, God come to earth;
I see the Father, heavenly Father,
Showing approval at His Son's birth.
2. He came to love us, teach us and free us,
Open our eyes and show us the Truth;
Truth of His Father, heavenly Father,
Mighty Creator, Lord of all.
3. Into this world of sin and pollution
Anger and hatred, came He to dwell;
While we were sinners, died to redeem us,
Took all our guilt on Calvary's tree.
4. But in perfection, rose He victorious,
Death could not hold Him, it had no power;
Now we are in Him, love Him and praise Him,
Reach to our brothers, show them the Way.
5. I see a vision, heavenly vision,
Praises ascending before the Throne;
From every nation, tribe and language,
God's precious children have all come home.

7. THE STRIFE IS O'ER

Latin. tr. Francis Pott (1832-1909)

1. The strife is o'er, the battle done;
The victory of life is won;
Now be the song of praise begun, Hallelujah!
2. The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst, Hallelujah!
3. The three sad days have quickly sped;
He rises glorious from the dead;
All glory to our risen Head! Hallelujah!

4. He brake the age-bound chains of hell;
The bars from heaven's high portals fell;
Let hymns of praise His triumph tell. Hallelujah!
5. Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live, and sing to Thee, Hallelujah!

8. HOW FIRM A FOUNDATION

Author unknown

1. How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say than to you He hath said,
Who unto the Saviour for refuge have fled?
2. In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days demand shall thy strength ever be.
3. Fear not, I am with thee, oh, be not dismayed;
For I am thy god, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.
4. When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.
5. When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flames shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.
6. E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.
7. The soul that on Jesus hath leaned for repose
I will not, I will not desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no, never, no, never forsake!

9. MAKE ME A CAPTIVE, LORD

George Matheson (1842-1906)

1. Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.
2. My heart is weak and poor
Until it master find;
It has no spring of action sure-
It varies with the wind.
It cannot freely move,
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.
3. My power is faint and low
Till I have learned to serve;
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world,
Until itself be driven;
Its flag can only be unfurled
When Thou shalt breathe from heaven.
4. My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign;
It only stands unbent,
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.

10. O COME, O COME, IMMANUEL

From Antiphons in Latin Breviary, 12th cent.;
tr. John Mason Neale (1818-1866)

1. O come, O come, Immanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

REFRAIN:

- Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel.
2. O come, O come, Thou Lord of might,
Who to Thy tribes on Sinai's height,
In ancient times didst give the law
In cloud, and majesty, and awe.
3. O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.
4. O come, Thou Day-spring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
5. O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.

11. PRAISE HIM

Author unknown

I love the Father,
I love His only Son
I love the Spirit,
I love the Three-in-One;
For He created me,
Redeemed and set me free:
Praise Him, praise Him,
Praise Him, praise Him.
(Last time: P-R-A-I-S-E)

12. MY HEART IS FULL OF CHRIST

Charles Wesley (1707-1788)

1. My heart is full of Christ, and longs
Its glorious matter to declare!
Of Him I make my loftier songs,
I cannot from His praise forbear;
My ready tongue makes haste to sing
The glories of my heavenly King.
2. Fairer than all the earth-born race,
Perfect in comeliness Thou art;
Replenished are Thy lips with grace,
And full of love Thy tender heart:
God ever blest! we bow the knee,
And own all fullness dwells in Thee.
3. Gird on Thy thigh the Spirit's sword,
And take to Thee Thy power divine;
Stir up Thy strength, almighty Lord,
All power and majesty are Thine:
Assert Thy worship and renown;
O all-redeeming God, come down!
4. Come, and maintain Thy righteous cause,
And let Thy glorious toil succeed;
Dispread the victory of Thy Cross,
Ride on, and prosper in Thy deed;
Through earth triumphantly ride on,
And reign in every heart alone.

13. WHAT THOUGH TH' ACCUSER ROAR

S. W. Gandy

1. What though th' accuser roar
Of ills that I have done;
I know them well, and thousands more:
Jehovah findeth none.
2. His be the Victor's name
Who fought our fight alone:
Triumphant saints no honour claim;
Their conquest was His own.

3. By weakness and defeat
He won the meed and crown;
Trode all our foes beneath His feet,
By being trodden down.
4. He hell in hell laid low;
Made sin, He sin o'erthrew:
Bowed to the grave, destroyed it so,
And death, by dying, slew.
5. Bless, bless the Conqueror slain-
Slain by Divine decree-
Who lived, who died, who lives again,
For thee, His saint, for thee!

14. THINE BE THE GLORY

Edmond Louis Budry (1854-1932)

tr. Richard Birch Hoyle (1875-1939)

1. Thine be the glory, risen, conquering Son,
Endless is the victory Thou o'er death hast won;
Angels in bright raiment rolled the stone away,
Kept the folded grave-clothes, where Thy body lay.

*Thine be the glory, risen, conquering Son,
Endless is the victory Thou o'er death hast won.*

2. Lo! Jesus meets us, risen from the tomb;
Lovingly He greets us, scatters fear and gloom;
Let the Church with gladness, hymns of triumph sing,
For her Lord now liveth, death hath lost its sting.
3. No more we doubt Thee, glorious Prince of life;
Life is nought without Thee: aid us in our strife;
Make us more than conquerors, through Thy deathless love:
Bring us safe through Jordan to Thy home above.