

WCCC2016

Conform to His Death (2)

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Time passes quickly and we've once again come to the last evening of the conference. We truly hope that the Lord will return quickly, so that we can sooner see the beauty of the Lord and gather together in His presence. I hope that every brother and sister has this hope. Because He has not yet returned, we pray He will encourage us with His words. The theme for the conference is "You are My Witnesses," and the burden I received is to fellowship concerning "Conformed to His Death." I will fellowship upon this theme in 2 parts.

In the previous message, we have already spoken about the death of Christ and its meaning; we also spoke about its power and effect in our lives. This evening, we would like to talk about the testimony of death and resurrection. I'd first like to ask brothers and sisters to read some of God's Word with me.

Philippians 3:10-11.

¹⁰ that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹ in order that I may attain to the resurrection from the dead.

Acts 2:23

²³ this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 3:15

¹⁵ but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.

Romans 6:3-6

³ Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? ⁴ Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵ For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, ⁶ knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;

Romans 8:13

¹³ for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

2 Corinthians 4:10-11

¹⁰ always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body. ¹¹ For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

Joshua 4:8-9

⁸ Thus the sons of Israel did as Joshua commanded, and took up twelve stones from the middle of the Jordan, just as the LORD spoke to Joshua, according to the number of the tribes of the sons of Israel; and they carried them over with them to the lodging place and put them down there. ⁹ Then Joshua set up twelve stones in the middle of the Jordan at the place where the feet of the priests who carried the ark of the covenant were standing, and they are there to this day.

Joshua 4:20

²⁰ Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal.

Joshua 5:9

⁹ Then the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." So the name of that place is called Gilgal to this day.

Joshua 5:13-15

¹³ Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, "Are you for us or for our adversaries?" ¹⁴ He said, "No; rather I indeed come now as captain of the host of the LORD." And Joshua fell on his face to the earth, and bowed down, and said to him, "What has my lord to say to his servant?" ¹⁵ The captain of the LORD'S host said to Joshua, "Remove your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

We mentioned last time Philippians 3:10 is Paul's desire. He desired to know Christ more, but he understood this required fellowship with Christ's sufferings. He needed to be conformed to His death, that is, conformed to the likeness of His death. He continued on to say, "that I may attain to

the effect of the resurrection life.” We already mentioned that being conformed to His death is being conformed to the likeness of His death. This is a very important experience, and for Christians, it is also a very fundamental experience. It is a critical experience in our pursuit of the Lord because the experience of death is necessary for us to gain knowledge of the Lord and His truth. It is necessary if this knowledge is to become a reality and made manifest in our daily lives. There will be no reality if we ignore and do not pursue the experience of death, considering it just doctrine. In recent years, I have had this deep feeling; we’ve heard many messages and may have much knowledge concerning Christ, but the expression of this knowledge in the church and our personal lives is lacking. What is the critical point here? Paul makes it very clear that we must be conformed to the likeness of His death. Every brother and sister must pursue this. If man’s difficulties are not resolved, then God’s grace cannot be manifested in us, and the testimony will not be bright. This is very important.

Brothers and sisters are very familiar with Ms. Barber. There is a very precious line in one of her hymns, “For via Calvary every royal soul must go.” If we have no experience of death in our lives, then the Lord cannot accomplish His work in us. Yes, we desire to have more knowledge of the Lord and we hope to gain more revelation; but for Paul, he desired to have true expression of this knowledge. Therefore, being conformed to His death and into the likeness of His death is critical to our service and our life. We seek the Lord’s mercy. As we approach the end of time, may the Lord recover this truth so that brothers and sisters in various places can rise up and pursue. Only in this case is there hope for the testimony of the Lord here on earth.

In the early church, we see that the greatest testimony the church could bear for the Lord was the testimony of His death and resurrection. We thank God that many apostles were eyewitnesses to the resurrection of the Lord in the first century. After the Pentecost, they rose up and were the testimony for the Lord’s resurrection. Their testimony was two-fold. On one hand, it was objective. They testified to the fact that the Lord was raised from the dead because many of them witnessed the Lord’s resurrection first-hand. We know that this testimony, or witnessing, is objective. As we preach the gospel today, many brothers and sisters are working hard to testify of the Lord’s death and resurrection. We provide all types of evidence for the Lord’s death and His resurrection from the dead. Certainly, objective witnessing is very important, but the Lord does not only want us to testify of the objective; we also need to have subjective witnessing. That is to say, not only had the Lord been raised from the dead, but the disciples also needed to experience the death and resurrection. We need testify of Him in our life and service.

Paul is the best example. Paul never met the Lord in person and he was not an eyewitness to the Lord’s resurrection. However, in his spiritual experience, he could prove that the Lord died and was raised from the dead. He pursued the experience of death and resurrection in his days on earth. And through that experience, he testified of the Lord Himself. Therefore, in his letters, he made the relationship between the death of Christ and life of Christ very clear. The Lord not only revealed this truth to him, but he also experienced it in his life and service. It was his hope that all saints may

understand the relationship between the death and life of Christ. Dear brothers and sisters, if the relationship between these two is not clear to us, our spiritual life will be very confused and our church service very chaotic. This is a very important understanding and we must pursue diligently in this regard.

According to the words of Paul, we see that the death of Christ is an important process, but life and resurrection are the important purpose. An important relationship exists between these two. You must die in the correct manner in order for the effect of life to be produced in you. I hope brothers and sisters hear this clearly. You must die the right way in order to produce the effect of life. Today, we all know that we must be conformed to His death - we must die to sin, the world and ourselves, but this death must be in the likeness of His death. We already spoke briefly on this last time. If your death is not in the likeness of the death of Christ, then it will not produce any effects of life in you. We explained that the likeness of His death has nothing to do with morals or moral efforts, religion or religious practices, and it is not accomplished through outward conduct. Brothers and sisters, the death of the Lord has nothing to do with these things, and this is an important reminder for Christians. Many of us probably recognize the importance of His death and that we need to be conformed to His death, but yet we discover that many of us are not truly dead. We died a fake death because it may have just been doctrinal. When we have difficulties, when others deal harshly with us, or if the enemy attacks us through our circumstances, we may know that we need to die. So, we may say, "Okay, okay, I must count myself dead," yet we have not truly died. Brothers and sisters, we need to understand the likeness of the death of Christ. When we die, we must die in the correct manner. I think this is very easy to remember, so do not die in an incorrect manner in the future. If you die the wrong way, then this death will not produce the effects of life because this is a matter concerning God, not man. You can deceive others and yourselves, but you cannot deceive God. We must seriously understand what the likeness of His death is. I really feel that the entire Bible speaks of this because this is the most important work of our Lord.

I often like to use two simple pictures to illustrate the important relationship between death and life. We know that the Lord uses the Lamb as an image throughout the Bible, from Genesis to Revelation. The Lord gives us two simple illustrations concerning the Lamb, which speak to the work of the Lord. What is the first picture? The Lamb upon the altar. The second picture? The Lamb upon the throne. In actuality, these two illustrations permeate the Bible. Brothers and sisters, if you consider this carefully, isn't this true? From Genesis to the Gospel according to John, the Lamb is upon the altar because our Lord is the Lamb who was slain. From Acts to Revelation, the Lamb is upon the throne because He was raised from the dead and ascended to heaven. Revelation 5 makes it even clearer because the Lamb is on the throne. We thank God because He has never tried to make it difficult for us. Although the meaning of His death and life may be very complex, the Lord places these two simple illustrations before us. Today, every one of us wants to be a follower of the Lamb, but how do we follow Him? We follow Him upon the altar and upon the throne. Brothers and sisters, set these two illustrations before you – in whatever you may encounter, see these two illustrations.

The Lamb upon the altar speaks of His death; the Lamb upon the throne speaks of His resurrection. The fact that our Lord is the Lamb who was slain carries such important meaning. When He was placed on the altar, we know that at least two major issues were resolved. First, He completely destroyed our sin. John the Baptist loudly proclaimed, “Behold the Lamb of God, who takes away the sin of the world.” The death of the Lamb resolved all the difficulties caused by sin, removed all the power of the enemy, and destroyed his works. Because the Lamb was offered up, He satisfied God’s demands. We know that the demands of God are high and satisfying God is not easy. Who can satisfy God? Only the Lamb who was slain could satisfy the heart of God. He was offered up as a burnt offering to God and because only then was God’s heart fully satisfied, God began to bless man. After Mount Calvary, the Holy Spirit poured down from heaven at Pentecost, showing that God’s heart was fully satisfied. The greatest blessing of God was poured upon man.

Brothers and sisters, the death of the Lord also opened up a new and living way. Through this way, we can return to God and restore our fellowship with the Father. Fallen sinners like us can return, be reconciled to God, and enter into glory. Therefore, “the Lamb being on the altar” has such important meaning. The death of the Lord has brought us blessings, yet God is not satisfied with the Lamb upon the altar. The Lamb must also be on the throne because this concerns God’s eternal purpose. God is leading us back to glory, so that His eternal plan will can be realized. The Lamb upon the throne speaks of Him regaining authority over all things. In Revelation, He proclaims that the throne belongs to Him. But we know it does not end here because God desires all His children reign together with Christ and rule for God, so that His glory would be made manifest in the entire universe. Amazingly, when the Lamb is upon the throne, He is still the Lamb who was slain. Therefore, the likeness of death is eternal in nature. Even when we enter into eternity, it is still there. We thank our Lord because He set a wonderful example before us. He opened this way for us and allows all of us who are in Him to be like Him. Brothers and sisters, we must experience the death of the Lamb in order to reach the resurrection of the Lamb. We can only gain the glory of the Lamb upon the throne when we experience the Lamb upon the altar. We must understand and pursue this.

Brothers and sisters, what are we pursuing today? We can see that Paul had great gifts, his ministry was very fruitful and he had great revelation, yet he never lost this focus in his life. He knew what was most important. We already mentioned this: our only responsibility is to die to ourselves. The Lord is responsible to raise us from the dead, and we can then live in a glorious manner. Regrettably, however, this important truth has been ignored among God’s people. We like to use our own methods, talents, and abilities, resulting in endless troubles.

Brothers and sisters, we must enter into the experience of His death and resurrection in order to testify of Him. We have been proclaiming the testimony of the Lord for quite some time. Pray that the mercy of the Lord would be upon us, so that we may have this strong desire to enter into this experience. Praise God that the Apostle Paul not only had this understanding, but also made the

path into this experience very clear. By the Lord's grace do we remind brothers and sisters about this truth, which many brothers and sisters esteemed in various places; I mentioned previously that this truth was recovered at the end of the 19th century up until the early 21st century, ushering in a glorious testimony here on earth. The saints in China of the 1930s pursued hard in this regard and ushered in a period of glory. Today, however, we feel that this truth is gradually dimming, so we must pray and look upon the mercies of the Lord; may we have this longing to have a real union with His death and resurrection.

In Romans 6, Paul talks about how to enter into the death of Christ. He uses baptism to illustrate this point. I think we need to pay attention to these words. He writes in Romans 6:3, "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?" The matter of baptism has an important relationship with Christ's death. The term "baptizing" is very important.

I remember I was 16 when I baptized, I remember a brother saying that day, "Once you get into the water, do not be afraid. You will be immersed for 2-3 seconds, meaning you will die for 2-3 seconds. When you get out of the water, you are raised from the dead."

Many brothers and sisters disappear after they are baptized because they only died for 2-3 seconds. When they resurrect, they ran away. Paul's choice of the word "baptize" is very precious. Baptism is not only a 2-3 second matter, it is actually a lifetime matter; it is an experience extended through time. We are baptized into the water once for all, but we reach the reality gradually in our spiritual experience.

Paul strongly pursued being conformed to the death of Christ. Therefore, Paul became more like Christ- personable and also lovable. We can always receive grace from him because he had been immersed more thoroughly than us. Brothers and sisters, concerning the matter of being conformed into the likeness of His death, the more thoroughly we die, the more glorious the manifestation of the resurrected life in us, and the more power we will have. We know that when Paul was on the earth, he pursued after this matter earnestly. He says in Philippians 3:11, "in order that I may attain to the resurrection from the dead." Paul, who was still human, knew how to die to himself when he encountered difficulties, but he also felt at times that he didn't die in the correct manner. He used this phrase "in order that I may," which interestingly means that your death must be in the exact likeness of the death of the Lord. It cannot differ in any way, nor can be substituted by anything, because God Himself decides on this matter. Paul pursued before the Lord his entire life. Therefore, in Philippians 3:10-11, he said

¹⁰ that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹ in order that I may attain to the resurrection from the dead.

In Romans 6, Paul tells us that it is through baptism that we enter into the death of Christ. This is very important. We need to pray to the Lord, “Lord, baptize us thoroughly.”

In Romans 6:6 and Romans 8:13, he tells us there is an important relationship in these two verses regarding the experience of death and life. Simply put, Romans 6:6 speaks about a fact: our old man has been crucified with Him. This is also mentioned in Galatians 2:20, “I have been crucified with Christ.” When Jesus Christ was crucified, we are dead with Him. This is an unchangeable fact and something we must hold onto tightly by faith. Why is this so difficult? Because we are a people full of feelings. We read that our old man has been crucified with Him in Romans 6:6, but as we consider our feelings, we feel like we are still very much alive. Where is the death? As we read the Bible, this is a fact, yet as we examine our feelings, we feel differently. So, brothers and sisters, when we reach this juncture, which do you believe? Most of us probably still trust our feelings. But in order for us to hold onto the truth, we must set our feelings aside. We must tell ourselves, “That one is true. This one is false.” Amazingly, the Holy Spirit will lead us into the reality of this truth. We should not care as much about our feelings, rather we need to hold onto this fact in the word of God. Because we have this fact, we then have the reality of Romans 8:13. The brothers who can understand Greek have translated for us, “putting to death the deeds of the body.” Putting is a continuous action. Therefore, we need to put the fact of Romans 6:6 into application of Romans 8:13. Better yet, the Holy Spirit will remind us within to rely on the Holy Spirit to put to death our evil thoughts. Brothers and sisters, this is a very important thing. Some western brothers and sisters often explain it as such- do not ignore your difficulty when it is small like a chick because the chick will one day grow into an old hen, and the hen will be much harder to deal with. So, brothers and sisters, our God has given us great grace. Romans 6:6 is something we can apply in our life experience.

In the Old Testament, God has given us a picture that serves as a very good example when He spoke of how Joshua led the people of Israel across the Jordan River into the land of Canaan, and how they conquered the entire land of Canaan. We thank God because we know that as the people of Israel crossed the Jordan, they crossed as an entire group. Every Christian should cross into Canaan; it is a very precious thing. But as they crossed the Jordan, God commanded them to follow the Ark of the Covenant because it was the Ark of Testimony. We see that this experience is actually related to the testimony of the Lord. As the priests carried the Ark, the waters of the Jordan were overflowing at the banks, but as soon as the priests set their feet in the river, the waters separated such a great distance, piled up in a heap by the city of Adam. In my estimation, the distance is about 60 miles. Since several million Israelites were crossing the Jordan, crossing would take a long time if the opening was narrow. But they were able to cross all at once. As they crossed the Jordan, God asked them to do something very special. The priests stood still at the center of the river. God asked a representative from each of the twelve tribes to carry a stone back to their camps and then place another twelve stones in the middle of the river where the priests stood. We can see that God used this as a type to speak of the matter of death and life. The twelve stones placed in the middle of the river symbolizes our death with Christ. It is written that those twelve stones are there

to this day. They cannot be moved. This speaks to the fact of Romans 6:6, that we have been crucified with Christ. No one can take those stones back out of the water.

When the people of Israel entered into the land, they first had to cross the Jordan. They had to experience the fact of death with Christ. After they reached the bank, they were circumcised. We know that circumcision represents cutting away the flesh. They named their camping place Gilgal, which means “rolling,” or in other words, rolling away the flesh. On the fourteenth day of the first month, they celebrated the Passover and began eating the produce of Canaan. On that day, manna stopped falling and they entered into the abundance of Christ. Brothers and sisters, we see that this record in the book of Joshua is very important. What is the Jordan River? It is Romans 6:6. What is Gilgal? It is Romans 8:13. Whenever they engaged in war and finished the battle, they would return to Gilgal. Through this picture, the Lord has shown us the important principle of using death on the cross. As seen in the book of Joshua, a glorious result was brought about because they did this.

At the time, the land of Canaan was occupied by enemies. The seven tribes of Canaan occupied the entire land, and it was only through war that the land could be captured. After crossing the Jordan and staying at Gilgal, Joshua arrived just outside the city of Jericho and a person suddenly appeared. Joshua walked over, and noticed that the person had a sword drawn in his hand. He asked, “Are you for us or for our adversaries?” The man holding the sword replied, “I am neither for you, nor your adversaries, rather I come as the captain of the host of the Lord.” Immediately, Joshua bowed and worship; Joshua understood humility. You know, it was a big deal for him to take the entire people of Israel across the Jordan. He had become the greatest hero among the people and he was their greatest leader. Even those who did not respect him yielded to him; he even felt that he himself was the captain. But thank God that Joshua knew the death of Christ. He never regarded himself higher than he ought. He bowed before him, and the captain of the Lord’s host said to him, “Remove your sandals from your feet, for the place where you are standing is holy.” We thank God that Joshua did so.

From that day on, the Israelites continued to win battles. Regardless of the enemies’ strength, none could stand against Israel. As we read the book of Joshua, we are amazed. It seems as if it was the Israelites were those fighting, but if you read it carefully, they did not actually fight any battles because the captain of the host of the Lord was with them. Even in their first battle against Jericho, how did they fight? They marched around with priests in front of them, singing. They circled round and round until the last day, after they circled some more, they shouted. At the shout, the walls of Jericho fell. Brothers and sisters, the death and life of Christ is such an important experience. Today, we ought to pay attention to this specific matter and all else belongs to the Lord. Only after you cross the Jordan and remain in Gilgal will the captain of the host of the Lord lead you into battle. Sometimes we hear brothers and sisters pray, “Lord, help us, help us, don’t help them.” Truthfully, the Lord will not help you or them because the Lord is working according to His will. Who can become the army of the Lord? Only those who are willing to cross the Jordan and remain in Gilgal will become the army of the Lord. The Lord can lead them into victory.

In my understanding, the captain of the host of the Lord is the Holy Spirit. Brothers and sisters, the Holy Spirit is the One who leads us forward in spiritual warfare. The group of believers in the beginning of Acts experienced the death of the Lord on Mount Calvary, and also listened and obeyed the word of the Lord; 120 of them were gathered together on the upper floor. Suddenly, the Holy Spirit poured down upon them because they fulfilled the principle of life and death of Christ. The Holy Spirit touched the life of Peter. Peter rose up, preached the gospel, and 3,000 believed. He did it again and another 5,000 believed. The enemy could not stand against it. Was it because of Peter's message? Was it a wonderful message? Many throughout church history have tried to find the power behind the message. I can assure you that if you were to take his message and preach the same message today, I don't know if you could get even one to believe. It is not a matter of the message itself, but rather of the power of the Holy Spirit. The Holy Spirit is so willing to do His work, but He will have nothing to do with us if we are unwilling to die. If we are willing to die, then He can find a way.

This is the picture shown in Joshua. Joshua could lead the people of Israel to conquer the entire land and gain abundant inheritance. They slew the thirty-one kings in the land of Canaan. Today, we need to know from where this power comes. We must know and pursue the death of Christ and the life of Christ. Romans 6:6 and Romans 8:13 have a very important relationship. Not only this, but in 2 Corinthians, Paul continues to speak on the effect of His death and His life. There are two phrases here concerning our experiences. He first says, "for the sake of Christ, we have been delivered over to death." We know that the phrase "being delivered over" is very important. We know that our God is never passive in His action. He won't say, "Oh, because you are being attacked by the enemy, I will react." No, our Lord will never do something passively. To be delivered over speaks of His action. Acts 2:23 speaks of how God delivered His Son over to death. This is a proactive action for His purpose, and He is also proactive in our life. Why is God so proactive? Because His Son is the Prince of Life. When our Lord came out of the Jordan after baptism, the Holy Spirit saw that this man did not live in Himself at all. Therefore, the Holy Spirit led Him to the wilderness to be challenged by the devil. The Holy Spirit was proactive in doing so. Concerning spiritual warfare, the Holy Spirit has always been proactive. Because our Lord is one without self, He would not fail like Adam, but overcame the devil.

Brothers and sisters, this is a very important principle. If we understand the meaning of this word, then we will know why we encounter such experiences today. To God, nothing is a coincidence. From the beginning of our salvation, nothing that happens is coincidental. It is God who delivers us into these circumstances. How does He do that? First, He gives us the life of His Son. The power of life is already in us. The effect of the death of Christ is already in us. Therefore, God delivers us into such circumstances to test us, so that we might testify of Him in those circumstances. If God had not given us this life, then we would not have this power within us. We will then truly be dead when being delivered over to the enemy. No, God knows what is within us! But unfortunately, we do not know it. When difficulties arise, we say, "Lord we are dead. Lord save us. Lord, change our circumstances." We do not know the heart of the Lord at all.

When we encounter such a person or thing, or the enemy's attacks, it is actually God leading into such situations because it is His desire to manifest the power of life in us through these experiences. We know that for a capable person, we would like opportunities to demonstrate our abilities. I often hear sighs, "I have such an ability, but no situation to show it off." Now you know that God has given you a power beyond your understanding. You are a person with great power. Are you afraid of the devil? Are you afraid of your circumstances? Are you afraid of difficulties? You do not have to be. The desire of Caleb and Joshua was so precious. Though they saw the enemies in Canaan, they had no fear. They claimed that the enemies would be their food, and the more that came, the fuller they would become. We are not quite the same today. As soon as a small enemy comes we say, "Lord, please drive it away." Brothers and sisters, we now know why God leaves us in the end times. Today we are in the most dangerous, darkest and most difficult of times. Please remember that the Lord's life is already in us. The Holy Spirit is already in us. We often grieve the Holy Spirit because we do not know how to use this weapon. Last time, I mentioned that the death of Christ is an unmatched power. It is a sharp weapon that can destroy everything. It is the most powerful weapon we could have, but we must know how to use this death. We must pursue before the Lord. We should view the difficulties in our circumstances as opportunities granted by God; that is the meaning of being delivered over. Sometimes we cannot defeat a big enemy, but our encounters with smaller ones gives us chances to be conformed to His death. If we first defeat these enemies, then we will gain experience, have confidence, and continue to pursue. God truly is merciful to us.

The second phrase is "to carry." That is, to carry the death of Christ in the body. Paul is a person who truly knew the heart of the Lord. To carry means to take it upon ourselves or to bear it. Bearing is our responsibility, being delivered is God's responsibility, and carrying is our responsibility. We can say that the death of Christ can be carried with us at any time. We see many countries with advanced weapons, but they are not easily carried around. If we were given an aircraft carrier, how could we carry it? Even if we were given a tank, we could not carry it around. But this death can be carried around just like a cell phone- it is easy to carry it around. Brothers and sisters, carrying is our learning and application. Wherever we go, we have to carry it. I think that the life of modern people can be very troublesome, because we often forget things. There are two reasons we misplace things. We may be advanced in years, especially as we age, we easily misplace things. But younger ones also often forget things, and why is that the case? Because they have too many things. We always forget this or that because life is not simple. Many Christians' lives have become so complicated, but Paul says here, "you are carrying the death of Jesus." So, brothers and sisters, we must remember this. We can forget to bring anything else, but we must never forget to carry the death of Jesus.

Wherever we go, we must carry it, and then we can apply it to whatever circumstances we encounter. It is a weapon that we can apply to all situations. How precious is that! Thank the Lord that He gained the Apostle Paul in the first century. He not only gave him revelation and understanding of the cross, but Paul also knew the path to enter into the truth. He diligently pursued in this regard and set such a good example. In the first century, he bore a glorious testimony for the

Lord. He has left us with these words, which have been a great help. I hope that brothers and sisters can understand this meaning from his letters, including the way to enter into these experiences. Brothers and sisters, we must pursue hard to be conformed into the likeness of the Lord's death, so that the life of Christ could be manifested in our body. If we can stand firm in this fundamental and important experience, then the Holy Spirit can manifest His great power in us, and show forth the glory of the resurrection life. We thank the Lord; our time together has come an end, and the Lord has blessed us with this opportunity. I hope that every brother and sister can become His witness and that the churches in all places would also become His testimony. Let's bow our heads in another word of prayer.

Lord, we want to thank you with all our hearts, because you have chosen us from many thousands. We are no better than others. We are people full of difficulties. We have been corrupted by sin, but You have never forsaken us. You have chosen us to testify for You. Lord, You are so great, so righteous, and holy. What kind of testimony can we bring to You? The things You have accomplished will change us, allowing us to become Your witnesses. We want to thank You for this with all our hearts. Lord, You have died for us. You have destroyed all the power of the enemy. You have also rendered powerless all the corrupted things. You have placed this way in front of us. Lord, we pray that You would be gracious to us, that we might be like the Apostle Paul and have a strong desire of being conformed into the likeness of Your death, so that Your resurrection life would be manifested in us. Lord, we pray that by the Holy Spirit of truth, You will lead us into the reality of Your words; so, the reality experienced by the saints in the early church, would also be true in us, even in the end times. From the depths of our hearts, we give You thanks. Thank You for hearing our prayers. In Jesus' precious name we pray, Amen.