

Do I love the world?

1 John 2:15-17



**12th Combined
Youth
Conference
2016**

Venue: Calvary Pandan B-P Church

Dates: 22 - 25 June (Wed - Sat)

Speaker: Rev. Dr. Quek Suan Yew

Fee: \$30

Online sign up link: tinyurl.com/cyc2016form

Registration opens: 1 May 2016

Contact person: Joshua Chan @ 8606 9654

Website: www.truthbpc.com/cyc/

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THEME VERSE & SONG

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.” 1 John 2:15-17

I Am Resolved 66

Palmer Hartsough James H. Fillmore

System 1: Chords: B \flat , E \flat , B \flat , F

1. I am re-solved no long - er to lin - ger, Charmed by the world's de - light;
 2. I am re-solved to go to the Sav - ior, Leav - ing my sin and strife;
 3. I am re-solved to fol - low the Sav - ior, Faith - ful and true each day;
 4. I am re-solved to en - ter the king - dom, Leav - ing the paths of sin;

System 2: Chords: B \flat , E \flat , B \flat /F, F7, B \flat

Things that are high - er, things that are no - bler - These have al - lured my sight.
 He is the true One, He is the just One - He hath the words of life.
 Heed what He say - eth, do what He will - eth - He is the liv - ing way.
 Friends may op - pose me, foes may be - set me, Still will I en - ter in.

System 3: Chords: B \flat , C m, E \flat , B \flat , F

I will has - ten to Him, Has - ten so glad and free,
 I will has - ten, has - ten to Him, Has - ten so glad and free,

System 4: Chords: B \flat , C m, E \flat , B \flat /F, F7, B \flat

Je - sus, great - est, high - est, I will come to Thee.
 Je - sus, Je - sus,

FOREWORD BY THE CONFERENCE COORDINATOR

Dear Campers,

The organizing committee would like to thank God for all of you who have come to attend this year's Combined Youth Conference. The theme messages would be based on the theme "Do I love the world?" by Rev Quek, and our morning devotions would be on "My daily Quiet-time" by Dn Yap Wai Ho. Throughout the course of the academic year, have we been conscious of our Lord's presence in our lives? Have we been mindful of our duty to be holy? Or has the world drawn us away from the Lord? May we examine ourselves and humbly mend our ways by the grace of God. As the speakers further expound on these topics, I pray that we will have a reverential, prayerful and contrite heart, and purpose in our hearts to no more walk in our sinful paths, but rather, strive with God's help to love Him and walk rightly.

The committee prays that all of us will make full use of this conference, to reflect on God's blessings, repent of our sinful ways, love and obey God more and more. May it please God to grant us a blessed conference, where sweet fellowship and spiritual feasting may be found. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil." (Ecclesiastes 12:13-14). Amen.

In Christ,
Joshua

CONFERENCE RULES

- I. Prepare self to worship God in spirit and in truth before each message. (John 4:24)
- II. Be courteous, appreciative and helpful, showing love and kindness to one another. (John 13:14)
- III. Guard the tongue, have grace in our speech.
- IV. Appropriate attire and punctuality are expected for ALL activities.
- V. Exercise care when using church facilities. Any damage, loss or breakage should be reported to the Conference Coordinator or Camp Committee immediately.
- VI. Keep the premises clean and tidy.
- VII. Bedtime is to be observed. Lights out is at 2300 hours.
- VIII. Please inform the ICs when leaving the premises.
- IX. Do not enter dormitories of the opposite sex.
- X. Abstain from all unholy activities.
- XI. No card or board games are allowed.

ORGANISING COMMITTEE & GROUPINGS

Conference Advisor	Carol Lee
Conference Coordinator	Joshua Chan
Secretary/Publicity/Publications	Carissa Lim
Treasurer/Registrar	Faith Chang
F&B/Games IC/Logistics	Peck Ern Min
Evangelism IC	Joshua Chan

Group 1	Group 2	Group 3	Group 4
May Lynn	David	Joy Khor	Charmian
Ern-Min	Samuel Yip	Ha	Esther Poh
Hannah Chew	Joshua	Andre	Daniel Lim
Jason Quah	Victoria	Theya	Carissa
Faith	Gracia	Cae Ryn	Marc
Hadassah	Thessa	Zacharias	Megan
Hazel	Joel Yip	Sze Anne	Ben Lim
Cheryl	Natalia	Sam Jo	Samuel Tan
Ci En	Leanne	Justin Chua	Joline
Shing Shyan	Hui En	Claire Lim	

GROUP DUTIES

Meal Duties

	Wed	Thurs	Fri	Sat
Breakfast		Group 3	Group 1	Group 3
Lunch	Group 1	Group 4	Group 2	Group 4
Dinner	Group 2	Group 1	Group 3	
Supper	Group 4	Group 2	Group 4	

Chairing Duties

	Wed	Thurs	Fri	Sat
Morning		Group 2	Group 3	Group 4
Night	Group 1	Group 2	Group 3	

Workshop: Boy-Girl Relationships

Scripture text: Genesis 24

MORNING DEVOTIONS

Morning Devotion 1

Scripture Text: Psalm 133:1-3

MORNING DEVOTIONS

Morning Devotion 2

Scripture Text: Ecclesiastes 12:1-2

MORNING DEVOTIONS

Morning Devotion 3

Scripture text: Psalm 11:1-7

The Cure for Loving the World – 1 John 2:1-2

INTRODUCTION

I. Prevention Better than Cure – 2:1a

II. The Nature of the Cure – 2:1b

III. The Extent of the Cure – 2:2

CONCLUSION

The Evidence of NOT Loving the World – 1 John 2:3-6

INTRODUCTION

I. He Keeps God's Word – 2:3-4

II. He Has Perfect Love – 2:5

III. He Walks Like Christ – 2:6

CONCLUSION

The Evidence of Loving the World – 1 John 2:7-11

INTRODUCTION

I. A Consistent Evidence – 2:7-8

II. A Clear Witness – 2:9-10

III. A Convicting Witness – 2:11

CONCLUSION

The Spectrum of Spiritual Growth in the World – 1 John 2:12-14

INTRODUCTION

I. Little Children – 2:12, 13c

II. Fathers – 2:13a, 14a

III. Young Men – 2:13b, 14b

CONCLUSION

The Open Truth About Loving the World – 1 John 2:15-17

INTRODUCTION

I. No Love of the Father – 2:15

II. Not of the Father – 2:16

III. The World Passes Away – 2:17

CONCLUSION

The Truth and Lies in the World – 1 John 2:21-25

INTRODUCTION

I. Can Distinguish – 2:21

II. Tool to Distinguish – 2:22-23

III. Manner to Distinguish – 2:24-25

CONCLUSION

Discussion Questions (Day Three)

Messages 6 and 7

1. Would you be able to recognise an antichrist if he stands next to you and eats at the same table as you do during recess time at school? Do you think that there are antichrists in your class or school? What about in church?

2. Are you a liar? What is the difference between a liar before and after salvation? Is this a significance difference? If there is no difference in the person's life would you regard him as an unbeliever?

Q & A

Readings are taken from *Abide in Christ: Everlasting Life* by Andrew Murray

Day 1: AS YOU CAME TO HIM

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."-MATT.11:28

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." JOHN 15:4

IT IS to you who have heard and hearkened to the call, "Come unto me," that this new invitation comes, "Abide in me." The message comes from the same loving Saviour. You doubtless have never repented having come at His call. You experienced that His word was truth; all His promises He fulfilled; He made you partakers of the blessings and the joy of His love. Was not His welcome most hearty, His pardon full and free, His love most sweet and precious? You more than once, at your first coming to Him, had reason to say, "The half was not told me."

And yet you have had to complain of disappointment: as time went on, your expectations were not realized. The blessings you once enjoyed were lost; the love and joy of your first meeting with your Saviour, instead of deepening, have become faint and feeble. And often you have wondered what the reason could be, that with such a Saviour, so mighty and so loving, your experience of salvation should not have been a fuller one.

The answer is very simple. You wandered from Him. The blessings He bestows are all connected with His "Come to ME," and are only to be enjoyed in close fellowship with Himself. You either did not fully understand, or did not rightly remember, that the call meant, "Come to me to stay with me." And yet this was in very deed His object and purpose when first He called you to Himself. It was not to refresh you for a few short hours after your conversion with the joy of His love and deliverance, and then to send you forth to wander in sadness and sin. He had destined you to something better than a short-lived blessedness, to be enjoyed only in times of special earnestness and prayer, and then to pass away, as you had to return to those duties in which far the greater part of life has to be spent. No, indeed; He had prepared for you an abiding

dwelling with Himself, where your whole life and every moment of it might be spent, where the work of your daily life might be done, and where all the while you might be enjoying unbroken communion with Himself. It was even this He meant when to that first word, "Come to me," He added this, "Abide in me." As earnest and faithful, as loving and tender, as the compassion that breathed in that blessed "Come," was the grace that added this no less blessed "Abide." As mighty as the attraction with which that first word drew you, were the bonds with which this second, had you but listened to it, would have kept you. And as great as were the blessings with which that coming was rewarded, so large, yea, and much greater, were the treasures to which that abiding would have given you access.

And observe especially, it was not that He said, "Come to me and abide with me," but, "Abide in me." The intercourse was not only to be unbroken, but most intimate and complete. He opened His arms, to press you to His bosom; He opened His heart, to welcome you there; He opened up all His divine fullness of life and love, and offered to take you up into its fellowship, to make you wholly one with Himself. There was a depth of meaning you cannot yet realize in His words: "Abide IN ME."

And with no less earnestness than He had cried, "Come to me," did He plead, had you but noticed it, "Abide in me." By every motive that had induced you to come, did He beseech you to abide. Was it the fear of sin and its curse that first drew you? The pardon you received on first coming could, with all the blessings flowing from it, only be confirmed and fully enjoyed on abiding in Him. Was it the longing to know and enjoy the Infinite Love that was calling you? The first coming gave but single drops to taste 'tis only the abiding that can really satisfy the thirsty soul, and give to drink of the rivers of pleasure that are at His right hand. Was it the weary longing to be made free from the bondage of sin, to become pure and holy, and so to find rest, the rest of God for the soul? This too can only be realized as you abide in Him-only abiding in Jesus gives rest in Him. Or if it was the hope of an inheritance in glory, and an everlasting home in the presence of the Infinite One: the true preparation for this, as well as its blessed foretaste in this life, are granted only to those who abide in Him. In very truth, there is nothing that moved you to come, that does not plead with thousandfold greater force: "Abide in Him." You did well to come; you do better to abide. Who would, after seeking the King's palace, be content to stand in the door, when he is invited in to dwell in the King's presence, and share with Him in all the glory of His royal life? Oh, let us enter

in and abide, and enjoy to the full all the rich supply His wondrous love hath prepared for us!

And yet I fear that there are many who have indeed come to Jesus, and who yet have mournfully to confess that they know but little of this blessed abiding in Him. With some the reason is, that they never fully understood that this was the meaning of the Saviour's call. With others, that though they heard the word, they did not know that such a life of abiding fellowship was possible, and indeed within their reach. Others will say that, though they did believe that such a life was possible, and seek after it, they have never yet succeeded discovering the secret of its attainment. And others, again, alas! will confess that it is their own unfaithfulness that has kept them from the enjoyment of the blessing. When the Saviour would have kept them, they were not found ready to stay; they were not prepared to give up everything, and always, only, wholly to side in Jesus.

To all such I come now in the name of Jesus, their Redeemer and mine, with the blessed message: "Abide in me." In His name I invite them to come, and for a season meditate with me daily on its meaning, its lessons, its claims, and its promises. I know how many, and, to the young believer, how difficult, the questions are which suggest themselves in connection with it. There is especially the question, with its various aspects, to the possibility, in the midst of wearying work and continual distraction, of keeping up, or rather being kept in, the abiding communion. I do not undertake to remove all difficulties; this Jesus Christ Himself alone must do by His Holy Spirit. But what I would fain by the grace of God be permitted to do is, to repeat day by day the Master's blessed command, "Abide in me," until it enter the heart and find a place there, no more to be forgotten or neglected. I would fain that in the light of Holy Scripture we should meditate on its meaning, until the understanding, that gate to the heart, opens to apprehend something of what it offers and expects. So we shall discover the means of its attainment, and learn to know what keeps us from it, and what can help us to it. So we shall feel its claims, and be compelled to acknowledge that there can be no true allegiance to our King without simply and heartily accepting this one, too, of His commands. So we shall gaze on its blessedness, until desire be inflamed, and the will with all its energies be roused claim and possess the unspeakable blessing.

Come, my brethren, and let us day by day set ourselves at His feet, and meditate on this word of His, with an eye fixed on Him alone. Let us set

ourselves quiet trust before Him, waiting to hear His holy voice-the still small voice that is mightier than the storm that rends the rocks-breathing its quickening spirit within us, as He speaks: "Abide in me." The soul that truly hears Jesus Himself speak the word, receives with the word the power to accept and to hold the blessing He offers. And it may please Thee, blessed Saviour, indeed, to speak to us; let each of us hear Thy blessed voice. May the feeling of our deep need, and the faith of Thy wondrous love, combined with the sight of the wonderfully blessed life Thou art waiting to bestow upon us, constrain us to listen and to obey, as often as Thou speakest: "Abide in me." Let day by day the answer from our heart be clearer and fuller: "Blessed Saviour, do abide in Thee."

Day 2: AND YOU SHALL FIND REST TO YOUR SOULS

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of me; for I am meek and lowly in heart:
and ye shall find rest unto your souls." -MATT.11:28-29

REST for the soul: Such was the first promise with which the Saviour sought to win the heavy-laden sinner. Simple though it appears, the promise is indeed as large and comprehensive as can be found. Rest for the soul does it not imply deliverance from every fear, the supply of every want, the fulfilment of every desire? And now nothing less than this is the prize with which the Saviour woos back the wandering one-who is mourning that the rest has not been so abiding or so full as it had hoped-to come back and abide in Him. Nothing but this was the reason that the rest has either not been found, or, if found, has been disturbed or lost again: you did not abide with, you did not abide in Him.

Have you ever noticed how, in the original invitation of the Saviour to come to Him, the promise of rest was repeated twice, with such a variation in the conditions as might have suggested that abiding rest could only be found in abiding nearness. First the Saviour says, "Come unto me, and I will give you rest"; the very moment you come, and believe, I will give you rest-the rest of pardon and acceptance-the rest in my love. But we know that all that God bestows needs time to become fully our own; it must be held fast, and appropriated, and assimilated into our inmost being; without this not even Christ's giving can make it our very own, in full experience and enjoyment. And so the Saviour repeats His promise, in words which clearly speak not so much of the initial rest with which He welcomes the weary one who comes, but of the deeper and personally appropriated rest of the soul that abides with Him. He now not only says, "Come unto me," but "Take my yoke upon you and learn of me"; become my scholars, yield ourselves to my training, submit in all things to my will, let your whole life be one with mine-in other words, Abide in me. And then He adds, not only, "I will give," but "ye shall find rest to your souls." The rest He gave at coming will become something you have really found and

made your very own-the deeper the abiding rest which comes from longer acquaintance and closer fellowship, from entire surrender and deeper sympathy. "Take my yoke, and learn of me," "Abide in me"-this is the path to abiding rest.

Do not these words of the Saviour discover what you have perhaps often sought in vain to know, how it is that the rest you at times enjoy is so often lost. It must have been this: you had not understood how entire surrender to Jesus is the secret of perfect rest. Giving up one's whole life to Him, for Him alone to rule and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him, to be and do only what He wills these are the conditions of discipleship without which there can be no thought of maintaining the rest that was bestowed on first coming to Christ. The rest is in Christ, and not something He gives apart from Himself, and so it is only in having Him that the rest can really be kept and enjoyed.

It is because so many a young believer fails to lay hold of this truth that the rest so speedily passes away. With some it is that they really did not know; they were never taught how Jesus claims the undivided allegiance of the whole heart and life; how there is not a spot in the whole of life over which He does not wish to reign; how in the very least things His disciples must only seek to please Him. They did not know how entire the consecration was that Jesus claimed. With others, who had some idea of what a very holy life a Christian ought to lead, the mistake was a different one: they could not believe such a life to be a possible attainment. Taking, and bearing, and never for a moment laying aside the yoke of Jesus, appeared to them to require such a strain of effort, and such an amount of goodness, as to be altogether beyond their reach. The very idea of always, all the day, abiding in Jesus, was too high something they might attain to after a life of holiness and growth, but certainly not what a feeble beginner was to start with. They did not know how, when Jesus said, "My yoke is easy," He spoke the truth; how just the yoke gives the rest, because the moment the soul yields itself to obey, the Lord Himself gives the strength and joy to do it. They did not notice how, when He said, "Learn of me," He added, "I am meek and lowly in heart," to assure them that His gentleness would meet their every need, and bear them as a mother bears her feeble child. Oh, they did not know that when He said, "Abide in me," He only asked the surrender to Himself, His almighty love would hold them fast, and keep and bless them. And so, as some had erred from the want of full consecration, so these failed because they did not fully trust. These two,

consecration and faith, are the essential elements of the Christian life-the giving up all to Jesus, the receiving all from Jesus. They are implied in each other; they are united in the one word-surrender. A full surrender is to obey as well as to trust, to trust as well as to obey.

With such misunderstanding at the outset, it is no wonder that the disciple life was not one of such joy or strength as had been hoped. In some things you were led into sin without knowing it, because you had not learned how wholly Jesus wanted to rule you, and how you could not keep right for a moment unless you had Him very near you. In other things you knew what sin was, but had not the power to conquer, because you did not know or believe how entirely Jesus would take charge of you to keep and to help you. Either way, it was not long before the bright joy of your first love was lost, and your path, instead of being like the path of the just, shining more and more unto the perfect day, became like Israel's wandering in the desert ever on the way, never very far, and yet always coming short of the promised rest. Weary soul, since so many years driven to and fro like the panting hart, O come and learn this day the lesson that there is a spot where safety and victory, where peace and rest, are always sure, and that that spot is always open to thee-the heart of Jesus.

But, alas! I hear someone say, it is just this abiding in Jesus, always bearing His yoke, to learn of Him, that is so difficult, and the very effort to attain to this often disturbs the rest even more than sin or the world. What a mistake to speak thus, and yet how often the words are heard! Does it weary the traveller to rest in the house or on the bed where he seeks repose from his fatigue? Or is it a labour to a little child to rest in its mother's arms? Is it not the house that keeps the traveller within its shelter? Do not the arms of the mother sustain and keep the little one? And so it is with Jesus. The soul has but to yield itself to Him, to be still and rest in the confidence that His love has undertaken, and that His faithfulness will perform, the work of keeping it safe in the shelter of His bosom. Oh, it is because the blessing is so great that our little hearts cannot rise to apprehend it; it is as if we cannot believe that Christ, the Almighty One, will in very deed teach and keep us all the day. And yet this is just what He has promised, for without this He cannot really give us rest. It is as our heart takes in this truth that, when He says, "Abide in me," "Learn of me," He really means it, and that it is His own work to keep us abiding when we yield ourselves to Him, that we shall venture to cast ourselves into the arms of His love, and abandon ourselves to His blessed keeping. It is not the yoke, but resistance to

the yoke, that makes the difficulty; the wholehearted surrender to Jesus, as at once our Master and our Keeper, finds and secures the rest.

Come, my brother, and let us this very day commence to accept the word of Jesus in all simplicity. It is a distinct command this: "Take my yoke, and learn of me," "Abide in me. " A command has to be obeyed. The obedient scholar asks no questions about possibilities or results; he accepts every order in the confidence that his teacher has provided for all that is needed. The power and the perseverance to abide in the rest, and the blessing in abiding-it belongs to the Saviour to see to this; 'tis mine to obey, 'tis His to provide. Let us this day in immediate obedience accept the command, and answer boldly, "Saviour, I abide in Thee. At Thy bidding I take Thy yoke; I undertake the duty without delay; I abide in Thee." Let each consciousness of failure only give new urgency to the command, and teach us to listen more earnestly than ever till the Spirit again give us to hear the voice of Jesus saying, with a love and authority that inspire both hope and obedience, "Child, abide in me." That word, listened to as coming from Himself, will be an end of all doubting-a divine promise of what shall surely be granted. And with ever-increasing simplicity its meaning will be interpreted. Abiding in Jesus is nothing but the giving up of oneself to be ruled and taught and led, and so resting in the arms of Everlasting Love.

Blessed rest! the fruit and the foretaste and the fellowship of God's own rest! found of them who thus come to Jesus to abide in Him. It is the peace of God, the great calm of the eternal world, that passeth all understanding, and that keeps the heart and mind. With this grace secured, we have strength for every duty, courage for every struggle, a blessing in every cross, and the joy of life eternal in death itself.

O my Saviour! if ever my heart should doubt or fear again, as if the blessing were too great to expect, or too high to attain, let me hear Thy voice to quicken my faith and obedience: "Abide in me"; "Take my yoke upon you, and learn of me; ye shall find rest to your souls."

Day 3: TRUSTING HIM TO KEEP YOU

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." -PHIL.3:12

MORE than one admits that it is a sacred duty and a blessed privilege to abide in Christ, but shrinks back continually before the question: Is it possible, a life of unbroken fellowship with the Saviour? Eminent Christians, to whom special opportunities of cultivating this grace have been granted, may attain to it; for the large majority of disciples, whose life, by a divine appointment, is so fully occupied with the affairs of this life, it can scarce be expected. The more they hear of this life, the deeper their sense of its glory and blessedness, and there is nothing they would not sacrifice to be made partakers of it. But they are too weak, too unfaithful-they never can attain to it.

Dear souls! how little they know that the abiding in Christ is just meant for the weak, and so beautifully suited to their feebleness. It is not the doing of some great thing, and does not demand that we first lead a very holy and devoted life. No, it is simply weakness entrusting itself to a Mighty One to be kept-the unfaithful one casting self on One who is altogether trustworthy and true. Abiding in Him is not a work that we have to do as the condition for enjoying His salvation, but a consenting to let Him do all for us, and in us, and through us. It is a work He does for us the fruit and the power of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform.

It is this quiet expectation and confidence, resting on the word of Christ that in Him there is an abiding place prepared, which is so sadly wanting among Christians. They scarce take the time or the trouble to realize that when He says "Abide IN ME," He offers Himself, the Keeper of Israel that slumbers not nor sleeps, with all His power and love, as the living home of the soul, where the mighty influences of His grace will be stronger to keep than all their feebleness to lead astray. The idea they have of grace is this that their conversion and pardon are God's work, but that now, in gratitude to God, it is their work to live as Christians, and follow Jesus. There is always the thought of a work that has to be done, and even though they pray for help, still the work is theirs. They fail continually, and become hopeless; and the despondency only increases the helplessness. No, wandering one; as it was Jesus who drew you when He spake "Come," so it is Jesus who keeps you when He says

"Abide." The grace to come and the grace to abide are alike from Him alone. That word Come, heard, meditated on, accepted, was the cord of love that drew you nigh; that word Abide is even so the band with which He holds you fast and binds you to Himself. Let the soul but take time to listen to the voice of Jesus. "In me," He says, "is thy place-in my almighty arms. It is I who love thee so, who speak Abide in me; surely thou canst trust me." The voice of Jesus entering and dwelling in the soul cannot but call for the response: "Yes, Saviour, in Thee I can, I will abide."

Abide in me: These words are no law of Moses, demanding from the sinful what they cannot perform. They are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope: it is for me, I know I shall enjoy it. You are not under the law, with its inexorable Do, but under grace, with its blessed Believe what Christ will do for you. And if the question be asked, "But surely there is something for us to do?" the answer is, "Our doing and working are but the fruit of Christ's work in us." It is when the soul becomes utterly passive, looking and resting on what Christ is to do, that its energies are stirred to their highest activity, and that we work most effectually because we know that He works in us. It is as we see in that word IN ME the mighty energies of love reaching out after us to have us and to hold us, that all the strength of our will is roused to abide in Him.

This connection between Christ's work and our work is beautifully expressed in the words of Paul: "I follow after, if that I may apprehend that whereunto I also am apprehended of Christ Jesus." It was because he knew that the mighty and the faithful One had grasped him with the glorious purpose of making him one with Himself, that he did his utmost to grasp the glorious prize. The faith, the experience, the full assurance, "Christ hath apprehended me," gave him the courage and the strength to press on and apprehend that whereunto he was apprehended. Each new insight of the great end for which Christ had apprehended and was holding him, roused him afresh to aim at nothing less.

Paul's expression, and its application to the Christian life, can be best understood if we think of a father helping his child to mount the side of some steep precipice. The father stands above, and has taken the son by the hand to help him on. He points him to the spot on which he will help him to plant his feet, as he leaps upward. The leap would be too high and dangerous for the

child alone; but the father's hand is his trust, and he leaps to get hold of the point for which his father has taken hold of him. It is the father's strength that secures him and lifts him up, and so urges him to use his utmost strength.

Such is the relation between Christ and you, O weak and trembling believer! Fix first your eyes on the whereunto for which He has apprehended you. It is nothing less than a life of abiding, unbroken fellowship with Himself to which He is seeking to lift you up. All that you have already received—pardon and peace, the Spirit and His grace are but preliminary to this. And all that you see promised to you in the future holiness and fruitfulness and glory everlasting—are but its natural outcome. Union with Himself, and so with the Father, is His highest object. Fix your eye on this, and gaze until it stand out before you clear and unmistakable: Christ's aim is to have me abiding in Him.

And then let the second thought enter your heart: Unto this I am apprehended of Christ. His almighty power hath laid hold on me, and offers now to lift me up to where He would have me. Fix your eyes on Christ. Gaze on the love that beams in those eyes, and that asks whether you cannot trust Him, who sought and found and brought you nigh, now to keep you. Gaze on that arm of power, and say whether you have reason to be assured that He is indeed able to keep you abiding in Him.

And as you think of the spot whither He points the blessed whereunto for which He apprehended you and keep your gaze fixed on Himself, holding you and waiting to lift you up, O say, could you not this very day take the upward step, and rise to enter upon this blessed life of abiding in Christ? Yes, begin at once, and say, "O my Jesus, if Thou biddest me, and if Thou engagest to lift and keep me there, I will venture. Trembling, but trusting, I will say: Jesus, I do abide in Thee. "

My beloved fellow-believer, go, and take time alone with Jesus, and say this to Him. I dare not speak to you about abiding in Him for the mere sake of calling forth a pleasing religious sentiment. God's truth must at once be acted on. O yield yourself this very day to the blessed Saviour in the surrender of the one thing He asks of you: give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding.

And if ever doubts again arise, or the bitter experience of failure tempt you to despair, just remember where Paul found His strength: "I am apprehended of Jesus Christ." In that assurance you have a fountain of strength. From that you

can look up to the whereunto on which He has set His heart, and set yours there too. From that you gather confidence that the good work He hath begun He will also perform. And in that confidence you will gather courage, day by day, afresh to say, " 'I follow on, that I may also apprehend that for which I am apprehended of Christ Jesus.' It is because Jesus has taken hold of me, and because Jesus keeps me, that I dare to say: Saviour, I abide in Thee. "

Day 4: AS YOU CAME TO HIM, BY FAITH

"As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

-Col 2:6-7

IN THESE words the apostle teaches us the weighty lesson, that it is not only by faith that we first come to Christ and are united to Him, but that it is by faith that we are to be rooted and established in our union with Christ. Not less essential than for the commencement, is faith for the progress of the spiritual life. Abiding in Jesus can only be by faith.

There are earnest Christians who do not understand this; or, if they admit it in theory, they fail to realize its application in practice. They are very zealous for a free gospel, with our first acceptance of Christ, and justification by faith alone. But after this they think everything depends on our diligence and faithfulness. While they firmly grasp the truth, "The sinner shall be justified by faith," they have hardly found a place in their scheme for the larger truth, "The just shall live by faith." They have never understood what a perfect Saviour Jesus is, and how He will each day do for the sinner just as much as He did the first day when he came to Him. They know not that the life of grace is always and only a life of faith, and that in the relationship to Jesus the one daily and unceasing duty of the disciple is to believe, because believing is the one channel through which divine grace and strength flow out into the heart of man. The old nature of the believer remains evil and sinful to the last; it is only as he daily comes, all empty and helpless, to his Saviour to receive of His life and strength, that he can bring forth the fruits of righteousness to the glory of God. Therefore it is: "As ye have received Christ Jesus the Lord, so walk ye in Him: rooted in Him, and stablished in the faith, abounding therein." As you came to Jesus, so abide in Him, by faith.

And if you would know how faith is to be exercised in thus abiding in Jesus, to be rooted more deeply and firmly in Him, you have only to look back to the time when first you received Him. You remember well what obstacles at that time there appeared to be in the way of your believing. There was first your vileness and guilt: it appeared impossible that the promise of pardon and love could be for such a sinner. Then there was the sense of weakness and death: you felt not the power for the surrender and the trust to which you were called. And then there was the future: you dared not undertake to be a disciple of

Jesus while you felt so sure that you could not remain standing, but would speedily again be unfaithful and fall. These difficulties were like mountains in your way. And how were they removed? Simply by the word of God. That word, as it were, compelled you to believe that, notwithstanding guilt in the past, and weakness in the present, and unfaithfulness in the future, the promise was sure that Jesus would accept and save you. On that word you ventured to come, and were not deceived: you found that Jesus did indeed accept and save.

Apply this, your experience in coming to Jesus, to the abiding in Him. Now, as then, the temptations to keep you from believing are many. When you think of your sins since you became a disciple, your heart is cast down with shame, and it looks as if it were too much to expect that Jesus should indeed receive you into perfect intimacy and the full enjoyment of His holy love. When you think how utterly, in times past, you have failed in keeping the most sacred vows, the consciousness of present weakness makes you tremble at the very idea of answering the Saviour's command with the promise, "Lord, from henceforth I will abide in Thee. " And when you set before yourself the life of love and joy, of holiness and fruitfulness, which in the future are to flow from abiding in Him, it is as if it only serves to make you still more hopeless: you, at least, can never attain to it. You know yourself too well. It is no use expecting it, only to be disappointed; a life fully and wholly abiding in Jesus is not for you.

Oh that you would learn a lesson from the time of your first coming to the Saviour! Remember, dear soul, how you then were led, contrary to all that your experience, and your feelings, and even your sober judgment said, to take Jesus at His word, and how you were not disappointed. He did receive you, and pardon you; He did love you, and save you-you know it. And if He did this for you when you were an enemy and a stranger, what think you, now that you are His own, will He not much more fulfil His promise? Oh that you would come and begin simply to listen to His word, and to ask only the one question: Does He really mean that I should abide in Him? The answer His word gives is so simple and so sure: By His almighty grace you now are in Him; that same almighty grace will indeed enable you to abide in Him. By faith you became partakers of the initial grace; by that same faith you can enjoy the continuous grace of abiding in Him.

And if you ask what exactly it is that you now have to believe that you may abide in Him, the answer is not difficult. Believe first of all what He says: "I am the Vine." The safety and the fruitfulness of the branch depend upon the strength of the vine. Think not so much of yourself as a branch, nor of the

abiding as your duty, until you have first had your soul filled with the faith of what Christ as the Vine is. He really will be to you all that a vine can be—holding you fast, nourishing you, and making Himself every moment responsible for your growth and your fruit. Take time to know, set yourself heartily to believe: My Vine, on whom I can depend for all I need, is Christ. A large, strong vine bears the feeble branch, and holds it more than the branch holds the vine. Ask the Father by the Holy Ghost to reveal to you what a glorious, loving, mighty Christ this is, in whom you have your place and your life; it is the faith in what Christ is, more than anything else, that will keep you abiding in Him. A soul filled with large thoughts of the Vine will be a strong branch, and will abide confidently in Him. Be much occupied with Jesus, and believe much in Him, as the True Vine. And if you ask what exactly it is that you now have to believe that you may abide in Him, the answer is not difficult. Believe first of all what He says: "I am the Vine." The safety and the fruitfulness of the branch depend upon the strength of the vine. Think not so much of yourself as a branch, nor of the abiding as your duty, until you have first had your soul filled with the faith of what Christ as the Vine is. He really will be to you all that a vine can be—holding you fast, nourishing you, and making Himself every moment responsible for your growth and your fruit. Take time to know, set yourself heartily to believe: My Vine, on whom I can depend for all I need, is Christ. A large, strong vine bears the feeble branch, and holds it more than the branch holds the vine. Ask the Father by the Holy Ghost to reveal to you what a glorious, loving, mighty Christ this is, in whom you have your place and your life; it is the faith in what Christ is, more than anything else, that will keep you abiding in Him. A soul filled with large thoughts of the Vine will be a strong branch, and will abide confidently in Him. Be much occupied with Jesus, and believe much in Him, as the True Vine.

And then, when Faith can well say, "He is my Vine," let it further say, "I am His branch, I am in Him." I speak to those who say they are Christ's disciples, and on them I cannot too earnestly press the importance of exercising their faith in saying, "I am in Him." It makes the abiding so simple. If I realize clearly as I meditate: Now I am in Him, I see at once that there is nothing wanting but just my consent to be what He has made me, to remain where He has placed me. I am in Christ: This simple thought, carefully, prayerfully, believingly uttered, removes all difficulty as if there were some great attainment to be reached. No, I am in Christ, my blessed Saviour. His love has prepared a home for me with Himself, when He says, "Abide in my love"; and His power has undertaken to keep the door, and to keep me in, if I will but consent. I am in Christ: I have

now but to say, "Saviour, I bless Thee for this wondrous grace. I consent; I yield myself to Thy gracious keeping; I do abide in Thee."

It is astonishing how such a faith will work out all that is further implied in abiding in Christ. There is in the Christian life great need of watchfulness and of prayer, of self-denial and of striving, of obedience and of diligence. But "all things are possible to him that believeth." "This is the victory that overcometh, even our faith." It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad. It gives itself up to be led by the Holy Spirit into an ever deeper appreciation of that wonderful Saviour whom God hath given us—the Infinite Immanuel. It follows the leading of the Spirit from page to page of the blessed Word, with the one desire to take each revelation of what Jesus is and what He promises as its nourishment and its life. In accordance with the promise, "if that which ye have heard from the beginning abide in you, ye shall also abide in the Father and the Son," it lives by every word that proceedeth out of the mouth of God. And so it makes the soul strong with the strength of God, to be and to do all that is needed for abiding in Christ.

Believer, you would abide in Christ: only believe. Believe always; believe now. Bow even now before your Lord, and say to Him in childlike faith, that because He is your Vine, and you are His branch, you will this day abide in Him.

EVANGELISM NOTES

The Gospel

1 Cor 15:1-4

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4. And that he was buried, and that he rose again the third day according to the scriptures:

Components of the Gospel

1. God and His Creation- Gen 1:1, Ps 19:1, Rom 1:20
2. Sin and the Fall of man- Rom 5:12, Rom 3:23
3. Penalty of Sin- Rom 6:23
4. Total Depravity and Futility of Works- Rom 3:10-12, Isa 64:6
5. God's love and Jesus as the only Saviour- John 3:16, 1Tim 2:5, Acts 4:12, Rom 5:8
6. Jesus' birth, life, death and resurrection- Gal 4:4-5, 1Cor 15:3-4
7. Need to confess with mouth and believe in the heart for Salvation- Rom 10:9
8. Jesus' Second Coming, Judgment and urgency- Rev 22:7, Rev 14:7

Do's and Don'ts

Objectives

- To obey the Great Commission
- To obey the manner of bringing the gospel according to the Bible
- Not to be a hindrance to the gospel presentation
- Do's
 - Preparing yourself
 1. Work out your own salvation with fear and trembling first
 2. Pray for the Holy Spirit to help you
 3. Pray for the preparation of the hearts of the hearers
 - Knowledge preparation
 1. Be familiar with your Bible, memorise the relevant verses
 2. Be familiar with your tract, knowing whether the content is sound
 3. Bring along different types of tracts for different languages and age groups
 - Presenting the gospel
 1. Practice presenting the full gospel until it becomes second nature
 2. Make it clear from the start who you are, where you are from and your intention to preach the gospel
 3. Be complete with the gospel
 4. Be polite and attentive, especially for the accompanying partner
 5. Be prepared to share the gospel at anytime. This may be the only opportunity to share with this particular person
 - The journey

1. Go in twos, and if possible, one man and one woman
 2. Do not carry unnecessary things, travel light
- Contacts
 1. Do try to get the contacts of the hearers for future follow-up, if they are willing
 2. Give them our church contact information, and if appropriate, give them your contact also. Be wise.
 1. Same sex only
 2. If different sex, may need to pass on to other church members
 3. For young children, try to get permission from the parents before sharing the gospel or inviting them to church
- Don'ts
 - Your attitude
 1. Do not be rude, pushy or aggressive
 2. Do not aim to win an argument, but to present the gospel
 3. Do not assert anything which you are not sure of, lest it be wrong
 4. Do not try to show off your knowledge, but try to present the gospel in the simplest manner which the hearer may understand
 - Your zeal
 1. Do not aim to convert the hearer by your own efforts, but pray for God's intervention
 2. Do not be discouraged if they reject you, because it is God who elects and calls in His own time
 - Safety tips
 1. Do not enter any flat/ house if there's any doubt of safety
 2. Do not follow-up contacts of the opposite sex for safety reasons but pass on to other church members

Different Life Scenarios for Evangelism

Discussion Scenarios

1. Street

- a. Place- MRT station
- b. Person- Taoist house-wife age 45, going home from the market
- c. Things to take note
 - i. Works vs grace
 - ii. Idols vs one and living God
 - iii. Tradition vs freedom from bondage of sin
 - 1) Can talk about beautiful and purposeful design of things such as all things in the market for our consumption

2. Door to door

- a. Place- HDB flat
- b. Person- 60 year old retired mechanic, Buddhist, just woke up on a Sunday morning
- c. Things to take note
 - i. Works vs grace
 - ii. Reincarnation vs urgency of judgment day
 - iii. Spirituality vs conviction of sins
 - iv. Can talk about
 - 1) Design and chance
 - 2) A loving God who allows sufferings

3. Family

- a. Place- Dining table at grandparents home, after dinner
- b. Person- 70 year old grandfather, previously a grocery store owner, Taoist
- c. Things to take note
 - i. Works vs grace
 - ii. Idols vs one and living God
 - iii. Tradition vs freedom from bondage of sin
 - iv. Can talk about

- 1) Federal headship and representative rule of original sin
 - 2) Fragility of life
4. Work place
- a. Place- tea-room during break
 - b. Person- female senior colleague, atheist
 - c. Things to take note
 - i. Design vs chance
 - ii. Creator and man created in His image: holiness, justice, goodness, truth
 - iii. Life after death issues
 - iv. Purpose in life
 - v. Can talk about
 - 1) A just God who demands truth and holiness
 - 2) Be respectful but still declare the whole gospel undiluted
5. Taxi
- a. Place- in taxi going to church
 - b. Person- Indian taxi man, 40, just retrenched from office job 3 months ago, Hindu
 - c. Things to take note
 - i. Works vs grace
 - ii. Reincarnation vs urgency of judgment day
 - iii. Idols vs one and living God
 - 1) Can talk about a provident God who supplies all needs
6. School
- a. Place- at the field after school
 - b. Person- best friend since primary school, now in different Sec 3 class, parents are Taoists
 - c. Things to take note
 - i. Design vs chance
 - ii. Creator and man created in His image: holiness, justice, goodness, truth
 - iii. Works vs grace
 - iv. Idols vs one and living God
 - v. Things to take note
 - 1) Can talk about

- (a) Purpose in life
- (b) Help from above for all problems in life

7. Social

- a. Place- Chinese restaurant
- b. Person- dinner meet up with old colleague's family, Roman Catholics
- c. Things to take note
 - i. Works vs grace
 - ii. Traditions vs the Bible
 - iii. Mediator vs Mediatrix
 - iv. Can talk about
 - 1) Sufficiency of Bible and Jesus for salvation

Things to observe for presentation:

1. To note down hindrances and barriers related specifically to the particular scenario
2. To identify solutions to the above problems
3. To identify special pointers from the scenario which can help to share the gospel

What to do when someone believes

Objectives

1. Help the believer to ensure he understands the gospel
2. Guide the believer to pray, in his words, with understanding and commitment:
 - a. To acknowledge he is a sinner
 - b. To confess his sins
 - c. To believe that Jesus Christ lived and died for him on the cross and rose bodily from the dead
 - d. To invite Jesus Christ into his heart and to be his Saviour and Lord
3. Direct him to a faithful and sound Church near his home for follow-up
4. Help him to focus on his need to grow as a Christian
 - a. In prayer
 - b. In bible reading
 - c. In fellowship

In service

Chinese Terms

(useful for tracting)

Basic Terms:

English Terms	Chinese Terms	Hanyu Pinyin	Hokkien
Gospel	福音/好消息	fú yīn/hǎo xiāo xì	Hok-Im/hô-siau- sit
Christian	基督徒	jī dū tú	Ki-tok-tō
Bible	圣经	shèn jīng	Sèng-Keng
God	上帝	shàng dì	Siōng-tè
Sin	罪恶	zhùi èr	chōe/chōe-ok
Sinner	罪人	zhùi rén	chōe-lâng
Judgement	审判	shěn pàn	sím phòà*
Hell	地狱	dì yù	tē-gék
Heaven	天堂	tiān tang	Thian-tông
God so loved the world	上帝爱世人	shàng dì ài shì rén	Siōng-tè thia* sè- lâng
Grace	恩典	ēn diǎn	un-tián
Virgin	童女	tóng nǚ	tòng-lú/chhú-lú
Holy Spirit	圣灵	shèn líng	Sèng-Lêng
Begotten son	独生子	dú shēn é zhǐ	tok-se* kia*
Jesus Christ	耶稣基督	yé sū jī dū	lâ-sō Ki-tok
Nailed on the cross	被钉在十字架	bèi dīng zài shí zì jià	téng tì sip-jī-kè
Precious blood	宝血	báo xuě	pó-huih
Risen from the grave in three days	三天后死里复活	sān tiān hòu sǐ lǐ fù huó	sa* jit aū túi sí lai hok-oah
Salvation	救恩	jiù ēn	kiù-un
Eternal life	永生	yǒng shēn	êng seng

Repent	悔改	huí gǎi	hóe-kái
Sins are forgiven	罪得赦免	zhuì dé sè miǎn	chōe tek-tio sia-bián
Confess you are a sinner	承认你是罪人	chéng rèn nǐ shì zhuì rén	sēng-jīn lí sī chōe-lâng
Saviour	接受耶稣为救主	jiù zǔ	Kiù-Chu
Bible-Presbyterian Church	圣经长老会真理堂	shèng jīn zhǎng lǎo huì zhēn lǐ táng	Sèng-Keng tíu*-lô hōe chin-lí tng
Adam and Eve	亚当和复娃	yǎ dāng hé xià wā	A-tong kap Hā-oa
Original sin	原罪	yuán zhuì	gōan chōe
Satan	撒旦	sǎ dàn	Sat-tàn/Mơ-kúi
Heavenly Father	天父	tiān fù	Thi*-Pē
Holy	圣洁	shèng jié	Sèng kiát
Mary	马利亚	mǎ lì yǎ	Má-lī-a
Saved	得救	dé jiù	tek-kiù
Good works	好行为	hǎo xíng wéi	ho heng ui
Precious blood to wash away our sins	宝血来洗清罪恶	bǎo xuě lái xǐ jìng zhuì èr	pó-huih lai soe-chheng chōe-ok
Accept Jesus as your personal Saviour	接受耶稣为救主	jiē shòu yé sū wéi jiù zǔ	chiap-sīu lâ-sơ cho lí ê Kiù-Chu
Atonement for our sins	赎罪	sú zhuì	siok chōe
Fellowship	团契	tuán qì	tuán-ke

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Time\Date	22/6/16 (Wed)	23/6/16 (Thu)	24/6/16 (Fri)	25/6/16 (Sat)
7.15 – 8.00am		Morning Devotion		
8.00 – 8.45am		Personal Quiet-Time		
8.45 – 9.30am		Breakfast		
9.30 – 10.00am	Registration	Singspiration + Message (3)	Singspiration + Message (6)	Singspiration + Message (8)
10.00 – 10.45am	Briefing & Ice- breakers			
10.45 – 11.00am		Break		
11.00 – 12.00pm	Singspiration + Message (1)	Message (4)	Message (7)	Q-&-A, Round up
12.00 – 12.30pm		Group discussion	Group discussion	Group discussion
12.30 – 1.00pm				
1.00 – 2.00pm	Lunch			
2.00 – 4.30pm	BGR Workshop	Games	Evangelism	Break camp
4.30 – 6.00pm	Settle in / Free time/ Wash up	Free time / Wash up	Free time / Wash up	
6.00 – 7.00pm	Dinner			
7.00 – 8.30pm	Singspiration + Message (2)	Singspiration + Message (5)	Singspiration + Testimony night	
8.30 – 9.00pm	Group discussion	Group discussion		
9.00 – 9.30pm	Supper	Supper	Supper Fellowship	
9.30 – 11.00pm	Dorm fellowship & prayer session	Dorm fellowship & prayer session		
11.00pm	Lights out			