

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2021**

**GENERAL SUBJECT:
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—
THE KERNEL OF THE BIBLE**

Message Nine

**The Two Aspects of God's Complete Salvation—
the Judicial Aspect and the Organic Aspect**

Scripture Reading: Rom. 5:10; Exo. 12:7-8; Luke 15:22-23; John 19:34; Rev. 22:1-2, 14

I. Romans 5:10 points out that God's complete salvation is of two aspects—"If we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled":

- A. The first aspect is the judicial redemption accomplished for us by Christ's death; the second aspect is the organic saving afforded to us by Christ's life:
 - 1. The judicial aspect is according to the righteousness of God (1:17; 3:21-26; 9:30-31) as the procedure of God's salvation to satisfy the requirements of God's righteous law on the sinners.
 - 2. The organic aspect of God's complete salvation is the fulfillment of God's salvation through the life of Christ for the believers to be transformed and to grow and mature in the life of God—5:10.
- B. The first four chapters of Romans discourse comprehensively regarding the redemption accomplished by Christ's death, whereas the last twelve chapters speak in detail concerning the saving afforded by Christ's life.
- C. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life.

II. The judicial aspect of God's complete salvation is the procedure of God's salvation through the redemption of Christ for God's salvation to fully meet the requirement of His law—1:17a; 3:21-26; 9:30-31:

- A. To redeem is to purchase back something that was originally yours but which had become lost; it means to repossess at a cost—cf. Isa. 54:5; Gen. 1:26.
- B. Galatians 3:13 says that "Christ has redeemed us out of the curse of the law"; being redeemed from the curse of the law means being redeemed from the consequence of the law.
- C. The ultimate curse, or consequence, of the law is death (Ezek. 18:4, 20; Rom. 6:23); whoever violates the law has to be punished; by the shedding of His blood, the Lord Jesus answered the demands of His law.
- D. God paid the price for us through Christ, repossessing us at a tremendous cost; Christ died on the cross to redeem us (Gal. 3:13; Titus 2:14; 1 Pet. 2:24); His blood obtained eternal redemption for us (1:18-19).
- E. Since Christ died on the cross as our Substitute (3:18; 2:24), suffering the sentence of death on behalf of us all, in the eyes of God we all died (2 Cor. 5:14); when Christ was

crucified, according to God's economy we were included in Him (Gal. 2:20); this is an accomplished fact.

- F. Thus, the death sentence due to the breaking of the law by fallen man has been fully paid and executed: (1) Christ died for us as our Substitute (1 Pet. 3:18; 2:22); (2) we died with Christ on the cross (Gal. 2:20).

III. God's judicial redemption, consisting of forgiveness of sins (Luke 24:47), washing away of sins (Heb. 1:3), justification by God (Rom. 3:24-25), reconciliation to God (5:10a), and positional sanctification unto the Lord (1 Cor. 1:2; Heb. 13:12), is to prepare the God-men to live the organic salvation of God for the accomplishment of God's eternal economy (Rom. 5:10):

- A. The passover in the Old Testament reveals the redeeming aspect of the blood of the lamb according to God's judicial requirement, to deliver His people from His death-judgment; the saving aspect of the flesh of the lamb was for life supply, to strengthen the people to move out of Egypt—Exo. 12:7-8.
- B. At the Lord's table, the cup signifies His blood, which He shed for our judicial redemption, and the bread signifies His life, which He released for our organic salvation—Matt. 26:26-28; John 6:54-55.
- C. In the Lord's parable of a happy father receiving his son, the best robe signifies Christ as the God-satisfying righteousness to cover us for our judicial redemption, and the fattened calf signifies the rich Christ killed on the cross in order to be enjoyed by us for our organic salvation—Luke 15:22-23.
- D. In the Lord's crucifixion, the blood out of His side signifies the redemptive aspect of His death for our judicial redemption, and the water out of His side signifies the life-imparting aspect for our organic salvation—John 19:34.
- E. "He who eats My flesh and drinks My blood has eternal life...For My flesh is true food, and My blood is true drink"—6:54-55:
1. The Lord gave His body and shed His blood for us that we might have eternal life.
 2. To eat His flesh is to receive by faith all that He did in giving His body for us; to drink His blood is to receive by faith all that He accomplished in shedding His blood for us.
 3. To eat His flesh and drink His blood is to receive Him, in His judicial redemption, as life and the life supply by believing in what He did for us on the cross.
 4. To eat the Lord's flesh and drink His blood is to believe into Him, because to believe into is to receive—v. 47; 1:12.

IV. The New Jerusalem—the ultimate fulfillment of the eternal economy of God—is the embodiment of God's complete salvation with its judicial and organic aspects—Rom. 5:10; Rev. 22:14:

- A. In the New Jerusalem Christ will still be the redeeming Lamb—v. 1:
1. He was appointed to be the Lamb in eternity past in the design of redemption—1 Pet. 1:19-20.
 2. He died as the Lamb in time for the accomplishment of redemption—John 1:29; 1 Pet. 1:18-19.
 3. In eternity He will still be the Lamb as a memorial of redemption—Matt. 26:29; Rev. 22:1.
- B. In His organic salvation God proceeds step by step to save us in the divine life so that we may be filled with His life in our entire being to become the city of life—Rom. 8:10, 6, 11; Rev. 22:1-2.

- C. We are saved organically to become the New Jerusalem by exercising our spirit to enjoy the Triune God—1 Tim. 4:7; 2 Tim. 1:6-7; Jude 19-21:
1. We need to enjoy God the Father as the light of life—Rev. 21:23, 11; 22:5:
 - a. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering and trespass offering so that we can remain in the spiritual cycle of life—1 John 1:7-9.
 - b. For the building up of the Body of Christ, we do not need the artificial light created by man; instead, we need to walk and live under the divine, redeeming, shining light through the word of God—Isa. 50:10-11; John 8:12; Psa. 119:105, 130; Matt. 5:14; Rev. 1:20; cf. Psa. 73:17.
 2. We need to enjoy God the Son as the tree of life—Rev. 22:2; Gen. 2:7-9:
 - a. The tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ as the embodiment of all the riches of God for our food—Rev. 2:4, 7.
 - b. We are not only the eaters of this tree, enjoying the continually fresh fruit, but also the branches of this tree, abiding in Him to enjoy the life-juice—John 15:5; 14:6; 15:7; 8:31.
 - c. The tree of life was unique in Genesis 2:9, but today the tree of life grows in all of us, causing each one of us to be a small tree of life—1 John 3:9; Mark 4:26; Col. 2:19.
 3. We need to enjoy God the Spirit as the river of life—Rev. 22:1:
 - a. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God—John 4:14b.
 - b. As believers in Christ, we need to drink and flow the water of life—7:37-39; cf. Prov. 11:25.
- D. The process of God's organic salvation is God's move to deify man, making man God in life and in nature but not in the Godhead; as we experience each section of God's organic salvation, we go up level by level until we become beings in the New Jerusalem:
1. We are regenerated by participating in God's life to become God's species, God's children, for God's sonship—John 1:12-13; Rev. 21:7; 22:14b.
 2. We are sanctified by participating in God's nature to become as holy as the holy city—1 Thes. 5:23; Eph. 5:26.
 3. We are renewed by participating in God's mind to become as new as the New Jerusalem—2 Cor. 4:16; Eph. 4:23.
 4. We are transformed by participating in God's being to be constituted with the Triune God as gold, silver (pearl), and precious stones—1 Cor. 3:12; 2 Cor. 3:18; Rom. 12:2; Rev. 21:18-21.
 5. We are conformed to the image of the firstborn Son of God by participating in God's image to have the appearance of the New Jerusalem—Rom. 8:28-29; Rev. 21:11; 4:3.
 6. We are glorified by participating in God's glory to be completely permeated with the glory of the New Jerusalem—Rom. 8:21; Phil. 3:21; Rev. 21:11.