
Church in Campbell Weekly News

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The Move of the Slave-Savior's Gospel Service

In Mark 8:34 the Lord Jesus said, "If anyone wants to follow after Me, let him deny himself and take up his cross and follow Me." In the foregoing message we pointed out that to follow after the Lord is to gain Him, experience Him, enjoy Him, and partake of Him. If we would follow after the Lord in this way, we need to deny ourselves, take up our cross, and follow Him. Let us now consider what it means for us to take up our cross.

Applying What Christ Has Done on the Cross

Taking up the cross is not a matter of suffering. Instead, it is a matter of applying to our life what Christ has done on the cross to terminate us. Therefore, to take up the cross is to apply this termination to ourselves. Day by day we need to apply such a termination. If we do this, we will realize not that we are suffering but that we are terminated, finished, put to an end. To follow after the Lord is to partake of Him, enjoy Him, experience Him, and let Him become our very being. In order to follow after the Lord in this way, we need to deny ourselves. We need to apply to ourselves the termination that Christ has accomplished on the cross. This means that to bear our cross is to apply Christ's termination to ourselves. When we do this, we become a crossed-out person, not a suffering person. Then we can testify, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me."

The cross is not merely a suffering; it is also a killing. The cross kills and terminates the criminal. Christ first bore the cross and then was crucified. We, His believers, have first been crucified with Him and then bear the cross day by day. To us, bearing the cross is to remain under the killing of the death of Christ for the terminating of our self, our natural life, and our old man. In so doing we deny our self that we may follow the Lord. Before the Lord's crucifixion the disciples followed Him in an outward way. But since His resurrection we follow Him in an inward way. Because in resurrection He has become the life-giving Spirit (1 Cor. 15:45) dwelling in our spirit (2 Tim. 4:22), we follow Him in our spirit (Gal. 5:16-25).

MIND, SELF, AND SOUL-LIFE

In Mark 8:35 the Lord went on to say, "Whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel's shall save it." In this verse the Lord spoke about the soul-life, whereas in the preceding verse He spoke about the self. Actually, these terms, the soul-life and the self, are synonymous. Our soul-life is our self, and our self is our soul-life. We ourselves are a soul.

In 8:33-35 three matters are related to one another: mind, self, and soul-life. Our mind is the expression of our self, and our self is the embodiment of our soul-life. Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, thought, concept, opinion. When we set our mind not on the things of God but on the things of man, our mind grasps the opportunity to act and express itself. This was what happened with Peter. Therefore, the Lord said that we must deny the self and not save our soul-life. Instead of saving the soul-life, we should lose it. To lose the soul-life is the reality of denying the self. This is to take up the cross.

Living Christ and the Gospel

What, then, is the correct understanding of for My sake and the gospel's? Here for the Lord's sake actually means "no longer I but the gospel." We have been terminated in Christ. Now we need to apply this termination to ourselves and to every aspect of our living. Then in our living, it will be "no longer I but Christ; no longer I but the gospel." This means that we will be living Christ and living the gospel. This is very different from trying to behave ourselves properly as Christians for the sake of the Lord's glory and for the sake of the effectiveness of the gospel.

If this brother working in the office has the correct understanding of the Lord's word, he will say to himself, "As a follower of the Lord Jesus, I am a partaker of Him. I have been crucified with Him. Now it is no longer I who live, but Christ lives in me. At work I do not need to try to behave myself. I do not have to exert myself to be so careful. Instead, I should simply live Christ day by day. When I wake up in the morning, I need to call on the Lord Jesus and breathe Him in. As I call on Him, He becomes my breath, the intrinsic and essential element of my inner being, the essence of my living. Then at the office I simply live Him. I will not deliberately try to preach the gospel to my colleagues, and I will not worry because of the fact that I have told them that I am in the church. I care for only one thing—for living Christ. All day long, I want to breathe in Christ and then live Him." This is the correct understanding of losing our soul-life for the Lord's sake.

The principle is the same in the matter of living for the sake of the gospel. When we live Christ, we will certainly live the gospel. As we live Christ, others will see the gospel in our living and not only hear it. Our living will be Christ, and this Christ will become the gospel to others in an actual and practical way. By this we see that living for the sake of Christ and the gospel is not a matter of our behavior; it is a matter of living Christ in a practical way. Regarding this, I would say once again that we need the Epistles of Paul in order to have an adequate understanding of the Lord's word in verse 35. In 8:27-38 we have an unveiling not only of the Lord's wonderful person but also of His death and resurrection. This unveiling also includes our application of the Lord's death and our living in His resurrection. Through the application of Christ's death to ourselves, we may live in Christ in resurrection.

THE LORD'S TRANSFIGURATION—THE KINGDOM OF GOD COMING IN POWER

After the unveiling of Christ's person and His death and resurrection, the Lord went on to say in 9:1, "Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power." This was fulfilled by the Lord's transfiguration on the mountain (vv. 2-13). His transfiguration was the coming of the kingdom of God in power. This was seen by three of His disciples—Peter, James, and John.

The Lord's transfiguration on the mountain was the coming of the kingdom. This kingdom is actually the enlargement of Christ. First, Christ is sown as a seed into our heart. This seed will then grow and develop until it is manifested in glory. This is the kingdom. The time has not yet come for the kingdom to be manifested in full. However, through His transfiguration Christ demonstrated to three of His

disciples what the reality of the kingdom is. When He was transfigured, that was the manifestation of the kingdom of God.

On a High Mountain

Mark 9:2 says, "After six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them." Since the Lord's transfiguration took place six days after the revelation concerning Christ and His death and resurrection in chapter 8 (given at the very foot of Mount Hermon), the high mountain here must be Mount Hermon. To receive the revelation concerning Christ and His death and resurrection, we need to be far away from the religious environment. But to see the vision of the transfigured Christ, we need to be on a high mountain, far above the earthly level.

Hearing the Son

Mark 9:7 says, "A cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!" This declaration of the Father to vindicate the Son was first given after Christ's rising from baptism, which signified His resurrection from the dead. This instance is the second time the Father declared the same thing, this time to vindicate the Son in His transfiguration, which prefigures the coming kingdom. In verse 7 God's charge is to hear His Son. In God's economy, now that Christ has come, we should "hear Him," no longer the law or the prophets, because the law and the prophets were fulfilled in Christ and by Him.

Verse 8 continues, "Suddenly, when they looked around, they no longer saw anyone, but Jesus only with them." Peter proposed to keep Moses and Elijah, that is, the law and the prophets, with Christ. But God took Moses and Elijah away, leaving no one "but Jesus only with them." The law and the prophets were shadows and prophecies, not the reality; the reality is Christ. Now that Christ, the reality, is here, the shadows and the prophecies are no longer needed. No one except Jesus Himself alone should remain in the New Testament. Jesus is today's Moses, imparting the law of life into His believers. Jesus is also today's Elijah, speaking for God and speaking forth God within His believers. This is God's New Testament economy. (Excerpts from Life- Studies of Mark Message #25)

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Burdens for Church Prayer

- 2026 Targets, # of baptized:22; # of prayer meeting attendance:35; average Lord's Day and small group attendance:10% increase
- Spread the kingdom of God by preaching the gospel on the WVC campus and by Bible distribution in the community.
- Multiply the number of small groups for the increase and building up of the Body of Christ
- Perfect young working saints with shepherding families as containers for the next generation.
- Practice PSRP, BNPB, and vital small groups.
- Blending in the Body, by participating in conferences and trainings
- Establish and strengthen the church services, including children, YP, ushering, etc.
- Establish a prayer life individually and corporately
- Pursuing the truth and growth in life to live in the reality of the kingdom.

Announcements

- Life-study of Mark MSG 25, 26
- HWMR: 2025 Thanksgiving Conference, Week 6
- 4/14 (Tue) 7:45pm, Prayer meeting at meeting hall

- 4/17-5/15 8th Term FSCC corporate pursuit on Fridays weekly; \$30/person
- 4/19 – Spring BBQ at Sanborn park, 10:00am-2:00pm
- 5/1-3. FSCC 6th Grade Conference. \$50/person.
- 5/22-5/25 International Memorial Day Blending Conference will be held in Dallas, TX.
- 6/15-19 2026 Bay Area Bible Camp at FSCC. \$85
- 6/29-7/4 Semiannual Training registration by 5/1
- 7/19-24. NorCal Summer School of Truth.
- 7/29-8/2 FSCC. North America Chinese speaking perfecting training, west coast session.
- 9/4-6 NorCal Labor Day Conference held at Burlingame Hyatt
- Financial Giving:
PayPal/Zelle: churchincampbell@gmail.com
Venmo @Churchin-Campbell
Church in Campbell bookroom account (PayPal/Zelle churchincampbellbooks@gmail.com)