

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2019**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Message Ten

A Life of Abiding in Christ as the Vine

Scripture Reading: John 14:23; 15:1, 4-5; 1 John 2:6, 27-28; 3:24; 4:13, 15

- I. Christ as the true vine with the Father as the husbandman is the meaning of the universe, of human life, of human history, of the church, and of the Bible—John 15:1, 4-5.**
- II. The true vine with its branches—Christ the Son with the believers in the Son—is the organism of the Triune God in the divine economy to grow with His riches and express His life—1 Tim. 1:4; Eph. 3:9; John 15:1, 5a:**
 - A. The Father as the husbandman is the source and the founder; God the Son is the center, the embodiment, and the manifestation; God the Spirit is the reality and realization; and the branches are the Body, the corporate expression—vv. 1, 4-5, 26:
 1. All that the Father is and has is embodied in Christ the Son and then realized in the Spirit as the reality—16:13-15.
 2. All that the Spirit has is wrought into us, the branches, to be expressed and testified through us; in this way the processed Triune God is expressed, manifested, and glorified in the church—Eph. 3:16-21.
 - B. The organism of the Triune God in John 15 is the Triune God united, mingled, and incorporated with His chosen, redeemed, and regenerated people—14:20.
- III. As the branches of the true vine, we are the multiplication of Christ, the duplication of Christ, the spreading of Christ, and the enlargement of Christ—15:4-5, 16:**
 - A. Christ, the infinite God, is the vine, and we are His branches; we are branches of the infinite God, organically one with Him—1 Cor. 6:17.
 - B. Because we are branches of the divine vine, parts of the organism of the Triune God, we are the same as God in life and nature—1 John 5:11-12.
 - C. When we believed in the Lord Jesus, He branched into us, and we became branches in Him—John 3:15.
 - D. For us to be branches in the vine means that Christ has become our life—11:25; 14:6; Col. 3:4.
 - E. The vine is everything to the branches; from the vine and through the vine, we receive everything that we need to live as branches—John 15:4.
 - F. Christ as the vine does everything through the branches; without Him we can do nothing, and without us He can do nothing—v. 5.
- IV. As branches of Christ as the vine, we need to abide in Him—vv. 4-5:**
 - A. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.
 - B. The Christian life is a life of abiding in the Lord—1 John 2:24, 27-28; 4:13.
 - C. We abide in Christ as the vine by living in the mingled spirit—John 15:4-5; 1 Cor. 6:17:
 1. The vine lives in all the branches, and all the branches live in the vine; they live together with one another—John 15:4-5, 7.

2. To abide in the Lord is to be one spirit with Him, that is, to live in the mingled spirit—1 Cor. 6:17.

D. As long as we abide in Christ, the other experiences of the normal Christian life will automatically follow; therefore, our unique need is to abide in Christ—John 15:4-5.

V. To abide in Christ as the vine is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—vv. 4-5; 1 John 2:27; 3:24:

A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—2:6, 24, 27-28; 3:6, 24; 4:13:

1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).

2. To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.

B. To have Christ abiding in us is to live with the Divine Trinity—having Christ's presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24:

1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.

2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.

C. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90:1:

1. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—vv. 3-11; John 16:33.

2. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.

VI. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:

A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode in which the Triune God abides in us and we abide in Him—v. 23.

B. The more we love the Lord, the more we shall have His presence, and the more we are in His presence, the more we shall enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

VII. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:

A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.

B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.

C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

VIII. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

- A. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
- B. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.

IX. Effective prayers are the issue of our abiding in the Lord as the vine and of His words abiding in us—John 15:7:

- A. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose; a praying one will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him—Rom. 8:26-27; James 5:17:
 - 1. Prayer is the flowing between man and God and the mutual contact between man and God.
 - 2. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Eph. 6:18.
 - 3. The way to experience the indwelling Christ and to live Christ is to pray in a genuine way—Col. 1:27; 3:4; Phil. 1:20-21a.
 - 4. We need the kind of prayer that brings us into contact with the Lord, prayer that causes us to be one with Him in our spirit—2 Tim. 4:22; 1 Cor. 6:17.
- B. When we abide in the Lord, and His words abide in us, there will be a desire in us that comes out of His words—John 15:7; 1 John 5:14-15:
 - 1. We will touch the Lord's feeling and understand His intention; then spontaneously, we will have His desire in us.
 - 2. His desire will become our desire, what He wants will be what we want, and we will pray according to this desire.
 - 3. The Lord will answer this kind of prayer because it issues from our abiding in the Lord and from His words abiding in us.

X. When we abide in Christ as the vine, we have the genuine church life—1 Cor. 1:2, 9, 30; 6:17; 12:27:

- A. We can have the church life only by living in the mingled spirit—in Christ as the life-giving Spirit mingled with our spirit; we should remain in this mingled spirit for the church life—15:45b; 6:17; 1:2; 12:27.
- B. The branches are one with the vine and with one another—John 17:11, 21-23.
- C. When we abide in Christ as the vine, we participate in the wonderful fellowship among the co-branches—15:4-5; 1 John 1:3-7:
 - 1. The inner life of all the branches is one, and this life should continually circulate through all the branches—vv. 2-3.
 - 2. Fellowship implies a mutual flowing among the believers; this fellowship is the reality of the church life, the reality of living in the Body of Christ—v. 3; 1 Cor. 1:2, 9; 12:13, 27.
 - 3. All the local churches are one Body, and within this Body there is the circulation of the divine life; the circulation of the divine life in the Body brings all the members of the Body into oneness—1:2; 4:17; 7:17; 11:16; 14:33; 16:1; 12:27; Eph. 4:4.