

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2022**

**GENERAL SUBJECT:
LIVING IN THE REALITY OF THE BODY OF CHRIST
BY LEARNING CHRIST AS THE REALITY IS IN JESUS**

Message Nine

**Living in the Reality of the Body of Christ
by Living a Life of God as Love**

Scripture Reading: 1 Cor. 8:1b; 12:31b; 13:1, 4-8, 13; 14:1, 3, 4b;
John 21:15-17; Rev. 3:7-22

I. In our Christian life and church life, love must prevail—1 Cor. 12:31b; 13:4-8, 13:

- A. We must be persons who are flooded with and carried away by the love of Christ; the divine love should be like the rushing tide of great waters toward us, impelling us to live to Him and love Him to the uttermost beyond our own control—2 Cor. 5:14.
- B. We must keep ourselves in the love of God and be constrained by the love of Christ to lay down our lives on behalf of the brothers—Jude 19-21; 2 Cor. 5:14; 1 Pet. 1:22; 1 John 3:14-16; 4:7-21.
- C. In order to love the Lord to the uttermost, we need to be those who desire and seek to dwell in the house of God all the days of our life, to behold His beauty (loveliness, pleasantness, delightfulness), and to inquire of God in His temple; to inquire of God is to check with God about everything in our daily life—Psa. 27:4.
- D. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—1 Cor. 12:31b; 13:1, 4-8, 13:
 - 1. The love described by Paul in 1 Corinthians 13 is the expression of the divine life (vv. 4-8a); furthermore, the fact that love is the fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22); if we do not have love, our speaking is like that of sounding brass and a clanging cymbal, which give sounds without life (1 Cor. 13:1; 14:1, 3, 4b, 12, 31; 2 Cor. 3:6).
 - 2. We should be like God in our love for others, loving people without any discrimination (Matt. 5:43-48); the first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death; this is very meaningful (27:38; Luke 23:42-43).
 - 3. When the law of the Spirit of life as the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—Rom. 8:2; Gal. 6:2-3; John 21:15-17; Luke 15:3-7.
 - 4. Our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); *the weak* refers to those who are weak either in their spirit, soul, or body, or are weak in faith (Rom. 14:1; 15:1).
- E. “Knowledge puffs up, but love builds up”; we may listen to the messages of the ministry and become puffed up with mere knowledge—1 Cor. 8:1b; cf. 2 Cor. 3:6.

II. The present truth of the Lord's up-to-date and ultimate recovery is to bring us into a new revival to turn the age by our choosing to take the way of Philadelphia; only the recovered church, the church of brotherly love, signified by the church in Philadelphia, can fulfill God's eternal purpose and satisfy His heart's desire—Rev. 1:1-3; 3:7-13; Hymns, #880:

- A. The characteristic of the overcomers in Philadelphia (vv. 7-13) is their aspiration to arrive at the highest peak of the divine revelation of God's economy—this highest peak is God becoming man to make man God in life and in nature but not in the Godhead so that the Body of Christ can be produced, the bride can be prepared, and the New Jerusalem can be consummated:
1. Even though the churches in Asia, in a general sense, had turned away from the apostle Paul's ministry (2 Tim. 1:15), one church was unique and was highly appraised by the Lord—the church in Philadelphia; the Lord highly appraised them and even appreciated them because they kept His word, which means that they did not turn away from the word of the apostle Paul's healthy teaching of God's economy, the highest peak of the divine revelation (Rev. 3:8; 1 Tim. 1:3-4; 6:3).
 2. Those in Philadelphia are "rich toward God" (Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); they lift up their hands unto the word of God, indicating that they receive it warmly and gladly and that they say Amen to it (v. 48; Neh. 8:5-6).
 3. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is "the Lord God the Almighty and the Lamb"; God is built into them to make them precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psa. 90:1; John 14:23; cf. 1 Kings 7:17.
 4. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomers indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God as their "name badge" and making them God in life and in nature but not in the Godhead—Rev. 3:12b; 22:4b.
- B. The characteristic of the overcomers in Philadelphia is their endeavoring to enter into the God-man living by enjoying the riches of Christ as their indwelling treasure—Eph. 3:8; 2 Cor. 4:7:
1. In Isaiah 22 God fired Shebna, a steward in the house of the king (vv. 15-19), and replaced him with Eliakim, a type of the all-inclusive Christ as the Steward in God's house, the One upon whose shoulder the key of the house of God is set (vv. 20-25; Rev. 3:7-8); Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment (1 Thes. 5:16-19; cf. Ezek. 1:22, 26):
 - a. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church; all of us are Shebnas, who should be removed and replaced by Christ as the real Eliakim to make us His duplication as stewards of the mysteries of God and the varied grace of God—Col. 3:10-11; 1 Cor. 4:1; 1 Pet. 4:10.
 - b. Because we have been joined to Christ, and Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated; now in our organic union with Christ, He replaces us by living in us, with us, by us, and through us—Rom. 6:6; Gal. 2:20; Rom. 8:16; 1 Cor. 6:17.

2. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12; cf. 21:22:
 - a. *The name of My God* indicates that the pillar is God; *the name of the city of My God* indicates that the pillar is the New Jerusalem; and *My new name* indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense—3:12.
 - b. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.
 - c. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.
- C. The characteristic of the overcomers in Philadelphia is their brotherly love; love prevails among them so that they shepherd people according to God (1 Pet. 5:2) by cherishing them with the cheering presence of God and nourishing them with the healthy teaching of the economy of God (Eph. 4:11; 5:29; Acts 20:28):
 1. The church life is a life of brotherly love (1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a), and the Body builds itself up in love (Eph. 4:16).
 2. The overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Rev. 3:7a; cf. 2:4, 7; Jude 19-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; Psa. 133.
 3. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).
 4. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—Prov. 4:18; John 21:15-17.
- D. In order to continue in the way of Philadelphia, we must be saved from the way of Laodicea, which is a degraded and distorted Philadelphia—Rev. 3:14-22:
 1. Laodicea still remembers its history but has lost its former life; we must always remember that all that matters is God's present presence—Exo. 33:14; 2 Cor. 2:10.
 2. Laodicea means to know everything but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea, full of lukewarmness and spiritual pride—Rev. 3:15-17.
 3. If we want to continue in the way of Philadelphia, we need to humble ourselves before God and pay the price to gain more of the Triune God as gold, white garments, and eyesalve; then we can be one with the Lord as the leading Overcomer within us in order to sit with Him on His throne in the millennial kingdom—vv. 18, 21.