

**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 Fifteen

**Knowing and Experiencing
Christ as the Pattern and the Drink Offering**

Scripture Reading: Phil. 2:5-9, 17

I. We live in the reality of the Body of Christ by knowing and taking Christ as our pattern—Phil. 2:5-13:

- A. If we would know Christ as the pattern, we should let the mind which was in Christ Jesus be in us—v. 5:
 - 1. We need to take Christ's mind as our mind, opening ourselves to "let this mind" be in us—vv. 3-5:
 - a. Lowliness of mind is in contrast to both selfish ambition and vainglory (v. 3); this must not be our natural lowliness but the lowliness of Christ (v. 8).
 - b. This kind of mind, this kind of thinking, was in Christ when He emptied Himself and humbled Himself—vv. 7-8.
 - 2. To have "this mind" requires us to be one with Christ in His inward parts, in His tender, inward feeling and in His thinking—1:8.
 - 3. For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind—2:5; cf. 1 Cor. 2:16, footnote 1.
- B. In order to experience Christ, we need to know Him as the pattern—Phil. 2:5-9:
 - 1. In Philippians 2:5-9 Paul presents Christ as the pattern; we need to have this pattern infused into us.
 - 2. The pattern of the Christian life is the God-man Savior, who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9.
 - 3. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a:
 - a. In His incarnation the Lord did not alter His divine nature.
 - b. He changed only the outward expression, from the form of God to the form of a slave.
 - 4. The Lord became "in the likeness of men"—vv. 7b-8a:
 - a. *The form of God* implies the inward reality of Christ's deity; *the likeness of men* denotes the outward appearance of His humanity—vv. 6-7.
 - b. He appeared to men as a man outwardly, but as God He had the reality of deity inwardly—John 1:1, 14, 18; 3:16; Rom. 8:3.
 - c. Christ entered into the condition of humanity, and He was found in fashion as a man—Phil. 2:8a.
 - 5. Christ humbled Himself by becoming obedient even unto death—the death of a cross—v. 8b:
 - a. Humbling Himself was a further step in emptying Himself.

- b. Christ's self-humbling manifested His self-emptying—vv. 7-8.
- c. The death of a cross was the climax of Christ's humiliation.
- 6. The Son willingly emptied Himself to become a created man as the representation of submission to authority—vv. 6-8:
 - a. The Lord Jesus set His face to subject Himself to the way of submission, even unto death—Isa. 50:7; Luke 9:51; Mark 10:32-34.
 - b. "Even though He was a Son," the Lord "learned obedience from the things which He suffered"—Heb. 5:8:
 - (1) God ordained that Christ should die, and Christ obeyed—Phil. 2:8.
 - (2) He learned this obedience through the suffering of death.
 - c. The Lord, who was submissive throughout His life, has given us His life of submission; a believer's obedience is a consequence of taking Christ as a pattern of obedience—v. 8; Col. 3:4.
- 7. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him "the name which is above every name"—Phil. 2:9.

II. If we are living in the reality of the Body of Christ, we will know and experience Christ as a drink offering and become a drink offering in Christ—v. 17:

- A. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:
 - 1. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.
 - 2. The wine of the drink offering was poured out for God's satisfaction; it was poured out for God to drink—Exo. 29:40-41:
 - a. Christ poured out His being unto God—Isa. 53:12.
 - b. Christ is the heavenly, spiritual wine poured out to God for His pleasure; He poured Himself out as wine to make God happy.
 - 3. The vine depicts the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Judg. 9:13:
 - a. Christ is the wine producer, sacrificing Himself to produce wine to cheer God and others.
 - b. If we contact this Christ and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and the Lord happy—2 Cor. 1:24b.
- B. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:
 - 1. The drink offering is a type of Christ as the heavenly wine who is enjoyed by the offerer, filling him and causing him to become wine to God—Phil. 2:17.
 - 2. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.
 - 3. The Christ whom we experience subjectively as the offerings becomes wine in us, causing us to be ecstatically happy and joyful—Matt. 9:17; 2 Cor. 5:13a.
 - 4. Eventually, we are saturated with Christ as the heavenly wine and are one with the wine and even become wine; in this way we are qualified to be a drink offering—Matt. 9:17; 2 Cor. 5:13a; Eph. 5:2; Phil. 2:17:
 - a. The drink offering is our subjective experience of being made one with the Lord to such an extent that He becomes us.
 - b. The more we experience Christ as the offerings, the more we become a drink offering for the satisfaction of the desire of God's heart and the building up of the church as the Body of Christ—Num. 15:1-10.