

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2025**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
PHILIPPIANS AND COLOSSIANS**

Message Eight

**Learning the Secret of Doing All Things in Christ as the Empowering One
for Us to Live Christ, Magnify Christ, and Gain Christ for His Glory in the Church**

Scripture Reading: Phil. 1:19-21a; 2:2; 4:8, 11-13

**I. Paul learned the secret of doing all things in Christ as the empowering One—
Phil. 4:11b-13; Hymns, #564:**

- A. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ; he then learned the secret of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4, 19-20; 4:1-3).
- B. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and became “a man in Christ”—2 Cor. 12:2a.
- C. Now he expected to be found in Christ by all who observed him; this indicates that he aspired to have his whole being immersed in and saturated with Christ so that all who observed him might find him fully in Christ; only when we are found in Christ will Christ be expressed and magnified—Phil. 3:9a; 1:20.
- D. On the one hand, by the empowering of Christ we can live a contented life (4:11-12); on the other hand, by the empowering of Christ we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8).
- E. Christ empowers us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work—1:20.

II. When we believed and were baptized, we were put into Christ (1 Cor. 1:30; Rom. 6:3; Gal. 3:27); now we need to learn the secret of abiding in Him as the empowering One; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us (John 15:4-5):

- A. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—14:2, 10-11, 17, 20, 23; Rev. 21:3, 22; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.
- B. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17; cf. S. S. 6:4:
 - 1. 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—John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90.

2. 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.
 3. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.
- C. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:
1. 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.
 2. The more we love the Lord, the more we will have His presence; and the more we are in His presence, the more we will 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.
- D. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 1:5, 7; 2:20, 27:
1. 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.
 2. 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.
 3. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19.
 4. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16; 2 Cor. 2:12-15.
- E. 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:
1. 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.
 2. 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.
 3. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.
- F. The believers are disciples, learners, who are learning the secret, which is to learn Christ as the reality is in Jesus by allowing the Spirit of reality to guide them into all the reality of the actual condition of the life of Jesus as recorded in the four Gospels, a life in which Jesus did everything in God, with God, and for God; God was in His living, and He was one with God—John 16:13; Eph. 4:20-21:
1. The followers of Christ were disciplined through Christ's human living on the earth as the model of a God-man—living God by denying Himself in His humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

2. Because Christ lived God by denying Himself in His humanity, He “learned obedience from the things which He suffered” (Heb. 5:8), “becoming obedient even unto death, and that the death of a cross” (Phil. 2:8).
3. We learn Christ (Matt. 11:29) according to His example, not by our natural life but by His life in resurrection, which is a life of obedience; a disciple is one who lives the divine life in his human life.
4. “I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me” (*The Collected Works of Witness Lee, 1994–1997*, vol. 5, “The Vital Groups,” p. 76).

III. To learn the secret of doing all things in Christ as the empowering One is to “pray to fellowship with Jesus” (*Hymns*, #784); prayer that contacts God consists of words spoken genuinely from the heart:

- A. We may be in a situation of sorrow, depression, and disappointment; we should bring our problems to the Lord and tell Him about them; He is the best listener; He knows our emotion, and He sympathizes with our heart; He can comfort us and help us.
- B. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more; intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him; it is by these contacts that we grow in life—Psa. 62:6-8; 56:8; cf. 1 Sam. 1:15.
- C. If a person has never shed tears before the Lord, never shared his joy or sorrow with the Lord, and never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord, and he has never had any deep acquaintance with the Lord; one can only be drawn closer to the Lord through telling Him everything.
- D. He is sympathetic to every one of our problems; our Lord is willing to bear all our anxieties, and He is happy to listen to our speaking; in order to enjoy Him as the living water of life, we need to speak to Him as our spiritual rock—Num. 20:8; 1 Cor. 10:4; Exo. 17:6; *Hymns*, #248.
- E. The title of Psalm 102 says, “A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah”; we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His Son—Rom. 8:28-29.
- F. Psalm 73 is a record of the sincere prayer of the seeking psalmist who was nearly stumbled by his own suffering and by the prosperity of the wicked; he considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning—vv. 12-16:
 1. The solution to the psalmist’s perplexity was obtained in God’s sanctuary (v. 17); God’s sanctuary, His habitation, is in our spirit (Eph. 2:22), and it is the church (1 Tim. 3:15); in our spirit and in the church, we receive divine revelation and obtain the explanation to all our problems (Psa. 73:25-26).
 2. God’s intention with His seekers is that they may find everything in Christ and not be distracted from the absolute enjoyment of Christ; God’s ultimate desire in His economy is for us to live Christ, magnify Christ, and gain Christ for His glory in the church—Phil. 1:19-21a; 3:7-8; Isa. 43:7; 1 Cor. 10:31; 6:20; 1 Pet. 4:11; Eph. 3:16-21.