

**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 Nine

Enjoying the All-inclusive Christ as Our Allotted Portion in the Light

Scripture Reading: Col. 1:12-13; Luke 11:33-36; Job 42:5-6; Isa. 2:5; 4:4; 5:20; 6:1-8; Psa. 139:23-24

- I. Christ as the preeminent and all-inclusive One is the allotted portion of the saints in the light (Col. 1:12); the New Testament believers' allotted portion is not a physical land but the all-inclusive Christ as the all-inclusive Spirit dwelling in our spirit (Gal. 3:14; 2 Tim. 4:22; Rom. 8:16); to walk according to this Spirit is the central and crucial point in the New Testament (Col. 2:6-7; Phil. 1:19).**
- II. We must be *in the light* in order to enjoy the all-inclusive Christ as the good land in His redeeming and generating aspects—Col. 1:12-13; Exo. 3:8; 1 Pet. 2:9; Isa. 2:5:**
 - A. God is light (1 John 1:5), the word of God is light (Psa. 119:105, 130), Christ is light (John 8:12; 9:5), the life of Christ is light (1:4), the believers are light (Matt. 5:14; Phil. 2:15), and the church is a lampstand shining with light (Rev. 1:20; Psa. 73:16-17).
 - B. The truth is the shining of the light, and light is the presence of God; if we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—Exo. 33:14; 2 Cor. 2:10.
 - C. Because of the merciful compassions of our God, we can enjoy Christ as the rising sun visiting us from on high to shine on those sitting in darkness and in the shadow of death in order to guide our feet into the way of peace—Luke 1:78-79.
 - D. Christ is the Sun of righteousness who heals us as He shines upon us; we enjoy Christ's shining for our growth in life in the dispelling of darkness and for our healing in life in the effacing of unrighteousness—Mal. 4:2; Psa. 84:11.
 - E. Christ is the great light for the shining in darkness and the release from bondage—Isa. 9:1-5; Matt. 4:12-16; John 1:4-5; 1 Pet. 2:9; Col. 1:12-13; Psa. 119:105; 107:10-22.
 - F. Christ's inner shining is His saving; we need more and more of the Lord's shining day by day for more and more of His shepherding—His saving, restoring, reviving, and deifying—2 Cor. 4:6-7; Mal. 4:2; Prov. 4:18; Psa. 22, title; 80:1, 3, 7, 15-19.
 - G. The measure of life that we receive for our growth in life corresponds with the measure of our enlightenment; only the shining of light can bring forth life, and only the shining of light can increase life—2 Cor. 4:6; Gen. 1:1-3, 14; Psa. 36:9; Eph. 5:13.
 - H. When God allows all kinds of temptations, difficulties, or blows from the environment to come upon us, if what we have is from the life of God, it can still survive after passing through all these circumstances and is even more manifested; however, if what we have is merely from human behavior, the behavior is either changed in nature or is extinguished—2 Cor. 1:8-9; 12:7-9.
 - I. Light is in the word of God—not the written word of the Bible but the word that the Holy Spirit speaks to us from within, revealing anew the word of the Bible to us—Psa. 119:105, 130; John 6:63; Eph. 5:26-27; S. S. 8:13-14; Isa. 66:2, 5.

- J. Whenever the light shines within us, it causes us to have an inner consciousness; thus, we may say that light is our inner sense—John 8:12, 32, 36; Rom. 8:6; Eph. 4:18-19; 5:8; 2 Cor. 2:13; Mal. 2:15-16.
- K. God's shining in the universe produced the old creation; now His shining in our hearts makes us a new creation; God's shining produces the new covenant ministers and their ministry—Gen. 1:3, 16; 2 Cor. 4:6; Eph. 5:8-9; Gal. 5:22-23.
- L. The inner illumination of God, the marvelous light of God, shines in our hearts so that we may shine on others (1 Pet. 2:9; 2 Cor. 4:6); "then you will see and you will beam, / And your heart will be in awe and will swell with joy" (Isa. 60:5a).
- M. We need to spend personal and private time with the Lord each morning so that we can be infused with God to glow with God and to shine forth God—Exo. 34:29-35; Matt. 5:14-16; Phil. 2:14-16a; Eph. 5:8-9.
- N. "May those who love Him be like the sun / When it rises in its might"—Judg. 5:31.
- O. "The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day"—Prov. 4:18.
- P. The title of Psalm 22 includes "the hind of the dawn," perhaps a reference to a melody common at that time; the hind of the dawn here signifies Christ in His resurrection, which took place at early dawn (Luke 24:1); a hind is a deer known for its leaping and jumping; Christ in resurrection is the leaping One (S. S. 2:8-9).
- Q. "Then the righteous will shine forth like the sun in the kingdom of their Father"—Matt. 13:43.

III. Enlightening rests with the mercy of God; whenever God comes and bestows His mercy, the light of His countenance is our light, His appearing is our vision, and His presence is our gain—Rom. 9:15; Acts 9:3-4; Isa. 50:10-11; Num. 6:25-26; Isa. 5:20; cf. John 3:19; Obad. 3; 2 Thes. 2:10-11; Prov. 23:23; John 5:44:

- A. In order to be enlightened, we must want and accept the Lord's shining, setting our heart to be single in seeking the Lord alone with all our desire—Psa. 139:23-24; Phil. 2:12-16; 2 Chron. 12:14; 16:12; 34:1-3; Psa. 27:8; 73:25; Luke 11:33-36.
- B. In order to be enlightened, we must open ourselves to the Lord, turn our hearts to Him, and place ourselves before Him without any reservation or holding back; those who close themselves to the Lord are experts in judging and criticizing others—2 Cor. 3:16; Prov. 20:27; Matt. 7:1-5; Luke 6:36-37, 41-42.
- C. In order to be enlightened, we must put a stop to ourselves; this means to put a stop to our views, our ways of looking at things, our feelings, our ideas, and our opinions; when a person who is completely stopped comes before the Lord, he can be exceedingly single and simple in receiving the word of the Lord—10:38-42; John 11:21-28; Isa. 40:31; Matt. 5:3; Luke 18:15-17; Isa. 66:1-2.
- D. In order to be enlightened, we must not dispute with the light of the Spirit who speaks within us or of the ministers of the Spirit who speak without—Acts 22:10; S. S. 5:4-6; 2 Cor. 10:3-5; 11:2-3; Num. 16:1-7, 33-39; 17:1-8; cf. Exo. 33:11, 14.
- E. In order to be enlightened, we must continuously live in the light—Isa. 2:5; 1 John 1:7; Heb. 9:14; 10:22; Matt. 5:3, 8, 14; Psa. 119:105; Rev. 1:20; Psa. 36:7-9.

IV. When God finally revealed Himself to Job and enlightened him, Job said, "I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes"—Job 42:5-6:

- A. In God's appearing to him, Job saw God, gaining God in his personal experience and abhorring himself—38:1-3; 42:1-6.

- B. In the New Testament sense, seeing God equals gaining God (2 Cor. 3:16, 18; 4:6-7); the more we see God, know God, and love God, the more we abhor ourselves and deny ourselves (Job 42:5-6; Eph. 5:13; Luke 5:8; Matt. 16:24; Luke 9:23; 14:26).
 - C. How much we realize concerning ourselves depends upon how much we see the Lord; for this reason we need a revival every morning; morning revival is the time for us to see the Lord—Matt. 5:8; Psalms 27:4, 8; 2 Cor. 3:18.
 - D. The problem with Job was that he was short of God; man's standing before God is based on how much of God he has gained—Psalms 27:8; 105:4; Phil. 3:8; Matt. 25:3-4, 9; Prov. 23:23; Rev. 3:18; 2 Cor. 3:18; 4:17; 1 Pet. 2:7; Dan. 5:27; 9:23; 10:11, 19.
 - E. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him more and more, rather than all other things, until their enjoyment reaches the fullest extent for them to become the New Jerusalem—Matt. 5:3; Psalms 43:4; 73:25-26; Phil. 3:8-9; Rev. 21:2.
 - F. This is the intrinsic significance of the entire New Testament as the great answer to the great question in the book of Job concerning God's purpose in His creation of man and in His dealing with His chosen people—Job 10:13; Eph. 3:9.
- V. The vision of Christ in glory was seen by Isaiah in his depression; as a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—Isa. 6:1-8; cf. Rev. 22:1; 2 Chron. 26:4-5, 16-22:**
- A. In spite of the rebellion, iniquities, and corruptions of God's chosen and beloved people, Christ is still sitting on a high and lofty throne in glory—Isa. 5:20; 6:1-4; Rev. 22:1.
 - B. Christ is the unique good thing in the universe; we must look at Him with undivided attention by turning away from every other object; we should not look at anything or anyone other than Christ—Heb. 12:1-2a.
 - C. Isaiah was purged with an ember from the altar; the application of this ember by the seraphim signifies the effectiveness of Christ's redemption accomplished on the cross and applied by the burning Spirit in His burning and sanctifying power—Isa. 6:6b-7a; 4:4; cf. Luke 12:49; Rev. 4:5.
 - D. Seeing God issues in being purged and cleansed by God, and being cleansed by God issues in being sent by God—Isa. 6:6-8; 1 John 1:7-9.
 - E. After Isaiah was purged, he received a commission from the Triune God:
 1. "Whom shall I send? Who will go for Us?"—the words *I* and *Us* indicate that the One speaking here is the Triune God—Isa. 6:8a; Col. 2:9.
 2. "And I said, Here am I; send me"—the Triune God sends us to bring God's chosen people into a state of living Christ that they might express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:8b; Acts 13:47; Isa. 49:6; Phil. 1:21a; cf. Gen. 3:24; 1 Cor. 1:30.
- VI. We need to pray in the same way as David did—"Search me, O God, and know my heart; / Try me, and know my anxious thoughts; / And see if there is some harmful way in me, / And lead me on the eternal way"—Psa. 139:23-24:**
- A. When we pass through this kind of searching and trying by God, we will be able to see if there is any harmful way in us—any idolatrous way or any way of pain.
 - B. Without the light of God, who can know himself? Therefore, is it not the time for us now to pray the same way as David prayed?