

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

**GENERAL SUBJECT:
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—
THE KERNEL OF THE BIBLE**

Message Ten

**Living in the Law of the Spirit of Life
by Loving the Lord and by Taking Heed to the Inner Sense of the Spirit**

Scripture Reading: Rom. 8:4, 6, 10-11, 28-29; 1 Cor. 2:9-10, 15; 2 Cor. 2:12-14

I. The law of the Spirit of life is the processed and consummated Triune God as the life-giving Spirit dwelling in our spirit; in resurrection Christ became the life-giving Spirit as a law—an automatic principle and a spontaneous power—so that He can dispense Himself into our entire tripartite being—Rom. 8:2-4, 6, 10-11, 34:

- A. As the law of the Spirit of life in our spirit, the pneumatic Christ spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws; in this way He is mingled with us and becomes our life supply; whenever we are enjoying Him, we are a true Christian, a Christ-man—Jer. 31:33; Heb. 8:10.
- B. The function of the law of life is twofold—(1) to make us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression (Rom. 8:2, 28-29); (2) to constitute us the members of the Body of Christ with all kinds of functions (Eph. 4:11-12, 16).

II. Loving the Lord with the first love is the first requirement in order to activate the law of the Spirit of life in our spirit:

- A. To love the Lord with the first love is to give Him the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; 1 Cor. 2:9-10; Psa. 73:25-26.
- B. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b.
- C. “Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else”—*Life and Building as Portrayed in the Song of Songs*, pp. 23-24.
- D. When we love Him, He will manifest Himself to us, and He and the Father will come to us and make Their abode with us (John 14:21, 23); thus, we need to pray prayers such as, “Lord, show me Your love and constrain me with Your love that I may love You and live to You”; “Lord, keep me loving You all the time”; we must continually tell the Lord, “Lord Jesus, I love You; Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving and present presence.”
- E. The Lord’s recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of eating the Lord Jesus as the tree of life for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God’s eternal economy—Eph. 4:15-16; Rev. 2:4-5, 7; 22:14:

1. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be, but to enjoy Christ requires us to love Him with the first love.
2. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us; these three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together—2:1-7.

III. Taking heed to the inner sense of the spirit is the second requirement for the law of the Spirit of life to be activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”:

- A. God as the law of the Spirit of life is in our spirit (1 Cor. 15:45b; 2 Cor. 3:17; 2 Tim. 4:22; 1 Cor. 6:17), the self is our fallen soul represented by our mind, and the fallen body is the flesh.
- B. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, and to stand with the flesh; to set the mind on the spirit is to take heed to the spirit, to take sides with the spirit, to cooperate with the spirit, and to stand with the spirit, that is, to pay attention to our spirit—Mal. 2:15-16.
- C. The way to know life and peace is by the inner sense of the spirit:
 1. The sense of life is the inner sense of satisfaction, strengthening, refreshment, being watered, being enlightened, and having the anointing; when you sense all these items deep within, that is the sense of life, and this sense proves that you are walking according to the spirit.
 2. The sense of peace is not the peace in our outward circumstances but the inner sense of ease or comfort, of harmony, of rest, of joy, and of liberty.
- D. Whenever we take sides with the flesh, we have the inner feeling, the consciousness, of death; we sense dissatisfaction, emptiness, weakness, oldness, dryness, darkness, depression, strife, discord, discomfort, restlessness, pain, bondage, and grief; the sense of death should serve as a warning to us, urging us to be delivered from the flesh and to live in the spirit—Rom. 8:4; 1:9.
- E. The test of our walking according to the spirit and by the Spirit is whether or not we have the inner sense of life and peace; if we are going to differentiate the spirit from the soul, we must deny the rational mind, emotion, and will and take care of the inner sense of the spirit—Mal. 2:15-16; Heb. 4:12.

IV. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are honoring the Lord as the Head of the Body for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the “rest in my spirit” (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14):

- A. Only the Lord Jesus is the Lord of the harvest (Luke 10:2; John 4:35); only He is the Master and the Head of the Body, and we must honor Him by not making decisions in ourselves; only He has the headship, and only He is the unique Leader—Eph. 1:10, 22; Col. 2:10; 1 Cor. 11:3; Matt. 23:8-12.
- B. Any decisions that you make by yourself for others are an insult to the Spirit; if you have done this, you must repent, and if necessary, ask the others to forgive you because

- you gave them instructions about what they should do—none of us should ever tell others where they should go; what an insult this is to the Lord!
- C. If I were to do this, there would be no need for the others to pray; instead, they would simply act on my word; to do this is to usurp the position of the Lord and to make myself the Lord; this is the greatest insult to the Lord—1 Pet. 5:3; 2 Cor. 4:5.
 - D. You need to help others to contact the Lord; young brothers and sisters, you need to pray; a person can be moved to join a movement and not have any personal contact with the Lord; everyone must pray until he is clear about the Lord's leading; everyone must be brought into the presence of the Lord to contact Him.
 - E. The Lord may lead many to go to the campuses, but perhaps in His sovereignty He will not allow you to go; this will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord's leading.
 - F. We all must learn this lesson that no one can go to the Lord for someone else; eventually, we will all be able to say, "I am going to this place because I have inquired of the Lord, and He has led me to go there"; but you must never go somewhere because a certain brother has encouraged you to do so.
 - G. Never tell anyone where he should go; everyone in the Lord's recovery must go directly to the Lord and pray; do not ask someone else what you must do; none of us is the Lord; only Jesus Christ is the Lord, and we all must inquire of Him, "Lord, where should I go?"; Paul's Christian life began in this way when he asked, "What shall I do, Lord?"—blessed are those who ask this question—Acts 22:10.
 - H. Concerning any move you make in the Lord's recovery, you must go directly to the Lord Himself and pray; you must have the assurance that the Lord is sending you; none of us should give instructions to others or make decisions for others.
 - I. Note—the only exception to this is seen with Paul and his small group of co-workers, which did not exceed ten (such as Silas, Timothy, Titus, Luke, the couple Prisca and Aquila, and Sosthenes); those who were in this small group were Paul's co-workers in the most narrow sense; everything in Paul's small group of co-workers was coordinated through Paul, and they absolutely accepted Paul's authority and direction.
 - J. For the Lord's move we also need to be balanced by the Body; fellowship follows prayer; after you have had prayer and fellowship, then you will be clear regarding the Lord's leading.
 - K. If we do not pray and have fellowship with others, we insult the Lord, usurp His position, and do not honor the Body; furthermore, if we move to a place without prayer and fellowship, we will be shaken when the tests, afflictions, and persecutions come.
 - L. If you pray and fellowship, you honor the Lord as the Head, and you honor the Body; then you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be—cf. Col. 2:19.
 - M. You will be so assured that your being there is the Lord's will and leading that you will be ready to die there; you will not only have the assurance but will also be strengthened and endowed with the Lord's authority.
 - N. In the churches and with the saints we must care for two elements—the Spirit and the Body—Eph. 4:4a:
 1. We must be certain that what we are doing is in the Spirit and that it takes care of the unique oneness of the Body.
 2. To be in the spirit (our mingled spirit) and in the unique oneness of the Body is to be kept in the Lord's recovery.