

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

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
EPHESIANS**

Message Thirteen

A Walk in Love and in Light

Scripture Reading: Eph. 5:2, 8; John 8:12; 1 John 4:8, 16-17; 1:5; Psalms 119:105, 130

I. “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor”—Eph. 5:2:

- A. The burnt offering typifies Christ in His living a life that was absolutely for God and for God's satisfaction (Lev. 1:3, 9; John 8:29); Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (1 John 4:16-17); this is Jesus living again on the earth in His divinely enriched humanity as a satisfying fragrance to Jehovah (Exo. 29:18, 25; 2 Cor. 2:15).
- B. The goal of the book of Ephesians is to bring us into love as the inner substance of God that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did—5:25:
 - 1. In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.
 - 2. The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way—3:17.
 - 3. The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.
- C. As those who have been regenerated to become God's species, we, the children of God, should be love because God is love; since we become God in life and in nature, we should also become love—1 John 4:8, 16.
- D. If we would experience and enjoy the divine love and have it become the love by which we love others, we need to know God experientially by continuously living in the divine life—vv. 8, 16; 1:3-6; Phil. 3:10a.
- E. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—1 John 4:19-21.
- F. Our natural love must be put on the cross; one difference between God's love and our natural love is that it is very easy for our natural love to be offended.
- G. 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 beyond our own control—2 Cor. 5:14.
- H. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8; 3:11, 23; cf. John 13:34:
 - 1. The commandments of the Lord are not merely injunctions; they are His words, which are spirit and life as a supply to us—6:63.

2. God's love is His inward essence, and the Lord's words supply us with His divine essence, with which we love Him and love the brothers.
3. We should love God and His children with the divine love that is conveyed to us through the words of the Lord to become our experience and enjoyment.
- I. 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:
 1. The Body builds itself up in love (Eph. 4:16); "knowledge puffs up, but love builds up" (1 Cor. 8:1b; cf. 2 Cor. 3:6).
 2. Our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church—2 Tim. 1:7.
 3. Loving one another is a sign that we belong to Christ (John 13:34-35); loving to be first in the church is versus loving all the brothers (3 John 9).
 4. Just as the Lord Jesus laid down His soul-life so that we might have the divine life, we need to lose our soul-life and deny the self to love the brothers and minister life to them in the practice of the Body life—1 John 3:16; John 10:11, 17-18; 15:13; Eph. 4:29—5:2; 2 Cor. 12:15; Rom. 12:9-13.
 5. We need to lose our soul-life by not loving the world with its pleasure; instead, taking in God and expressing God as love in the church life of brotherly love should be our joy, amusement, entertainment, and happiness—1 John 2:15-17; Matt. 16:25-26; Psa. 36:8-9; cf. 2 Tim. 3:4.
 6. Brotherly love in the church life is expressed practically in our caring for the necessities of the needy saints without any self-serving purpose or outward self-display; in the sharing of material things with the needy saints, the grace of the Lord's life with His love flows among the members of the Body of Christ and is infused into them—1 John 3:17-18; Matt. 6:1-4; Rom. 12:13; 2 Cor. 8:1-7.
- J. To abide in love is to live a life in which we love others habitually with the love that is God Himself so that He may be expressed in us—1 John 4:16-18; 2 Cor. 5:10, 14.
- K. Perfect love is the love that has been perfected in us by our loving others with the love of God; such love casts out fear and has no fear of being punished by the Lord at His coming back—1 John 4:17-18; cf. Luke 12:46-47.
- L. 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—13:8a.

II. "You were once darkness but are now light in the Lord; walk as children of light"—Eph. 5:8:

- A. Light is the presence of God; the inner shining of the light should govern and rule within us so that we may confess our sins in order to be brought into the Lord's presence—1 John 1:5, 7; Gen. 1:18.
- B. Isaiah 2:5 is a call for God's people to walk in the light, a call to repent and to confess our sins in order to be brought into God's presence—"House of Jacob, come and let us walk in the light of Jehovah":
 1. At the time that God spoke this word to His people, He also said through His prophet Isaiah: "Woe to those who call evil good, / And good evil; / Who put darkness for light, / And light for darkness; / Who put bitter for sweet, / And sweet for bitter!"—5:20.
 2. We need to abide in Christ and walk in the light of life (John 8:12) so that we may partake of Christ as our portion "in the light" (Col. 1:12); when the light shines and rules within us, it is the kingdom of the Son of God's love in contrast to the authority of darkness, which is the kingdom of Satan (v. 13; Acts 26:18-19).
- C. In the experience of God's loving seekers, the Word of God is a realm of light, because light is in the word of God—not the written word of the Bible but the word that the Spirit speaks to us

from within, revealing anew the word of the Bible to us—Rev. 2:7a; Psa. 119:105, 130; John 6:63; Eph. 5:26-27; S. S. 8:13-14; Isa. 66:2, 5.

- D. Whether or not the Word is a realm of light to us in our experience depends on our attitude and condition in coming to the Word—cf. John 5:39-40:
 - 1. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for His mercy—Isa. 57:15; 66:2; Luke 11:34-36.
 - 2. All the chambers of our soul should be open to receive the Lord's shining—Prov. 20:27.
- E. If we would receive light through the Word, we need to deal with the hindrances and frustrations in our heart (Luke 8:12-15; Matt. 18:35); whenever we come to the Word, we should exercise our heart, seek the Lord with all our heart, and not have a divided heart (Psa. 119:2; cf. Jer. 29:10-13; 24:7; 32:39).
- F. 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.
- G. To be enlightened by the Lord, we must pay careful attention to the following five points:
 - 1. 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.
 - 2. 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.
 - 3. 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.
 - 4. 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.
 - 5. 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. 36:8-9.
- H. We should not manufacture our own light; instead, we should rely on the Lord to enlighten us—Isa. 50:10-11:
 - 1. A Christian cannot advance in the spiritual pathway by his own fire; he should trust in the name of Jehovah and rely on his God.
 - 2. If we gird ourselves with self-made light, though we may walk in the light of our own fire for a while, in the end we will lie down in torment—v. 11b.
 - 3. We should not replace God's light with our own light; rather, we should always receive light from God—1 John 1:5; John 8:12.

III. Our Christian life should be “like the light of dawn,/Which shines brighter and brighter until the full day” (Prov. 4:18); then we will “shine forth like the sun” in the kingdom of our Father (Matt. 13:43).

IV. Eventually, the entire New Jerusalem will be the diffuser of the divine light; today this diffuser is the Body of Christ with the kingdom people as the light of the world, effacing the world's darkness—Rev. 21:23; 22:5; 4:5; Matt. 5:14.