

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2012**

**GENERAL SUBJECT:
WHAT CHRIST IS TO THE BELIEVERS IN HIS PERSON**

Message Eight

The Abiding Place

Scripture Reading: John 14:23; 15:4-5; 1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

- I. 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; 1 John 2:27:**
- A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—vv. 6, 24, 27-28; 3:6, 24; 4:13:
 - 1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).
 - 2. To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.
 - B. To have Christ abiding in us is to live with the Divine Trinity—having Christ's presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24:
 - 1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.
 - 2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.
- II. 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:**
- A. 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.
 - B. 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.
 - C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.
- III. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:**
- A. 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.
 - B. The more we love the Lord, the more we shall have His presence, and the more we are in His presence, the more we shall 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.
- IV. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:**

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
 - B. 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.
 - C. 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.
 - D. 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; Acts 16:6-7; 2 Cor. 2:13.
- V. 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:**
- A. 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.
 - B. 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.
 - C. 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.
- VI. We abide in Christ so that He may abide in us by “switching on” the law of the Spirit of life in our spirit—Rom. 8:2, 4:**
- A. The Lord's abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.
 - B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17.
- VII. 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—John 14:2, 10-11, 17, 20, 23:**
- A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22.
 - B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.