

Training Outlines

Experiencing, Enjoying, and Expressing Christ

(1)

Living Stream Ministry

2431 W. La Palma Ave., Anaheim, CA 92801 U.S.A.

P. O. Box 2121, Anaheim, CA 92814 U.S.A.

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**EXPERIENCING, ENJOYING,
AND EXPRESSING CHRIST
(1)**

KEY STATEMENTS

Christ came to minister as a Physician
to heal, recover, enliven, and save us
that we might be reconstituted to be His new and heavenly citizens,
with whom He could establish His heavenly kingdom
on this corrupted earth.

We need to know, experience, and testify
that the kingdom of God is the power to subdue rebellion
and is the transfiguration of the Lord Jesus.

Christ as the Word of God speaks for God
through His becoming the ladder
that brings heaven (God) to earth (man)
and joins earth (man) to heaven (God)
as one for God's building.

Even as the Divine Trinity is the framework
of the entire New Testament,
so the Divine Trinity is the structure of the book of Acts;
chapter after chapter of Acts
unveils the operation of the Divine Trinity
for the carrying out of God's New Testament economy.

TRAINING OUTLINES

Message One

**Christ as the Great Light, the One Who Has Authority,
the Physician, the Bridegroom, the Unfulled Cloth,
and the New Wine**

Scripture Reading: Matt. 4:16; 8:5-13; 9:9-17

**I. Christ is the great light shining on those sitting in darkness
and rising on those sitting in the region and shadow of death—
Matt. 4:16; John 1:4-5; 12:36; Eph. 5:8; Col. 1:12-13; 2 Cor. 4:6-7;
Acts 26:18:**

- A. “Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace”—Luke 1:78-79; 6:36; Lam. 3:22-23.
- B. “Unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves”—Mal. 4:2; Psa. 84:11; 86:11.
- C. Psalm 22 is “according to the hind of the dawn”—title.
- D. “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31b; Isa. 60:1, 5a.
- E. “The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day”—Prov. 4:18; Phil. 2:15-16a.
- F. “Then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a.

**II. The centurion saw that the Lord was One who had authority
because the Lord was a man under authority—8:5-13:**

- A. The centurion recognized that the Lord was a man under authority when he said, “I also am a man under authority”; since the centurion was a man under authority, he had the authority to command those under him—v. 9a:
 - 1. As the God-man in His humanity on the earth, the Lord Jesus was absolutely under the ruling of the divine life of the Father—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18.
 - 2. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of the heavenly Father.
 - 3. By practically being under the ruling of the divine life of the Father, He was reigning in life—Phil. 2:8-11.
 - 4. Because He was a man under the Father’s authority, He had the authority of the Father.

CHRIST AS THE GREAT LIGHT

Message One (continuation)

5. When we have a clear sky like awesome crystal (a good and pure conscience), with nothing between us and the Lord, we are filled with the heavenly situation, atmosphere, and condition of the Lord's ruling presence to reign in life by grace reigning in us—Ezek. 1:22, 26; Rev. 22:1; Rom. 5:17, 21; Heb. 4:16; cf. Col. 1:13.
- B. The centurion recognized the authority of the Lord Jesus—Matt. 8:9:
 1. Regarding the Lord, His authority is exercised mainly in His word—v. 8.
 2. Regarding us, the Lord's authority is exercised through faith infused into us by Him—vv. 10, 13; Heb. 12:2.
- C. When the Lord Jesus was on earth, He taught as One having authority—Matt. 7:28-29; Mark 1:22:
 1. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power—cf. 2 Cor. 3:6, 8.
 2. The Lord Jesus, as the God-authorized Teacher, teaching realities by God, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling—Isa. 30:20-21; Matt. 23:8, 10.

III. In calling people to follow Him for the kingdom, the Lord Jesus as the King of the heavenly kingdom ministered as a Physician—9:9-13:

- A. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- B. If the Lord had visited us pitiful people as a Judge, we all would have been condemned and rejected, and none of us would have been qualified, selected, and called to be the people of His heavenly kingdom—8:2-16, 28-32; 9:2-11; Psa. 103:1-4; 107:17-22.
- C. However, He came to minister as a Physician, to heal, recover, enliven, and save us that we might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.
- D. "There is none righteous, not even one" (Rom. 3:10); all the "righteous" are self-righteous, as were the Pharisees (Luke 18:9); the kingly Savior did not come to call these but sinners.
- E. As our Physician, the Lord heals us mainly in our spirit and our soul, healing us of our spiritual sicknesses; the tax collectors and sinners were not physically sick but spiritually sick—Matt. 9:10, 13; Prov. 4:20-23.

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Message One (continuation)

- F. As we experience the crucified Christ and live a crucified life, the resurrected Christ becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-27.

IV. Christ is our Bridegroom—Matt. 9:14-15:

- A. Both a physician and a bridegroom are pleasant persons; the kingly Savior first healed His followers and then made them sons of the bridechamber; eventually, He will make them His bride.
- B. We need to lay hold of Him not only as our Physician, that our life might be recovered, but also as our Bridegroom, that we may have the enjoyment of living in His presence—Phil. 3:12-13.
- C. The Spirit has been sent on an errand by the Father to beautify us with the riches of Christ to be Christ's bride—Gen. 24; Eph. 5:25-27.

V. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:

- A. The word *unfulled* means “uncarded, unsteamed and unwashed, unfinished, untreated.”
- B. The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished, whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was “treated” in His crucifixion.
- C. Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30; Psa. 45:13-14; Rev. 19:8; Jer. 2:32.
- D. A patch of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear worse; to sew a patch of unfulled cloth on an old garment means that people try to imitate what Christ did in His human life on earth without believing in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him.
- E. Their imitation of Christ's human living “pulls away” from their “old garment,” their behavior produced by their old natural life.
- F. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

Message One (continuation)

VI. Christ is our new wine to be put into fresh wineskins—Matt. 9:17:

- A. The Greek word for *new* means “new in time, recent, newly possessed”:
 - 1. The new wine signifies Christ as the new, cheering life with cheering strength that strengthens us, energizes us, and makes us very happy—Judg. 9:12-13.
 - 2. All religions are old wineskins; new wine put into old wineskins bursts the wineskins by the power of its fermenting; to put new wine into old wineskins is to put Christ as the exciting life into any kind of religion—Matt. 9:14-15.
 - 3. To be religious means to worship God, serve God, and do things to please God yet apart from and without Christ as the Spirit—cf. Gal. 1:14-16a.
- B. The Greek word for *fresh* means “new in nature, quality, or form; unaccustomed, unused”:
 - 1. The fresh wineskins signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life.
 - 2. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine; the corporate Christ, the church, is the new wineskin to contain the individual Christ as the wine:
 - a. The church as the enlargement of Christ is filled with Christ and is constituted with Christ.
 - b. The members composed together are the one Body, and this Body is the Christ; Christ is the Head of the Body and the Body of the Head—1 Cor. 12:12; Acts 9:5.
 - c. Christ is not divided; the Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians—1 Cor. 1:10, 13a.
 - d. Therefore, Christ is the Body composed of many members who are filled with Him; this is the new wineskin, which is the church life to contain Christ as the new wine.
 - 3. Among the church people the new garment, the new wine, and the new wineskin have all been recovered; we have Christ in a corporate way as our church life, and the church, the wineskin, is God’s ultimate goal.

Message Two

**Christ as the One with the Heavenly-ruled Deeds,
Our Shepherd, Our Rest, and the Sower**

Scripture Reading: Matt. 9:20-22, 36; 11:28-30; 13:3, 18-23

**I. Christ is revealed as the One with the heavenly-ruled deeds—
the fringe of His garment—Matt. 9:20-22:**

- A. Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling: "Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue. And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them...and be holy to your God"—Num. 15:38-40:
 - 1. A cord signifies binding, and blue signifies heavenly.
 - 2. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulation.
- B. Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection.
- C. In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed.
- D. Out of Christ's heavenly-ruled deeds issues the virtue that becomes the healing power—Matt. 14:36.
- E. To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9); by such a touch, His divine power was transfused, through the perfection of His humanity, into the one who had touched Him, and it became her healing (Luke 8:45-48; Heb. 12:2a).
- F. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment.
- G. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did (see *Hymns*, #559, stanza 2 and chorus).

II. The Lord Jesus is our Shepherd, and we are His sheep—Matt. 9:36; Isa. 40:11; 53:6; Ezek. 34:1-5, 11-15:

Message Two (continuation)

- A. He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest—Psa. 23:1-2; 1 Tim. 1:4; Phil. 1:19b; John 21:15; 1 Thes. 2:7; 1 Cor. 12:13b.
- B. He shepherds us in the second stage of the revival and transformation on the paths of righteousness—Psa. 23:3; Rom. 12:2; John 7:38; Rom. 8:4.
- C. He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death—Psa. 23:4; 2 Tim. 4:22; 2 Cor. 12:7-10.
- D. He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ—Psa. 23:5:
 - 1. The Lord spreads a table before us in the presence of our adversaries—v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17.
 - 2. The Lord anoints our head with oil, and our cup runs over—Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21.
 - 3. In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.
- E. He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah—v. 6:
 - 1. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days—v. 6:
 - a. *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us—2 Cor. 13:14.
 - b. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, our spirit, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity).

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Message Two (continuation)

2. We need to seek to dwell in the house of God all the days of our life—Psa. 27:4-8:
 - a. To behold the beauty (loveliness, pleasantness, delightfulness) of God—vv. 4a, 8; 2 Cor. 3:18.
 - b. To inquire of God, checking with Him about everything in our daily life—Psa. 27:4b; cf. Josh. 9:14.
 - c. To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent—Psa. 27:5a; 31:20.
 - d. To be raised up and have our head lifted up by God—27:5b-6a.
 - e. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God—v. 6b; Heb. 13:15; Phil. 2:11.

III. The Lord Jesus is our rest—Matt. 11:28-30:

- A. "Come to Me all who toil and are burdened, and I will give you rest"—v. 28:
 1. The toil mentioned here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
 2. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
- B. "Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light"—vv. 29-30:
 1. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any work, but to be constrained by the will of the Father.
 2. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him.
 3. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will; God's will has to yoke us, and we have to put our neck into this yoke to become His duplication—1 Pet. 2:21.
 4. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest and not anything merely outward in nature.

Message Two (continuation)

5. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy (good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter), and such a burden is light, not heavy.

IV. The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God—Matt. 13:3, 18-23:

- A. We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings; this vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart.
- B. He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression.
- C. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation to grow Christ so that precious materials may be produced for God's building—1 Cor. 3:9, 12a.
- D. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.
- E. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:
 1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
 2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
 3. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—1 Pet. 3:4.
 4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Matt. 5:3, 8.

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Message Two (continuation)

5. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.
6. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 18-23.
7. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

Message Three

**Discipling All the Nations by Baptizing Them
into the Name of the Father, the Son, and the Holy Spirit**

Scripture Reading: Matt. 28:16-20

- I. “All authority has been given to Me in heaven and on earth”—
Matt. 28:18:**
- A. God is the supreme authority, and He has all authority—Rom. 9:20-21:
 - 1. Authority issues from God’s own being—Rev. 22:1.
 - 2. All authority—governmental, positional, and spiritual—derives from God—Gen. 9:6; Rom. 13:1-7; John 19:10-11; 2 Cor. 10:8; 13:10.
 - B. There are two aspects of spiritual authority:
 - 1. The positive aspect is to serve the saints, to shepherd them, to supply them, and to build them up—Matt. 20:25-28; 2:6; 24:45; 2 Cor. 10:8.
 - 2. The negative aspect is to deal with the enemy and the things related to him.
 - C. In His divinity, as the only begotten Son of God, the Lord had authority over all—Matt. 28:18.
 - D. However, in His humanity, as the Son of Man and the King of the heavenly kingdom, authority in heaven and on earth was given to Him after His resurrection.
- II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”—
v. 19:**
- A. Because all authority was given to Him (v. 18), the heavenly King sent His disciples to disciple all the nations.
 - B. They go with His authority.
 - C. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth.
 - D. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ that they may become the kingdom people.
 - E. *Into* indicates union, as in Romans 6:3 and Galatians 3:27:
 - 1. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15.
 - 2. To baptize people into the name of the Triune God is to bring them into a spiritual and mystical union with Him.

TRAINING OUTLINES

Message Three (continuation)

- F. There is one name for the Divine Trinity:
 - 1. The name is the sum total of the Divine Being, equivalent to His person.
 - 2. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.
- G. For the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by giving one name for all three—the Father, the Son, and the Spirit:
 - 1. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ the Son (v. 18), and God the Father (v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God.
 - 2. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17.
 - 3. In chapter 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28.
 - 4. In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom—vv. 16-19.
 - 5. In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28).
 - 6. Eventually, in the closing chapter of Matthew, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity.
 - 7. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens.
 - 8. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (cf. 1 Cor. 15:50); it can be constituted only with people who have been immersed

Message Three (continuation)

into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them.

III. “Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age”—Matt. 28:20:

- A. Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations—v. 19.
- B. The heavenly King is Emmanuel, God with us—1:23.
- C. Hence, wherever we are gathered into His name, He is in our midst—18:20.
- D. As such, He can never and would never leave His believers.
- E. Matthew proves that the Lord, as Emmanuel, is the heavenly King who is with His people continuously until He comes back.
- F. The consummation of the age is the end of this age, which is the time of the Lord’s parousia, the Lord’s coming:
 1. The word *consummation* means that there is a process that will be brought to completion or fulfillment.
 2. In Matthew 28:20 *the consummation of the age* indicates the end of this present age, the church age.
 3. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.
 4. *The end* spoken of in Matthew 24:6 is the consummation of the age, which will be the three and a half years (the last half of the seventieth week) of the great tribulation.
 5. The consummation of the age is not the end of the world but the completion of the church age, the age of grace; this age is very close to completion.
 6. The Lord promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age.

Message Four

**The Kingdom as the Subduing of Rebellion
and as the Transfiguration of the Lord Jesus**

Scripture Reading: Mark 4:35-41; 9:1-13; Matt. 13:43a

I. The kingdom of God is the power to subdue rebellion—Mark 4:35-41:

- A. There are two great principles in the universe—God’s authority and Satan’s rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:
 - 1. Rebellion is the denial of God’s authority and the rejection of God’s rule:
 - a. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God’s sovereignty, rebelled against God, became God’s adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.
 - b. When man sinned, he rebelled against God, denied God’s authority, and rejected God’s rule; at Babel men rebelled collectively against God to abolish God’s authority from the earth—Gen. 3:1-6; 11:1-9.
 - 2. Although Satan rebelled against God’s authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.
- B. The Lord Jesus came to establish the kingdom of God for the fulfillment of God’s eternal purpose—Mark 1:14-15:
 - 1. The kingdom of God is a divine realm where God can exercise His authority to work out His plan—Matt. 6:10, 33; Luke 12:32; Col. 1:13.
 - 2. As God incarnated, the Lord Jesus came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36:
 - a. To establish the kingdom of God, the Lord Jesus stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack—Mark 1:13; Matt. 4:1-11.
 - b. The Lord Jesus preached the gospel of the kingdom so that rebellious sinners might repent and be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17.

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- c. The Lord bound Satan, the strong man, and entered into his house to plunder his goods so that sinners might be brought into the house of God through regeneration for the kingdom of God—Mark 3:27; Eph. 2:19.
 - d. As the Lord cast out demons by the Spirit of God, He was destroying Satan's kingdom and bringing in the kingdom of God—Matt. 12:28.
- C. The record in Mark 4:35-41 is a picture of rebellion and of the kingdom of God as the power to subdue rebellion:
- 1. Satan has a kingdom, the authority of darkness, which is against the kingdom of God—Matt. 12:26; Acts 26:18:
 - a. The demons belong to Satan's kingdom and possess people for his kingdom—Mark 1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9.
 - b. Satan is the ruler of the world and of the authority of the air; he has his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world—John 12:31; Eph. 2:2; 6:12.
 - 2. Between the word concerning the kingdom of God in Mark 4:26-29 and the record of the demonstration of the kingdom of God in 5:1-20, there is the incident of the stormy sea in 4:35-41:
 - a. The fallen angels in the air and the demons in the water collaborated to frustrate the Lord Jesus from going to the other side of the sea because they knew that He would cast out the demons there—5:1-20.
 - b. The Lord rebuked the wind and commanded the sea to be silent because of the rebellious angels and demons who were behind the scene.
 - c. After He rebuked the wind and spoke to the sea, the wind ceased, and there was a great calm, for the rebellion of the evil angels and the demons had been subdued by the power of the kingdom—4:39.
- II. The kingdom of God is the transfiguration of the Lord Jesus—9:1-13:**
- A. What is described in Mark 9:1-13 is a picture of the kingdom of God coming in power; the center of this picture is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints—vv. 2-4.

TRAINING OUTLINES

Message Four (continuation)

- B. For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity; this transfiguration, which was His glorification, was equal to His coming in His kingdom—v. 2:
 - 1. The Lord’s word in verse 1 about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—vv. 2-3.
 - 2. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Matt. 16:28—17:13; Luke 9:27-36.
 - 3. The transfiguration of the Lord Jesus was the realization of what He is.
 - 4. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.
- C. Christ has been sown into our hearts as a seed; this seed will grow and develop until it blossoms and is manifested in glory—Mark 4:26-29; Col. 3:3-4:
 - 1. In Mark 9 we see the transfiguration of Christ as the seed sown in Mark 4.
 - 2. The One whom we have received as the seed of the kingdom of God needs to grow in us until He blossoms from within us; this blossoming will be the transfiguration of the Lord in us in a practical, experiential way—Col. 1:27.
 - 3. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—v. 13.
 - 4. The church as the kingdom of God cannot exist in the natural life but can exist only in this realm of transfiguration—Rom. 14:17.
 - 5. If we are willing to lose our soul-life for the Lord’s sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival—Mark 8:35-38; Matt. 16:25-27.

III. “Then the righteous will shine forth like the sun in the kingdom of their Father”—13:43a:

- A. At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us—Col. 1:27.

THE KINGDOM AS THE SUBDUING OF REBELLION

Message Four (continuation)

- B. In one sense, the Lord will come back from heaven, but in another sense, He will come out of us; when He fully lives Himself out of us, that will be the time of His coming—Matt. 16:27; 2 Thes. 1:10; Col. 1:27; 3:4.
- C. At the time of the full manifestation of the kingdom, we will fully enter into glory—Rom. 8:18, 21; Heb. 2:10; Phil. 3:21.
- D. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness—Matt. 13:43a; 8:12.

Message Five

**Enjoying Christ as the Reality
of the New Testament Jubilee**

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3;
Luke 4:16-22; Acts 26:16-19

I. The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:

- A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:
 - 1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).
 - 2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.
- B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).
- C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psa. 45:2; John 1:14-17; 2 Cor. 6:2:

- A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psa. 43:4a; 51:12; 1 Pet. 1:8; Isa. 12:3-6.

Message Five (continuation)

- B. *Jubilee* means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psa. 103:1-5; 116:1-7, 12-13, 17-19.
- C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:
 - 1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee—vv. 11-12.
 - 2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.
 - 3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.
- D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee:

- A. The Man-Savior presented in the parable of the good Samaritan signifies the expression of His divine attributes with His human virtues—10:25-37:
 - 1. The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition.
 - 2. When the Man-Savior saw him, He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:33-35.

TRAINING OUTLINES

Message Five (continuation)

- B. The Man-Savior presented in the parable of the prodigal son shows His shepherding, seeking, and saving Spirit with the Father's loving, forgiving, and compassionate heart—15:11-32; cf. 9:55-56:
 - 1. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—15:20, 24; cf. Lev. 25:10-12.
 - 2. To be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession (Eph. 1:13-14); to be saved is to gain God; when we have God, we have everything; without God, we have nothing (Col. 1:12).
 - 3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not “turn on the switch” by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
 - 4. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20.
 - 5. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.
 - 6. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
 - 7. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

IV. We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee—Luke 4:18-19:

- A. In order to enjoy Christ as the reality of the jubilee, we need to spend time with the Lord day by day to listen to His word and be infused with Him; we need to follow the pattern of Mary, who sat at the Lord's feet and was listening to His word—10:39:
 - 1. She was at the feet of the *Lord Jesus* and not at the feet of anyone else; she was drawing near to the Lord; no method is better than coming to Him moment by moment, loving Him, worshipping Him, unceasingly fellowshiping with Him, and remaining in His presence.

Message Five (continuation)

2. She sat *at the feet* of the Lord, meaning that she put herself in a humble position in order to receive the Lord as grace (1 Pet. 5:5); humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
 3. She was *sitting down*; quietness before the Lord is often the source of spiritual strength (Isa. 30:15a); man's eyes and thoughts often are distracted to the outside world; those who are busy with a wandering mind and vacillating thoughts cannot receive revelation easily.
 4. She was *listening to the Lord's word*; the words that the Lord speaks are spirit and life (John 6:63) in order to dispense Himself into men; her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would continually receive the Lord and gain Him.
- B. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God; if man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:
1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.
 2. Satan is called Beelzebul, which means "the lord of the dung-hill," from *Beelzebub*, meaning "the lord of flies"; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.
 3. Although deep in his heart no one wants to sin, eventually everyone sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.
- D. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death.

TRAINING OUTLINES

Message Five (continuation)

- E. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:11-12, 24, 28, 31-36:
 - 1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.
 - 2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.
 - 3. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.
- F. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:
 - 1. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to overrule all the troubles of human life—6:16-21; Col. 1:17b, 18b; Phil. 4:6-7, 11-12.
 - 2. Because everything is under His sovereignty, we should pray, “Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You”; we need to be today’s ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God’s eternal economy—Acts 26:16-19.

Message Six

Christ as the Word of God

Scripture Reading: John 1:1, 3-5, 14, 16-18, 29, 32, 42, 51

I. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God—v. 1:

- A. Christ as the Word of God is the great I Am, self-existing and ever-existing; He is the One who is eternal, without beginning or ending—Exo. 3:14-15; John 8:24, 28, 58; Heb. 7:3.
- B. John 1 refers to Christ, with the two sections of eternity and the bridge of time, in the five greatest events in the history of the universe—creation, incarnation, redemption, anointing, and building—cf. Psa. 90:1-2; Micah 5:2:
 - 1. John 1, as a prologue to the entire book of John, is an abstract of the history of the “journeying” Triune God as the Word in eternity past, ultimately becoming the New Jerusalem in eternity future—vv. 1, 4-5, 51.
 - 2. John 1 shows us in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for the accomplishing of His judicial redemption; to become the anointing, life-giving, and transforming Spirit for carrying out His organic salvation; and ultimately to become fully united, mingled, and incorporated with His regenerated, transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.
- C. In these five universal, historical events, Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption, (4) the anointing Spirit in transformation, and (5) the ladder in joining earth to heaven for God’s building—defines, explains, and expresses the invisible God—cf. v. 1; 10:35; Eph. 6:17; John 6:63.

II. Christ as the Word of God speaks for God through His creation—1:3:

- A. “The heavens declare the glory of God, / And the expanse proclaims the work of His hands. / Day to day pours forth speech, / And night to night tells out knowledge. / There is no speech and there are no words; / Their voice is not heard”—Psa. 19:1-3.

TRAINING OUTLINES

Message Six (continuation)

- B. “The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse”—Rom. 1:20.
- C. What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ’s creation speaking for God—cf. Heb. 11:3; 1:2; Col. 1:15-17; Hag. 2:7.

III. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—John 1:14:

- A. The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God’s habitation on earth among men, being full of grace and reality:
 - 1. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—v. 17.
 - 2. “Of His fullness we have all received, and grace upon grace”—v. 16.
- B. In His becoming flesh, He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
- C. He became a God-man, bringing divinity into humanity and mingling divinity with humanity.
- D. The incarnation of God’s only begotten Son is also for declaring (explaining) God to man in the Word, in life, in light, in grace, and in reality—v. 18:
 - 1. The Word is God expressed, explained, and defined so that man may understand God.
 - 2. Life is God imparted so that man may receive God.
 - 3. Light is God shining so that man may be enlightened to partake of God.
 - 4. Grace is God enjoyed by man so that man may share His riches.
 - 5. Reality is God realized by man so that man may apprehend and know God.

IV. Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption—vv. 29, 36:

- A. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.

Message Six (continuation)

- B. The Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God's full redemption—Heb. 10:5-10:
 - 1. Christ is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, and the drink offering.
 - 2. With Christ as all the offerings, we have God's full redemption, and we may experience and enjoy this redemption.
- V. **Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament:**
 - A. In His becoming the anointing, life-giving, and transforming Spirit (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.
 - B. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit—1 John 2:20, 27:
 - 1. Christ is the anointed One becoming the anointing One and also the anointing; to live in the principle of antichrist is to be anti the anointing (*anti* means “against” and “in place of, instead of”)—vv. 18, 22; 4:3; 2 John 7.
 - 2. To be anti Christ is both to be against Christ and to replace Christ with something else.
 - 3. If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself—cf. Phil. 1:21; 4:4-9.
 - 4. We need to repent for having a daily living in the principle of antichrist, allowing culture, religion, ethics, and natural concepts to replace Christ as the inner anointing; this is to be against the anointing, anti the moving, working, and saturating of the Triune God within us.
 - 5. We should pray, “Lord, we want to live and walk in, with, through, and by the anointing—the moving, working, and saturating of the Triune God within us.”
 - C. The dove, the anointing Spirit, regenerates the created man, anoints and transforms the natural man into living stones, and unites the transformed man.

TRAINING OUTLINES

Message Six (continuation)

- D. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18); by these two incidents Peter received the impression that both Christ and His believers are stones for God's building (1 Pet. 2:4-8).

VI. Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building—John 1:51; Gen. 28:11-22:

- A. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect, so that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.
- B. Jacob's dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw at Bethel, the house of God—v. 12; John 1:51:
 - 1. Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22).
 - 2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth; hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God.
 - 3. The issue of Christ as the heavenly ladder is God's building—Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem.
- C. "The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building!" (*Life-study of John*, 2nd ed., p. 65).

Message Seven

The Bread of Life

Scripture Reading: John 6:22-71

- I. If we read John 6 carefully, we should have a deep impression of this chapter and pay attention to the sequence of seven crucial points:**
- A. The Lord is the bread of life—vv. 35, 48.
 - B. The Lord gives His bread of life for us to eat—v. 51.
 - C. The Lord also gives His blood for us to drink—v. 53.
 - D. The Lord not only died but also resurrected—v. 56.
 - E. Because Christ lives in us, we live because of Him and live before God—v. 57.
 - F. His Spirit, not His physical flesh, gives us life and the life supply—v. 63a.
 - G. The Spirit is in the Lord’s spoken words; His words are spirit and life—v. 63b.
- II. The primary purpose for which the Lord Jesus came down out of heaven to the earth was to accomplish one central matter—to give Himself to us as food—the bread of life—so that He could be eaten by us as spiritual nourishment and be digested by us to become our constitution—vv. 50-51.**
- III. Chapter 6 of the Gospel of John is a detailed discourse on the Lord Jesus being the bread of life; He declared, “I am the bread of life”—v. 48:**
- A. Many verses in John 6 reveal that, for our experience and enjoyment, Christ is the bread of life—vv. 27, 32-35, 47-58, 63a, 68b:
 - 1. The most important point in the entire chapter of John 6 is that Christ is our food, the bread of life—vv. 35, 48.
 - 2. To eat Him is not a once-for-all matter; rather, we need to contact the Lord and eat Him daily, for He is edible—v. 50.
 - 3. We need to exercise our spirit to feed on Him, receiving Him, digesting Him, experiencing Him, enjoying Him, and applying Him moment by moment—vv. 56-57.
 - 4. We all should concentrate on one thing—eating Christ and then living by what we have eaten of Him—v. 54.
 - B. “Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you”—v. 27:

TRAINING OUTLINES

Message Seven (continuation)

1. Eternal life is the divine life, the uncreated life of God, which not only is everlasting with respect to time but also is eternal and divine in nature—3:15.
2. The food which abides unto eternal life can supply us and bring us into eternal life—6:27.
- C. “My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world”—vv. 32-33:
 1. Only spiritual things are real; “the Spirit is the reality”—1 John 5:6b.
 2. As the true bread, Christ is the bread of truth, of reality; Christ is true, real.
 3. We all need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life.
 4. “The bread of God” in John 6:33 is “the true bread” in verse 32.
 5. As the bread that came down out of heaven, Christ is the heavenly bread, and as the bread of God, He is of God, He was sent by God, and He was with God—v. 33.
 6. When we eat this bread and digest it, it becomes our constitution, and we are joined and mingled with the Lord as one—1 Cor. 6:17.
 7. Anyone who eats the living bread which came down out of heaven will live forever—John 6:50-51a.
- D. In verse 51b the Lord Jesus said, “The bread which I will give is My flesh, given for the life of the world”:
 1. At this point the bread becomes the flesh.
 2. The Lord gave His body, that is, His flesh, dying for us that we might have life.
- E. “Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves”—v. 53:
 1. The separation of blood and flesh indicates death.
 2. Here the Lord clearly indicated His death, that is, His being slain.
 3. He gave His body and shed His blood for us so that we may have eternal life:
 - a. To eat His flesh is to receive by faith all that He did in giving His body for us.

THE BREAD OF LIFE

Message Seven (continuation)

- b. To drink His blood is to receive by faith all that He accomplished in shedding His blood for us.
- 4. To eat His flesh and drink His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross.
- 5. By comparing verse 53 with verse 47, we see that to eat the Lord's flesh and drink His blood is to believe in Him, because to believe or to believe into is to receive—1:12.
- F. "My flesh is true food, and My blood is true drink"—6:55:
 - 1. Unless we eat the flesh of the Son of Man and drink His blood, we do not have eternal life within ourselves.
 - 2. If we eat Him and drink Him, we will have life because of Him.
- G. The strongest and strangest sentence in the entire Bible is John 6:57: "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me":
 - 1. To eat is to take food into us that it may be assimilated organically into our body.
 - 2. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life:
 - a. Then we live by Him whom we have received.
 - b. It is by this that He, the resurrected One, lives in us—14:19-20.

IV. "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life"—6:63:

- A. The last part of John 6 is the section about Christ becoming the life-giving Spirit and the Word.
- B. Since Christ is the Spirit, we can contact Him as the Spirit within us—1 Cor. 15:45.
- C. Because He is the life-giving Spirit, we can feed upon and assimilate Him as our food.
- D. In order to receive the Lord Jesus as the bread of life, our life supply to nourish us, we need to see that He is the life-giving Spirit and that this Spirit is embodied in the Word—John 6:63.
- E. What the Lord gives us is the Spirit who gives life; this Spirit is the Lord Himself in resurrection—1 Cor. 15:45.
- F. In John 6:63 "the words" follow the Spirit:
 - 1. The Lord indicated that for giving life He would become the Spirit.

TRAINING OUTLINES

Message Seven (continuation)

2. Then He said that the words He speaks are spirit and life; this indicates that His spoken words are the embodiment of the life-giving Spirit—v. 63.
 3. If we do not touch the Spirit in the Word, we cannot receive life.
 4. Daily we need to come to the Lord and touch Him as the Spirit in the Word; if we do this, we will feed on Christ as the bread of life—v. 35.
- G. Chapter 6 of John closes with the word of life, which is the means for us to receive the Lord as the bread of life—v. 63:
1. If we receive the Word, we will have the Spirit, and if we have the Spirit within us, we will have Christ as the inner supply of life.
 2. May we all realize that our need is Christ as our life supply and then daily contact Him as the life-giving Spirit embodied in the Word.

Message Eight

**Christ as the Feast of Tabernacles
and as the Spirit Flowing out of the Believers
as Rivers of Living Water**

Scripture Reading: John 7:2, 37-39; Lev. 23:39-43

**I. We can enjoy Christ as the Feast of Tabernacles—John 7:2;
Lev. 23:39-43:**

- A. The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically—John 6:4; 7:2; Lev. 23:5, 34.
- B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived in tents (tabernacles) in their wandering in the wilderness; the word *Tabernacles* in the title of the Feast of Tabernacles implies the thought of remembrance—Deut. 16:13-15.
- C. Their coming together for this feast to worship God and enjoy their produce from the good land is a real picture of blending.
- D. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us.
- E. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.
- F. The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man—Heb. 11:9-10, 13:
 1. If we would walk in the steps of Abraham's faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:
 - a. Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6, 29; Psa. 43:4a; Lev. 1:3, 9.

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Message Eight (continuation)

- b. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16.
 2. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tent as he did (Heb. 11:9, 13; 1 Pet. 2:11).
 3. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):
 - a. *Bethel* means "house of God," and *Ai* means "a heap of ruins."
 - b. In the eyes of the called ones, only Bethel, the church life, is worthwhile; everything else is a heap of ruins.
 4. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
 5. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
 6. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
 7. Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God"—Heb. 11:9-10, 12-16.
 8. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Rev. 21:2-3.
 9. As we are living in the "tent" of the church life, we are waiting for its ultimate consummation—the ultimate "Tent of Meeting," the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.
- G. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers.

Message Eight (continuation)

II. Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John 7:37-39; Rev. 21:6; 22:17:

- A. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:
1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:
 - a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.
 - b. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.
 2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—v. 39:
 - a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because the Lord Jesus was not yet glorified.
 - b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
 - c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
 3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:
 - a. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22.

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Message Eight (continuation)

- b. It is as the Spirit that He was breathed into His disciples; it is as the Spirit that He can live in the disciples and enable them to live by Him and with Him and that He can abide in them and enable them to abide in Him—v. 22; 14:19-20; 15:4-5.
 - c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.
- B. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:
- 1. Olive oil signifies the Spirit of God with divinity.
 - 2. Myrrh signifies the precious death of Christ.
 - 3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
 - 4. Calamus signifies the precious resurrection of Christ.
 - 5. Cassia signifies the repelling power of Christ's resurrection.
- C. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.
- D. The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b; 2:10; 6:17.

Message Nine

Christ as the Resurrection and the Grain of Wheat

Scripture Reading: John 11:25; 12:23-24; Luke 12:49-50;
2 Cor. 1:8-9; 4:16; Exo. 25:31-40; Num. 17:8

I. We can experience, enjoy, and express Christ as the resurrection—John 11:25:

- A. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:
 - 1. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God—Acts 13:33; Rom. 8:29b.
 - 2. All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17.
 - 3. Christ as the last Adam became a life-giving Spirit—15:45b.
 - 4. Without these major items of the Lord's resurrection (the firstborn Son as the Head of the Body, the many sons as the members of the Body, and the Spirit as the essence and reality of the Body), there would be no church, no Body of Christ, and no economy of God—cf. Col. 1:18; 1 Cor. 12:12; Eph. 4:4.
- B. The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:
 - 1. The reality of the processed Triune God is the consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6.
 - 2. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
 - 3. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—John 16:13-15.
 - 4. Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.
- C. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:
 - 1. The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—1 Pet. 1:3; Eph. 2:6; cf. Gen. 2:21-24.
 - 2. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—Exo. 25:31-40; Num. 17:8; Rev. 1:11-12.

TRAINING OUTLINES

Message Nine (continuation)

- D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:1-11:
1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, “The rod of the man whom I choose shall bud”—17:5.
 2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
 3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.
 4. The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would be proud and say that he is better than others—cf. Mark 11:9; 2 Cor. 3:5; 1 Pet. 5:5.
 5. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
 6. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
 7. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—Matt. 19:26; Mark 10:27; Luke 18:27.

Message Nine (continuation)

8. A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us—cf. 2 Cor. 1:8-9; 4:7.
9. To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer.
- E. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:
 1. We all need to be disciplined by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. John 3:8.
 2. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ—1 Cor. 3:12.
- F. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:
 1. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—v. 9.
 2. Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man:
 - a. God is not working to make His might known in external acts but is working to impart and work Himself into man—Gal. 1:15-16; 2:20; 4:19.
 - b. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.
 - c. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—Rom. 8:28-29; Heb. 12:10; Jer. 48:11.
 - d. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent.

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- e. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem—Ezek. 36:26; 2 Cor. 4:16; 5:17; Rev. 21:2.
3. In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—2 Cor. 4:16.
4. The real Christian life is to have the God of resurrection added into us morning and evening and day by day—Col. 2:19; Rom. 8:10, 6, 11.
5. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day—Phil. 2:12-13; 3:10-11; Psa. 18 title; 2 Cor. 4:10-12, 16; Titus 3:5; Eph. 4:23; 5:26.

II. We can experience, enjoy, and express Christ as the grain of wheat—John 12:24:

- A. The glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat—vv. 23-24.
- B. While the glory of His divinity was concealed by the shell of His humanity, He was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with the fire of His divine life—Luke 12:49-50.
- C. The release of the glory of Christ's divinity was through the breaking of the shell of His humanity by His death—John 12:24:
 1. He was the unique grain that contained His divine life with His divine glory.
 2. When the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released.
 3. In this sense, His death is considered a life-releasing death with His glory released simultaneously.
- D. The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory in His resurrection through His death—vv. 23-24; Luke 24:26.
- E. Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—John 17:1; Acts 3:13.

Message Nine (continuation)

- F. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.
- G. Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God:
 - 1. God in His Divine Trinity is an incorporation—John 14:10-11.
 - 2. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—vv. 16-20.
- H. In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the transfigured grain of wheat in three aspects:
 - 1. The first aspect is the Father's house for His rest, satisfaction, and manifestation—v. 2:
 - a. All the believers in Christ are the abodes in the Father's house—v. 2a.
 - b. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—vv. 21, 23; Eph. 2:19-22; 3:16-19.
 - 2. The second aspect is the true vine for God's enlargement, spreading, and glorification—John 15:1-8, 16:
 - a. The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God.
 - b. Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.
 - 3. The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy—16:13-16, 19-22:
 - a. A new child, a new man, was born by the consummated Spirit—Eph. 2:15.
 - b. Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem—4:23-24.

TRAINING OUTLINES

Message Ten

**Glory and Glorification
as Revealed in the Gospel of John**

Scripture Reading: John 1:14; 2:11; 5:44; 8:54;
12:23; 13:31-32; 17:1, 5, 22

- I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11.**
- II. The glory of God is intrinsically related to the economy of God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:**
 - A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.
 - B. God's eternal goal is to bring His many sons into glory—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14.
 - C. Man was created by God in His image in order that man may express Him in His glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.
 - D. To sin is to fall short of God's glory and thus to express sin and the sinful self and to love the glory of men more than the glory of God—Rom. 3:23; John 5:44; 7:18a; 12:43.
 - E. Christ's redemption has fulfilled the requirements of God's glory—Rom. 3:24-25; Heb. 9:5; cf. Gen. 3:24.
 - F. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10.
 - G. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.
 - H. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.
 - I. The goal of God's organic salvation, and the last stage of this salvation, is glory—our glorification—Heb. 2:10; Rom. 8:17, 21, 30.
 - J. The building of God is the Triune God wrought into us so that we may become His glorious corporate expression—Eph. 2:21-22; 3:17a, 19b, 21; 4:16; 5:27; cf. Exo. 40:34; 1 Kings 8:10-11; Ezek. 43:4-5; Hag. 2:7, 9.
 - K. Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom—Matt. 6:13; 16:27; 26:29; 1 Thes. 2:12; Rev. 5:13.
 - L. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression; the entire city, a corporate person, of the New Jerusalem will bear the glory of God, which is God Himself shining out through the city, His wife—19:7-9; 21:2, 10-11.

Message Ten (continuation)

- M. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.
- N. The goal of God’s economy is that we all shine forth His glory—vv. 2, 23-24.

III. The glory of God is involved with Christ’s incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem:

- A. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.
- B. Christ was glorified in His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- C. Christ was glorified in His ascension; the Lord Jesus was a model of a person who “crossed the river” and entered into God’s glory, where He was crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- D. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- E. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

IV. In the Gospel of John we can see the glory and glorification of the Lord Jesus:

- A. “We beheld His glory, glory as of the only Begotten from the Father” (1:14); this refers to Christ’s transfiguration on the mount (Matt. 17:1-2, 5).
- B. “Jesus...manifested His glory”; the Lord’s divinity was manifested—John 2:11.
- C. The Lord Jesus did “not receive glory from men,” and asked, “How can you believe when you receive glory from one another and do not seek the glory that is from the only God?”—5:41, 44.
- D. “He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true”—7:18:
 - 1. “I do not seek My glory; there is One who seeks glory for Me and judges”—8:50.

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2. “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me”—v. 54.
 3. “They loved the glory of men more than the glory of God”—12:43.
- E. Jesus said, “The hour has come for the Son of Man to be glorified” (v. 23); for Jesus as the Son of Man to be glorified was for Him to be resurrected.
- F. In chapter 17 Jesus said, “Father,...glorify Your Son that the Son may glorify You” (v. 1); “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was” (v. 5):
1. This is the subject of the Lord’s prayer in John 17.
 2. Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him—12:23; 13:31-32.
 3. Christ would resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, with the result that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son.
- G. The Lord Jesus prayed that we would enter into the highest stage of oneness—the oneness in the divine glory for the corporate expression of the Triune God: “The glory which You have given Me I have given to them, that they may be one, even as We are one”—17:22:
1. This is the believers’ deepest oneness, the oneness in the divine glory for the corporate expression of God.
 2. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.
- V. As the embodiment of the Triune God, Christ the Son is the Father’s glorification—vv. 1, 5, 22-23:**
- A. Glorification means manifestation; to be glorified is to be manifested.
 - B. The main point of the Lord’s message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son:

Message Ten (continuation)

1. In His message the Lord spoke of glorification, and in His prayer He prayed for glorification—13:31-32; 14:13; 15:8; 17:1, 5.
2. Christ was glorified by the Father with the divine glory in His resurrection—7:39:
 - a. *Glorified* stands for *resurrected*, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory—Luke 24:26; 1 Cor. 15:43; Acts 3:13, 15.
 - b. According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification; *glorification* is therefore a synonym of *resurrection*.
- C. Today it is by the church that the Son will be glorified so that the Father might be glorified in and through the Son—John 17:22; Eph. 3:21:
 1. Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church—John 17:22; Eph. 3:21.
 2. The Father is glorified through the organic union of Christ's believers with the Father in the Son in a wonderful coinhering oneness—John 17:23:
 - a. When we are one, Christ is glorified, and the Father also is glorified.
 - b. The oneness in John 17 is for the Father's glorification in the Son; this oneness is actually the divine glorification.
 3. In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity—Rev. 21:10-11.

Message Eleven

**In the Father's House—
Living in the Place Prepared for Us
through the Death and Resurrection of Christ**

Scripture Reading: John 14:1-3, 6, 10-11, 20, 23; 1:4, 14, 16; 11:25

I. The central thought of John 14 is that we must believe into God and thereby enter into God—v. 1:

- A. To believe in God is objective, but to believe into God is subjective; it is the subjective believing that brings us into God.
- B. It is by believing into the Lord that we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us—3:15.
- C. Through believing into Christ, we have an organic union with Him and have our being merged into His so that we two may be one organically—15:4-5.

II. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:

- A. In 2:16 *My Father's house* refers to the dwelling place of God on earth, the temple; the temple is a type, or figure, of the body of Jesus, which in resurrection has been enlarged to be the Body of Christ—vv. 19-22.
- B. *My Father's house* in 14:2 is the Body of Christ, the church as the house of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15.
- C. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect—John 14:20.
- D. In the Father's house are many abodes—v. 2:
 - 1. The many abodes are the many members of the Body of Christ, which is God's temple—Rom. 12:5; 1 Cor. 3:16-17.
 - 2. All the believers in Christ are the abodes in God's building, the Father's house; this building is the Body of Christ—Eph. 1:22-23; 2:21-22; 5:30; 1 Cor. 12:27.
- E. *I go to prepare a place for you* means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for us to enter into God—John 14:2-3, 6:
 - 1. By death and resurrection the Lord Jesus paved the way and prepared the place so that we might be brought into God—v. 20.

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2. By His death and resurrection He prepared a standing for us before God and in God; in this way He prepared a place for us in God—vv. 2-3, 6.
3. The standing in God, being enlarged, becomes the standing in the Body of Christ—Rom. 12:4-5; Eph. 5:30; 1 Cor. 12:27:
 - a. Anyone who does not have a standing, a place, in God does not have a place in the Body of Christ, which is the Father's house, the dwelling place of God—Eph. 1:22-23; 2:21-22.
 - b. As believers in Christ, we all have a place in God and a place in the Body, and now we should live in the place prepared for us through the death and resurrection of Christ—John 14:2-3, 20; 1 Cor. 12:27.
- F. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—John 1:14; 10:10b; 14:2-3.
- G. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people—vv. 7-24.
- H. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—v. 23.
- I. The Father's house is in three stages: the stage of God's incarnation, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

III. The Father's house, the church, is in God the Father—John 14:2, 20; 1 Thes. 1:1; 2 Thes. 1:1:

- A. For the church to be in God the Father, God must become the Father to us, and we need to have a life relationship with Him—John 20:17:
 1. In the New Testament *the Father* denotes the source of life—5:26.
 2. The title *God* refers to creation; the title *Father* refers to the impartation and multiplication of life—1 John 3:1.
 3. God is no longer merely our Creator; He is also our Father, our Begetter, for He has begotten us with His life—John 1:12-13.

TRAINING OUTLINES

Message Eleven (continuation)

4. We can call God our Father because we have been born of Him, and now, as His children, we have a life relationship with Him—Rom. 8:15-16.
 5. Through His life-releasing death and life-imparting resurrection the Lord has made us one with Him; His Father is now our Father—John 20:17.
 6. By His death and resurrection the Lord Jesus has brought us into Him; since He is in the Father, we are in the Father by being in Him, the Lord Jesus—14:20.
- B. For the church to be in God the Father means that the church is in the One who is the unique source, the Originator and Initiator—1 Cor. 8:6:
1. To know God as the Father is to know that everything originates from Him and that everything proceeds from Him—Matt. 15:13; Rom. 11:36.
 2. In the church life the Father should be the unique source, and we all should be in His unique purpose and plan—2 Tim. 1:9; Rom. 8:28.

IV. We need to see the intrinsic significance of living in the church as the Father's house—John 14:2-3, 23:

- A. To live in the church as the Father's house is to live in the Triune God as life—1:4; 5:26; 6:53; 11:25; 14:6.
- B. To live in the church as the Father's house is to live in the light—1:4; 8:12.
- C. To live in the church as the Father's house is to live in resurrection—11:25.
- D. To live in the church as the Father's house is to live in grace and reality—1:14, 16-17; 14:6; 16:13.
- E. To live in the church as the Father's house is to live in the divine glory—17:22-23.
- F. To live in the church as the Father's house is to live in a house of prayer and worship—14:13; 15:7, 16; 16:23-24; 4:23-24.
- G. To live in the church as the Father's house is to live a life of shepherding—10:10-11, 15-17; 21:15-17.
- H. To live in the church as the Father's house is to live in and for God's building—2:19-21; 14:23.
- I. To live in the church as the Father's house is to live in the divine and mystical realm of the consummated Spirit for the keeping of oneness—7:39; 14:16-20; 16:13; 17:11, 21, 23.

IN THE FATHER'S HOUSE

Message Eleven (continuation)

- J. To live in the church as the Father's house is to live in the divine and human incorporation of the processed and consummated Triune God with the redeemed and regenerated tripartite believers—14:10-11, 20.

TRAINING OUTLINES

Message Twelve

**The Divine Trinity, the Spirit of Jesus,
and the Kingdom of God**

Scripture Reading: Acts 1:3; 2:32-36; 8:12;
14:22; 16:6-7; 20:28; 28:23, 31

- I. Even as the Divine Trinity is the framework of the entire New Testament, so the Divine Trinity is the structure of the book of Acts; chapter after chapter of Acts unveils the operation of the Divine Trinity for the carrying out of God's New Testament economy—e.g., 1:1-2, 4-5, 8, 11, 21; 2:4, 17-18, 21-24, 27, 31-33, 36, 38; 13:2, 4, 7, 9-10, 12, 16, 23, 30, 33-39, 49-50, 52; 28:15, 23, 25, 31:**
- A. The Triune God—the Father, the Son, and the Spirit—was fully involved with the Son's ascension and the pouring out of the Spirit—2:32-36:
1. The Son ascended, the Father exalted Him, and the Spirit was poured out—Luke 24:51; Phil. 2:9; Acts 1:9-11; 2:32-36.
 2. The Father, the Son, and the Spirit were all wrapped up with the outpouring of the Spirit as the consummation of the processed Triune God—v. 33; John 7:37-39; Phil. 1:19.
- B. In Acts 16:6-7 *the Holy Spirit* and *the Spirit of Jesus* are used interchangeably, revealing that the Spirit of Jesus is the Holy Spirit:
1. *The Holy Spirit* is a general title of the Spirit of God in the New Testament—Acts 9:17, 31.
 2. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit and of the Spirit of Jesus—Eph. 3:14-17; Luke 1:35; Acts 2:32-36; Phil. 1:19.
 3. The kind of work that we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted; when the all-inclusive Spirit becomes our constitution, our work will be the expression of this Spirit—Acts 16:6-7; Rom. 8:9; Phil. 1:19.
- C. God obtained the church “through His own blood”—Acts 20:28:
1. God purchased the church by paying the price of “His own blood.”
 2. Through incarnation our God, the Creator, the eternal One, became mingled with man—John 1:1, 14:
 - a. As a result, He was no longer only God—He became a God-man, who had blood and was able to die for us—1 John 1:7.

Message Twelve (continuation)

- b. When the Lord Jesus, the God-man, died on the cross, He died not only as man but also as God.
3. The blood that He shed was not only the blood of the man Jesus but also the blood of the God-man.
4. Therefore, His blood, through which God obtained the church, is “His own blood”—Acts 20:28.

II. *The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—16:7:*

- A. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—1:3.
- B. The Spirit of Jesus is not only the Spirit of God with divinity in Him so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—Rom. 8:18; 2 Cor. 1:5:
 1. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.
 2. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.
- C. The Spirit of Jesus involves more than the Holy Spirit—vv. 6-7:
 1. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.
 2. The Spirit of Jesus involves His humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.
- D. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:
 1. If we do not have the Spirit of Jesus, Jesus will not be real to us.
 2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

III. *The kingdom of God is the main subject of the apostles’ preaching in Acts—1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31:*

TRAINING OUTLINES

Message Twelve (continuation)

- A. The fact that the resurrected Christ, in His appearing to the apostles through a period of forty days, spoke to them “the things concerning the kingdom of God” indicates that the kingdom would be the main subject of the apostles’ preaching in their coming commission after Pentecost—1:3.
- B. According to the New Testament, the kingdom of God is not a visible, material realm; actually, the kingdom of God is a person, the Lord Jesus Christ Himself—Luke 17:20-21.
- C. The churches and the kingdom of God go together; the churches produced by the propagation of the resurrected Christ are the kingdom of God on earth today—Acts 14:22; 20:25:
 - 1. The resurrected Christ, who is propagating Himself in His ascension, by the Spirit, and through the disciples, is the reality of the kingdom of God; the kingdom of God is His expansion—1:8; 8:12:
 - a. The churches are the expansion of Christ, who came to sow Himself as the seed of the kingdom of God; this is revealed in the Gospels—Mark 4:3, 26.
 - b. In the Gospels Christ was the seed of the kingdom; in the book of Acts we have the propagation of this seed to produce the churches as the kingdom of God—8:1, 12; 13:1-4.
 - 2. We in the churches are the propagation of Christ and the expansion of Christ, and we are enlarging the kingdom of God—Rev. 1:9, 11.
- D. The kingdom of God is the spreading of Christ as life into His believers to form a realm in which God rules in His life—2 Pet. 1:3-11:
 - 1. To enter into this kingdom, people need to repent of their sins and believe in the gospel so that their sins may be forgiven and so that they may be regenerated by God to have the divine life, which matches the divine nature of this kingdom—Mark 1:15; John 3:3, 5.
 - 2. All the believers in Christ can share the kingdom in the church age for their enjoyment of God in His righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
 - 3. The kingdom of God will become the kingdom of Christ and of God for the overcoming believers to inherit and enjoy in the coming kingdom age so that they may reign with Christ for a thousand years—1 Cor. 6:9-11; Gal. 5:19-21; Eph. 5:5; Rev. 20:4, 6.

Message Twelve (continuation)

4. As the eternal kingdom, the kingdom of God will be an eternal blessing of God's eternal life for all of God's redeemed to enjoy in the new heaven and new earth for eternity—21:1-4; 22:1-5, 14, 17.
- E. In Acts 14:22 Paul entreated the believers who were continuing in the faith to realize that through many tribulations we must enter into the kingdom of God, because the whole world opposes our entering in; to enter into the kingdom of God is to enter into the full enjoyment of Christ as the kingdom.
- F. In Acts 19 we see that Satan is fighting against God's spreading of His kingdom on earth; the prevailing ministry for the propagation of Christ is a fighting, a battle, for God's kingdom—vv. 23-41.
- G. Paul's proclaiming the kingdom of God in Acts 28:31 was the propagation of the resurrected Christ:
 1. This is proved by the words *teaching the things concerning the Lord Jesus Christ*, which things go together with the kingdom of God—v. 23.
 2. To teach concerning Christ is to spread the kingdom of God; therefore, the kingdom of God is actually the propagation of the resurrected Christ—a process that continues to be carried out through the believers today—v. 31.