

# THE EXPERIENCE OF CHRIST

## Abiding in Christ as the Empowering One— the Secret of Experiencing Christ (Message 4)

Scripture Reading: Phil. 4:12-13; John 14:23; 15:4-5; 1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

- I. We need to learn the secret of being in Christ as the empowering One:
  - A. In [Philippians 4:12-13](#) Paul says, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me”:
    1. The phrase *learned the secret* indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment:
      - a. *I have learned the secret* literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles.
      - b. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ.
      - c. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles.
    2. *In everything* means in each matter; *in all things* means in all matters; together, these two phrases encompass all the things in the course of human life.
    3. Paul learned the secret of experiencing Christ in everything and in every place; this is also the secret of having more of Christ accumulated within us. [78]
    4. The secret is in [Philippians 4:13](#): “I am able to do all things in Him who empowers me”:
      - a. Paul was a man in Christ ([2 Cor. 12:2](#)), and he desired to

be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him:

- 1) This is an all-inclusive and concluding word on his experience of Christ; it is the converse of the Lord's word in [John 15:5](#) concerning our organic relationship with Him: "Apart from Me you can do nothing."
  - 2) The Greek word for *empowers* means "makes dynamic inwardly."
  - 3) Christ dwells in us ([Col. 1:27](#)); He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.
- b. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and became "a man in Christ"—[2 Cor. 12:2](#).
  - c. Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons; this indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ; only when we are found in Christ, will Christ be expressed and magnified—[Phil. 3:9a](#); [1:20](#).
- B. On the one hand, by the empowering of Christ, we can live a contented life ([4:11-12](#)); on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of ([v. 8](#)).
  - C. Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work. [79]
- II. To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—[John 15:4-5](#); [1 John 2:27](#):
- A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—[vv. 6, 24, 27-28](#); [3:6, 24](#); [4:13](#):
    1. To abide in Christ is to abide in the Son and in the Father

- (2:24); this is to remain and dwell in the Lord ([John 15:4-5](#)).
2. To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light—[1 John 1:2-3, 6-7; 2:10](#).
- B. To have Christ abiding in us is to live with the Divine Trinity—having Christ’s presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—[Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24](#):
1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—[John 15:7-8, 16](#).
  2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—[14:17](#).
- III. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—[Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17](#); cf. [S.S. 6:4](#):
- A. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—[John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90](#).
  - B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—[vv. 3-11; John 16:33](#).
  - C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—[Psa. 91](#).
- IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—[John 14:2, 10-11, 17, 20, 23](#): [\[80\]](#)
- A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—[Rev. 21:3, 22](#).
  - B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—[v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17](#).
- V. We abide in Christ so that He may abide in us by loving Him—[John](#)

14:21, 23:

- A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—[v. 23](#).
  - B. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—[1 Cor. 2:9-10](#); [Eph. 6:24](#).
- VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—[1 John 2:27](#):
- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—[John 15:4-5](#); [1 John 1:5, 7; 2:20, 27](#).
  - B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—[Heb. 1:9](#); [3:14](#); [2 Cor. 1:21-22](#).
  - C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—[Psa. 133](#); [1 Cor. 2:16](#); [Rom. 8:6, 27](#).
  - D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the [\[81\]](#) anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—[Col. 2:19](#).
  - E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life—[Acts 16:6-7](#); [2 Cor. 2:13](#).
  - F. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—[Eph. 4:3-6, 15-16](#).
- VII. We abide in Christ so that He may abide in us by "switching on" the law of the Spirit of life in our spirit—[Rom. 8:2, 4](#):
- A. The Lord's abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full

assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.

- B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17.

VIII. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

- A. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.
- B. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.
- C. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.

## MESSAGE FOUR

### ABIDING IN CHRIST AS THE EMPOWERING ONE— THE SECRET OF EXPERIENCING CHRIST

The third key statement, which summarizes this message, says, “To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, so that we may experience and enjoy His abiding in us.” We want to learn the secret of abiding in Christ. According to one Bible expositor, Paul wrote Philippians twenty-six years after his conversion. We can see from this Epistle that Paul was not a contented Christian; he speaks of his stretching forward to pursue Christ. Paul had a pursuing spirit. He wanted to gain Christ. He wanted to be found in Christ. He did not have the sense that he had arrived. We need to have the same kind of spirit as Paul.

[Deuteronomy 34:7](#) says, “Moses was a hundred and twenty years old when he died; his eye was not dim, nor had his freshness left him.” Of course, the verse is referring to Moses in a physical sense, but we can interpret it in a spiritual sense. According to [Luke 11](#), our eye is our heart. [Verse 34](#) says, “When your eye is single, your whole body also is full of light.” We need to pray that our heart would be pure and single toward the Lord so that we can be full of light all the time and our eye would not grow dim. When our heart is pure and single, our freshness will not leave us. We do not want to be stale, old, or lukewarm Christians. We want to be believers and members of the Body who are full of freshness. In [Acts 3:20](#) Peter said, “So that seasons of refreshing may come from the presence of the Lord and that He may send the Christ, who has been previously appointed for you, Jesus.” We always need to be filled with the Lord’s presence. His presence is our freshness. We should not be contented Christians, but we should pursue Christ, be pure and single toward the Lord, and be filled with His presence.

The following statements briefly encapsulate the book of [Philippians](#): [Chapter 1](#) presents Christ as the life for us to live. In [chapter 2](#) we see that [\[83\]](#) Christ is the pattern for us to follow. [Chapter 3](#) shows that Christ is the goal and the prize for us to pursue. Even now Christ is our goal and our prize. We want to gain Him and to win Him. Finally, in [chapter 4](#) we see that Christ is the secret and the power for us to enjoy.

The main scriptural reference for this message is [Philippians 4:12-13](#), in which Paul says,

I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.

Paul learned the secret both to be filled and to hunger, both to abound and to lack. The two words *in Him* are very powerful. We want to do all things in Him who empowers us. Like Paul, we should be those who are able to say that we have learned the secret of experiencing and enjoying Christ in any kind of environment or situation. Whether we are in a low or a high environment, we should learn the secret of experiencing Him, enjoying Him, living Him, and magnifying Him. How many of us can say as Paul did, “I have learned the secret”? The word *learned* indicates that Paul viewed himself as a disciple of the Lord. A disciple is a learner. We all should have the spirit of a learner. Perhaps the most we can say now is, “I am learning the secret.” Eventually, we should be able to say what Paul

said: “I have learned the secret.”

At the moment of our regeneration, when Christ as life and as the Spirit came into our spirit, God put us into Christ. In [1 Corinthians 1:30](#) Paul says, “Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.” The phrase *in Him* in [Philippians 4:13](#) is not doctrinal but experiential. Although we are in Him doctrinally and positionally, we want to be in Him subjectively and experientially moment by moment and day by day.

The title of this message is “Abiding in Christ as the Empowering One—the Secret of Experiencing Christ.” To be in Christ as the empowering One, we have to abide in Him. We see this by putting [Philippians 4:13](#) together with John’s writings in his Gospel and in his first Epistle. To be in Him all the time, we have to abide in Him. To abide in Him is to stay in Him, to remain in Him, to dwell in Him, and to take Him as our everything. Brother Lee says that abiding in the Lord to enjoy His life is the subject of John’s writings (*The Collected Works of Witness Lee, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,”* p. 301). We want to abide in Christ as the empowering One, and this is the secret of experiencing [84] Christ. How wonderful that we can have a message on the secret of experiencing Christ!

### **NEEDING TO LEARN THE SECRET OF BEING IN CHRIST AS THE EMPOWERING ONE**

We need to learn the secret of being in Christ as the empowering One. *The Experience of Christ* contains powerful messages given by Brother Lee in 1978 in Boston, Massachusetts, and Anaheim, California. In the chapter entitled “In Him—the Secret of Experiencing Christ,” Brother Lee says,

Most of us do not know how to apply the fact that we are in Christ. Take riding in a car to the meeting as an example. My secret in coming to the meeting is simply to sit in the car and to let someone else drive. What a problem it would be if I refused to get into the car or did not like being in the car and did certain foolish things to get out of the car! On the day we were saved, God put us into the heavenly car, the best car in the universe. The name of this car is Christ. On the day we were saved, we were put into Him. If we would exercise to be in Him in a practical way, we would not be active to do so many things on our own. Instead, we would simply rest and be at peace. If we are in Christ, we will be at rest and not endeavor to overcome

negative things such as our temper. Although we were put into Christ on the day we were saved, to the feeling of many Christians they are not yet in Christ. (*The Collected Works of Witness Lee, 1978, vol. 1, pp. 399-400*)

We should realize that we are short of being in Christ in our experience. In another portion of the same book, Brother Lee says,

As long as we are in the car, everything is all right, for the car with the driver can take us where we need to go. As we are riding along in the car, we can enjoy a pleasant time of sightseeing. Learn to be quiet in Christ; He never makes a mistake. Sometimes it may seem that He has made a mistake, but actually this is so that you may have a longer ride, enjoy more sightseeing, and learn more lessons. The Christian life surely is a wonderful life. (p. 404)

Christ is not only the car but also the Driver. We often become the backseat drivers to the Lord. One time while I was driving in a place where I had lived before, some in the backseat kept giving me directions even though they did not know where they were going. This is how we are with [85] the Lord sometimes. If we let Christ be the Driver, He can take us where we need to go, and we can enjoy a pleasant time of sightseeing. In this message we need a spirit of wisdom and revelation to see the secret of experiencing Christ. Sometimes it may seem that Christ made a mistake. When we are riding in a car, we may have an opinion about how to get to the airport, but the person driving may take a different route. We may think that he made a mistake, but actually, he is just taking another, or even better, way to the airport. When the Lord seemingly makes a mistake, it is so that we may have a longer ride to enjoy more sightseeing and learn more lessons.

**In Philippians 4:12-13 Paul Saying,  
“I Know Also How to Be Abased, and I Know How to Abound;  
in Everything and in All Things I Have Learned the Secret  
Both to Be Filled and to Hunger, Both to Abound and to Lack.  
I Am Able to Do All Things in Him Who Empowers Me”**

*The Phrase Learned the Secret Indicating That  
Paul Had Come into a New Situation, a New Environment;  
Whenever We Are Put in a New Environment,*

## *Our Needing to Learn the Secret of Living in That Environment*

In **Philippians 4:12-13** Paul says, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.” The phrase *learned the secret* indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment. In *The Experience of Christ* Brother Lee says,

Whenever we are put in a new environment, we need to learn the secret of living in that environment. For someone from the West to go to the Far East is for him to go into a new environment. In order to live, he must learn the secret of life there. For example, when brothers and sisters from the United States visit the Far East, they need to learn the secret of eating with chopsticks. If they do not learn the secret, they will not be able to eat. (*The Collected Works of Witness Lee, 1978, vol. 1, p. 399*)

When I went to Taiwan for the first time, I did not know how to use chopsticks. A brother from New Zealand, a Chinese-speaking sister who was [86] our translator, and I were preaching the gospel. Because we were going upstairs and downstairs and from house to house, I was very hungry by lunch time. We went to a restaurant for lunch, but they did not have forks or knives; they had chopsticks. Those from the East are accustomed to eating with chopsticks, but those from the West eat with “weapons,” with forks and knives. When I looked at the chopsticks on the table, I said, “Oh, I wish I had brought a fork with me from the United States.” Then this precious sister said something I could never forget. She said, “Brother, remember what the training says: learn everything diligently.” She then taught me how to use chopsticks. I was so glad that she did. When we come into a new situation, such as when the Lord leads us to migrate to another country or to move to another locality, we need to learn the secret of experiencing Christ in that particular environment.

*I Have Learned the Secret*  
*Literally Meaning “I Have Been Initiated”;*  
*the Metaphor Here Referring*  
*to a Person’s Being Initiated into a Secret Society*  
*with Instruction in Its Rudimentary Principles*

*I have learned the secret* literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles. This gathering is very mysterious. People may ask, “What are you doing here?” We came here to hear the word of the Lord. While others in Seattle are enjoying other things, we are enjoying the Lord, experiencing the Lord, and being infused with the Lord’s heart by His speaking. We are a mystery; hence, in this sense, the church life is a secret society into which we have been initiated.

*After Paul Was Converted to Christ,  
His Being Initiated into Christ and into the Body of Christ*

After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ.

*His Then Learning the Secret of How to Take Christ as Life,  
How to Live Christ, How to Magnify Christ,  
How to Gain Christ, and How to Have the Church Life,  
All of Which Things Are Rudimentary Principles*

He then learned the secret of how to take Christ as life, how to live [87] Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles.

***In Everything Meaning in Each Matter;  
in All Things Meaning in All Matters;  
Together, These Two Phrases Encompassing  
All the Things in the Course of Human Life***

*In everything* means in each matter; *in all things* means in all matters; together, these two phrases encompass all the things in the course of human life.

***Paul Learning the Secret of Experiencing Christ  
in Everything and in Every Place;  
This Being Also the Secret  
of Having More of Christ Accumulated within Us***

Paul learned the secret of experiencing Christ in everything and in every place; this is also the secret of having more of Christ accumulated within us. We want Christ to be accumulated within us so that we can have a rich church life, a rich Body life, so that we can have the reality of the Body of Christ.

***The Secret Being in Philippians 4:13:  
“I Am Able to Do All Things in Him Who Empowers Me”***

*Paul Being a Man in Christ,  
and His Desiring to Be Found in Christ by Others;  
Now His Declaring That He Was Able to Do All Things in Him,  
the Very Christ Who Empowered Him*

The secret is in [Philippians 4:13](#): “I am able to do all things in Him who empowers me.” Paul was a man in Christ ([2 Cor. 12:2](#)), and he desired to be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him. Paul’s being a man in Christ and his desiring to be found in Christ by others were experiential.

***This Being an All-inclusive and Concluding Word  
on His Experience of Christ;  
Its Being the Converse of the Lord’s Word in John 15:5  
concerning Our Organic Relationship with Him:  
“Apart from Me You Can Do Nothing”***

This is an all-inclusive and concluding word on his experience of [88] Christ; it is the converse of the Lord’s word in [John 15:5](#) concerning our organic relationship with Him: “Apart from Me you can do nothing.” We can do all things in Him who empowers us, but apart from Him we can do nothing.

***The Greek Word for Empowers Meaning “Makes Dynamic Inwardly”***

The Greek word for *empowers* means “makes dynamic inwardly.” I pray that the Lord would empower all of us, making us dynamic inwardly. We may be tired right now, but I pray that the Lord would wake us up, not just physically but also psychologically and spiritually, and I pray that the Lord would empower us from within so that we can be in Him, the One who

empowers us.

*Christ Dwelling in Us; His Empowering Us,  
Making Us Dynamic from Within, Not from Without;  
by Such Inward Empowering  
Paul Being Able to Do All Things in Christ*

Christ dwells in us ([Col. 1:27](#)); He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.

*Paul Having Been Altogether in the Jewish Religion under the Law  
and Having Always Been Found by Others in the Law,  
but at His Conversion His Being Transferred  
from the Law and His Former Religion into Christ  
and Becoming “a Man in Christ”*

Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and became “a man in Christ” ([2 Cor. 12:2](#)).

*Now His Expecting to Be Found in Christ  
by All Who Observed Him—the Jews, the Angels, and the Demons;  
This Indicating That He Aspired to Have His Whole Being  
Immersed in and Saturated with Christ  
That All Who Observed Him Might Find Him Fully in Christ;  
Christ Being Expressed and Magnified  
Only When We Are Found in Christ*

Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons; this indicates that he aspired to have <sup>[89]</sup> his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ; only when we are found in Christ, will Christ be expressed and magnified ([Phil. 3:9a](#); [1:20](#)). We want to be found in Christ. When I get a call from a certain brother, sometimes I have to repent because I was not found in Christ. This brother is an enjoyer of the Lord Jesus. Whenever we are with him, we will enjoy the Lord whether we want to or not. We will enjoy the Lord because he is an

enjoyer of Jesus.

**On the One Hand,  
by the Empowering of Christ,  
Our Being Able to Live a Contented Life;  
on the Other Hand,  
by the Empowering of Christ,  
Our Being Able to Be True, Dignified, Righteous,  
Pure, Lovely, and Well Spoken Of**

On the one hand, by the empowering of Christ, we can live a contented life (4:11-12); on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8). To live a contented life is a big thing. We can live a contented life in any kind of environment only by the empowering of Christ.

**Paul's Word about Christ as the Empowering One  
Specifically Applying to Christ's Empowering Us  
to Live Him as Our Human Virtues  
and Thereby to Magnify Him in His Unlimited Greatness;  
to Live a Life of These Virtues Being Much More Difficult  
Than Doing a Christian Work**

Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work. We may think that Christ's empowering is for us to do a Christian work. We do need Christ as our power lived out of us and worked out of us in order for us to serve Him in our spirit. By the empowering of Christ we can live a contented life and a life of living Him as our human virtues and thereby magnifying Him in His unlimited greatness. To magnify Christ is to enlarge Christ, to make Him great, to extol Him in the view of others. This is the kind of life that we want to live. [90]

**TO LEARN THE SECRET OF BEING IN CHRIST  
AS THE EMPOWERING ONE  
BEING TO LEARN THE SECRET OF ABIDING IN CHRIST;**

**TO ABIDE IN CHRIST BEING TO DWELL IN HIM,  
TO REMAIN IN FELLOWSHIP WITH HIM,  
THAT WE MAY EXPERIENCE  
AND ENJOY HIS ABIDING IN US**

To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us ([John 15:4-5](#); [1 John 2:27](#)). This section talks about the meaning of abiding in Christ as the empowering One. [John 15:4](#) says, “Abide in Me and I in you.” For the Lord to abide in us, there is a condition; that is, we have to first abide in Him. If we exercise our spirit and turn our heart toward Him to abide in Him, He will abide in us. The Lord’s charge to the disciples was, “Abide in Me.” Then the Lord said, “And I in you.” The Lord used the illustration of the vine, saying, “As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing” ([vv. 4-5](#)).

It is a great thing for us to see that we are the branches of Christ. How wonderful that we are branches of Christ! We are in an organic union with Him. When we abide in Him and He abides in us, we bear fruit spontaneously and corporately in one tree and with one life. It is important to realize that we do not bear fruit individually. We should not think of any gospel friend or new one as personal fruit. A vine bears fruit corporately. If one particular branch bears fruit, it is the fruit of the whole vine. Many years ago two brothers were instrumental in bringing two new ones to salvation and into the church life. These new ones were shepherded in my small group meeting. We enjoyed these new ones very much because they were pursuing Christ. One Lord’s Day, Brother Lee singled them out and said, “These two brothers are the fruit of the church in Anaheim.” He did not say, “They are the fruit of So-and-so.” Brother Lee loved these brothers very much, and today they are pillars in the church. This shows that bearing fruit is a corporate matter. We bear fruit corporately in one tree and with one life. As the branches of Christ, we need to realize that apart from Christ we are nothing, have nothing, and can do nothing. [91]

**To Abide in Christ Being to Live in the Divine Trinity—  
Taking Christ as Our Dwelling Place**

To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place (1 John 2:6, 24, 27-28; 3:6, 24; 4:13).

***To Abide in Christ Being to Abide  
in the Son and in the Father;  
This Being to Remain and Dwell in the Lord***

To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5). First John 2:24 says, “As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.” This verse indicates that to abide in Christ is to abide in the Son and in the Father. John 15:4-5 reveals that to abide in Christ is to remain and dwell in the Lord. In order to abide in Christ as the empowering One, we need to have an aspiration within us that there would be nothing between us and the Lord. We should pray that there would be no insulation, barriers, or obstacles between us and Him in our being. The first line of every stanza of *Hymns*, #373 says, “Nothing between, Lord, nothing between.” We need to pray, “Lord, may there be nothing between me and You. I want to abide in You, and I want You to abide in me so that You can dispense all Your riches into me for the building up of Your Body, for the preparation of Your bride, and for the ushering in of Your kingdom.”

***To Abide in Christ  
Being to Abide in the Fellowship of the Divine Life  
and to Walk in the Divine Light,  
That Is, to Abide in the Divine Light***

To abide in Christ is to abide in the fellowship of the divine life and to walk in the divine light, that is, to abide in the divine light (1 John 1:2-3, 6-7; 2:10). The fellowship of the divine life is the flow of the divine life. In the room where we are meeting, electricity has been installed; the electricity is flowing in the lights right now. Using these lights as an illustration, we could say that they are abiding in the electricity; they are remaining in the electricity; they are staying in the electricity. If they are apart from the electricity, they stop shining. When we abide in Christ, spontaneously we shine out Christ. Have you ever seen saints who are shining? The first [92] meeting that I attended was a prayer meeting. Can

you imagine a brand-new one being in a prayer meeting? I had never heard people praying like that. They were praying powerfully, strongly, with many Amens. And they were praying, “Lord, scatter us. Scatter us.” And I was praying inwardly, “Lord, why do they want to be scattered?” They were praying over the portion in Acts where the disciples were scattered everywhere to preach the gospel. After the prayer was over, I was almost afraid to look up because these people were another species to me. I looked up, and there was a brother sitting across from me. I could never forget this. He was just beaming with Christ. He beamed Christ into me. When I looked at him, I was full of peace because he was a shining brother. [Isaiah 60:5](#) says, “You will see and you will beam.” We all need to be those who see Christ and who beam Christ. We all need to be “beamers” who beam Christ into people by walking in the divine light and abiding in the divine light.

**To Have Christ Abiding in Us  
Being to Live with the Divine Trinity—  
Having Christ’s Presence as Our Enjoyment  
for Him to Be One with Us  
and to Be with Every Part of Our Being  
and Every Aspect of Our Living**

To have Christ abiding in us is to live with the Divine Trinity—having Christ’s presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living ([Matt. 1:23](#); [18:20](#); [28:20](#); [2 Tim. 4:22](#); [2 Cor. 2:10](#); [1 Cor. 7:24](#)). We want to have Christ’s presence as our enjoyment. Christ’s presence is what makes us distinct from all the other people on the earth. In [Exodus 33:14](#) Jehovah said, “My presence shall go with you, and I will give you rest.” The Lord wanted to lead the children of Israel in their journey. Moses said, “If Your presence does not go with us, do not bring us up from here” ([v. 15](#)). In other words, Moses was saying, “If we do not have Your presence, we do not want to go anywhere.” We need to pray that His presence would go with us wherever we go and that He would give us Himself as rest.

[Ephesians 4:30](#) says, “Do not grieve the Holy Spirit of God.” Not grieving the Spirit is for our life with the Lord. We do not want to grieve the Spirit; we do not want to make the Spirit unhappy. We want the Spirit to be happy in our spirit. Actually, the Lord’s presence is His smile within us. We do not want to lose His smile in this age, and we do not want to

lose Him as our reward in the next age. [93]

[First Thessalonians 5:19](#) says, “Do not quench the Spirit.” Not quenching the Spirit is for our function in the Body of Christ. The Lord wants us to function in a certain way, and He is burning within us, but we may quench Him as the fire within us. If the Lord is prompting us to prophesy, we do not need to analyze; we should just say Amen. The more we analyze, the more we will be paralyzed.

In [John 15:11](#) the Lord Jesus said, “These things I have spoken to you that My joy may be in you and that your joy may be made full.” We need to pray, “Lord, I pray that Your joy would be in me and that my joy would be made full. I pray that I would enjoy You.” Christ’s presence is our enjoyment.

[Matthew 1:23](#) says, “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us).” In [18:20](#) the Lord said, “Where there are two or three gathered into My name, there am I in their midst.” Then in [28:20](#) He said, “Behold, I am with you all the days until the consummation of the age.” That includes this day. He is with us today. [Second Timothy 4:22](#) says, “The Lord be with your spirit. Grace be with you.” In [2 Corinthians 2:10](#) Paul says, “Whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.” When Paul forgave someone, he forgave him in the person of Christ. The person of Christ is the presence of Christ. We may also read *person* as “face”; hence, Paul forgave the brother in the face of Christ. According to footnote 3 on this verse, *person* refers to “the part around the eyes; the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.” We can tell by His look whether or not He is happy. If He is happy, we will have an inner feeling within that we have His smile, His presence. When we have a person’s presence, we have his eyes. Whatever we do, we need to do it in the person of Christ, in the presence of Christ, in the face of Christ.

*To Have Christ Abiding in Us  
Being to Have the Words of Christ Abiding in Us  
for the Bearing of Remaining Fruit  
to Glorify the Father*

To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father ([John 15:7-8, 16](#)). In

[John 15:7](#) the Lord said, “If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.” [94]

*To Have Christ Abiding in Us  
Being to Have the Spirit of Reality  
as the Presence of the Triune God Abiding in Us*

To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us ([14:17](#)). The Spirit of reality in our spirit is the presence of the Triune God.

**NEEDING TO ABIDE IN CHRIST  
AS OUR KING AND AS OUR ROYAL ABODE  
SO THAT HE CAN ABIDE IN US  
TO MAKE US HIS QUEEN AND HIS ROYAL PALACE,  
HIS GLORIOUS CHURCH**

We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church ([Psa. 45:13, 8](#); [John 15:4-5](#); [Eph. 5:27](#); [Rev. 22:5](#); [Rom. 5:17](#); cf. [S.S. 6:4](#)). We are being made the queen of Christ. He is our King, and He wants us to be His queen. We need to abide in Him as our King. [Psalm 45:13](#) says, “The king’s daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold.” The queen is all glorious within the royal abode. [Verse 8](#) says, “All Your garments smell of myrrh and aloes, of cassia; / From palaces of ivory, harpstrings have made You glad.” The palaces of ivory signify the local churches. Ivory, which is a bone-like substance, signifies Christ as our resurrection life and power. This is a good realization to have concerning a local church. A local church is a palace of ivory, a palace of resurrection life. There are harpstrings in the local churches. Harpstrings signify melodious praises. Our church life should be filled with praising the Lord.

[Ephesians 5:27](#) says, “That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.” The Lord’s burden is to present the church to Himself glorious, not having spot or wrinkle or any such things.

**To Abide in Christ Being to Dwell in Him,  
the Eternal God, as Our Lord,**

## **Having Our Living in Him and Taking Him as Our Everything**

To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything (John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90). Psalms 90 through 92 [95] are a cluster of psalms that show how Christ took God the Father as His dwelling place. In our identification with Christ, we need to take God as our dwelling place. The word *identification* means that we are one with Christ. Thus, we take God as our dwelling place in our oneness with Christ.

Psalm 90:1-2 says, “O Lord, You have been our dwelling place / In all generations. / Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.” Verses 3 through 11 show what it is like to be outside of Christ. We do not want to be outside of Christ. We want to take Him as our dwelling place. Verse 12 says, “Teach us then to number our days / That we may gain a heart of wisdom.” Then verses 14 through 17 say,

Satisfy us in the morning with Your lovingkindness / That we may give a ringing shout and rejoice all our days. / Cause us to rejoice according to the days that You have afflicted us, / According to the years that we have seen evil. / Let Your work appear to Your servants, / And Your splendor, to their children. / And let the favor of the Lord our God be upon us, / And establish the work of our hands upon us; / Indeed the work of our hands, establish it.

The word *favor* in Hebrew can also be translated “beauty.” When we dwell in Him, His beauty is upon us.

### **Needing to Dwell in God, Living in Him Every Minute, for outside of Him There Are Sins and Afflictions**

We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions (vv. 3-11; John 16:33). We can all testify to the fact that outside of God there are sins and afflictions. This is why we need to dwell in Him every minute.

**To Take God as Our Habitation,  
Our Eternal Dwelling Place,  
Being the Highest and Fullest Experience of God**

To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God (Psa. 91). That is a great statement. The highest and fullest experience of God is to take God as our habitation, our eternal dwelling place. Psalm 91 concerns Christ and our identification, [96] our oneness, with Him. Verse 1 says, “He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.” We want to learn the secret, and for us to learn the secret, we need to dwell in the secret place of the Most High. We may also interpret this verse to mean that the Most High is our secret place. He is the Most High. We are sons of the Most High (Luke 6:35). He is our secret place, but our spirit is the secret place of the Most High. When we live in our spirit, when we exercise our spirit, we are dwelling in the secret place of the Most High. In so doing, we abide in the shadow of the Almighty.

Psalm 91:2 says, “I say of Jehovah, / My refuge and My fortress, / My God in whom I trust!” I encourage us to pray over this psalm. We need to pray, “Lord, be my refuge today. Be my fortress to protect me from everything of the enemy.” Verses 9 through 11 say,

You have made Jehovah, who is my refuge, / Even the Most High, Your habitation; / No evil will befall You, / Nor will any plague come near Your tent. / For He will give His angels charge concerning You / To keep You in all Your ways.

Concerning the angels having charge over us, the footnote on verse 11 says, “In the identification with Christ, we are under the preserving care of the angels (Matt. 4:11; Acts 12:7-10; Heb. 1:13-14) and are protected from Satan and the evil spirits (v. 13 and note).” How wonderful that we are protected from Satan and the evil spirits! The footnote on Psalm 91:9 says,

*You* and *Your* in vv. 9-13 refer to Christ, as proven by the fact that vv. 11-12 of this psalm are quoted by Satan in Matt. 4:6 in reference to Christ. This indicates that in this psalm it is Christ who takes God as His habitation, His dwelling place. Thus, not only Moses took God as his dwelling place (90:1), but even the Lord Jesus, while He was on earth, took God the Father as His habitation. Moses, the lawgiver, and Christ, the grace-giver, were the same in taking God as their dwelling place, as their

habitation. Thus, the saints (represented by Moses) and Christ are identified as one.

To be identified with Christ is to be identified with Him not only in His death, in His resurrection, and in His ascension but also in His taking God as His habitation. If we would be identified with Christ in His death, resurrection, and ascension, we need to abide in Christ ([John 15:4](#)), and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything. [97]

**TO ABIDE IN CHRIST,  
TAKING HIM AS OUR DWELLING PLACE,  
AND TO ALLOW HIM TO ABIDE IN US,  
TAKING US AS HIS DWELLING PLACE,  
BEING TO LIVE IN THE REALITY  
OF THE UNIVERSAL INCORPORATION  
OF THE PROCESSED AND CONSUMMATED TRIUNE GOD  
WITH THE REDEEMED AND REGENERATED BELIEVERS**

To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers ([John 14:2, 10-11, 17, 20, 23](#)). Our relationship with the Lord can be described in three words. The first word is *union*. We have an organic union with the Lord in life. The second word is *mingling*. We are being mingled with the Lord, which involves the divine and human natures. The third word that describes our relationship with the Lord is *incorporation*. Incorporation means persons indwelling one another. We can use physical examples to illustrate union and mingling, but there is no physical example that could be used to illustrate mutual indwelling. Incorporation is not possible in the physical realm; it is only possible in the divine and mystical realm. Referring to the day of resurrection, the Lord said, “In that day you will know that I am in My Father, and you in Me, and I in you” (v. 20). This verse speaks of incorporation. We are in the Triune God, and the Triune God is in us.

**The New Jerusalem Being the Ultimate Incorporation  
of the Processed and Consummated Triune God  
with the Regenerated, Sanctified, Renewed, Transformed,**

## **Conformed, and Glorified Tripartite Church**

The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church ([Rev. 21:3, 22](#)). [Revelation 21:3](#) says that the New Jerusalem is the tabernacle of God. We are the tabernacle of God for God to dwell in. We are God's home, God's habitation; thus, we are the tabernacle of God. [Verse 22](#) says that the Lord God the Almighty and the Lamb are the temple of the New Jerusalem. This shows that the Lord God the Almighty and the Lamb are our habitation, our dwelling place. On the one hand, we are His dwelling place, His home; on the other hand, He is our dwelling place, our home. [98]

### **The New Jerusalem Being the Tabernacle of God, and the Center of the Tabernacle Being Christ as the Hidden Manna; the Way to Be Incorporated into This Universal, Divine-human Incorporation, the Mutual Abode of God and Man, Being to Eat Christ as the Hidden Manna**

The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna ([v. 3](#); [Exo. 16:32-34](#); [Heb. 9:4](#); [Rev. 2:17](#)). Within the tabernacle, which signifies the New Jerusalem, there is the hidden manna. The hidden manna is in the golden pot, the golden pot is in the Ark, and the Ark is in the Holy of Holies. The hidden manna signifies Christ the Son who has been eaten, digested, and assimilated by us. Christ the Son as the hidden manna is in the golden pot, which signifies God the Father in His divine nature. Thus, Christ as the hidden manna is in the Father as the golden pot, and the golden pot is in the Ark, which signifies Christ. The Ark is made of acacia wood overlaid with gold. This signifies Christ in His divine and human natures. Hence, the Son as the hidden manna is in the Father as the golden pot, who is in the Son as the Ark. Finally, the Ark is in the Holy of Holies, which signifies our spirit. Altogether, this shows that the Son is in the Father, the Father is in the Son, and the Son as the Spirit is in our spirit. The way to enjoy this incorporation is to eat, digest, and assimilate Christ.

**ABIDING IN CHRIST  
SO THAT HE MAY ABIDE IN US BY LOVING HIM**

We abide in Christ so that He may abide in us by loving Him ([John 14:21, 23](#)). We need to keep our love fresh toward the Lord every day, and we need to tell Him that we love Him. Before I came to my first meeting in the church life, the brother whom I was meeting with said, “Let us go to a meeting of the church in Houston.” I said, “What is the church in Houston?” He said, “Well, all I know is that these people really love the Lord Jesus. They will even stand up in a meeting and say, ‘Lord Jesus, I love You.’” I had never seen Christians say, “Lord Jesus, I love You.” The Lord’s recovery is filled with those who say, “Lord Jesus, I love You.” We must not graduate from saying, “Lord Jesus, I love You.” By telling Him [99] that we love Him with an exercised spirit and with a turned heart, we can abide in Christ.

[John 14:21](#) says, “He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.” When we love the Lord, we are loved by the Father. If we want to be subjectively loved by the Father, we need to love the Lord Jesus. Not only will the Father love us, but also the Lord will love us and manifest Himself to us. We have the Lord in us all the time, but we may not always have His manifestation, His fresh appearing, His actual presence. The only way that we can enjoy the reality of His up-to-date presence, His “now” presence, is by being those who love Him.

**When We Love the Lord Jesus, His Manifesting Himself to Us,  
and the Father Coming with Him  
to Make an Abode with Us for Our Enjoyment;  
This Abode Being a Mutual Abode,  
in Which the Triune God Abides in Us  
and We Abide in Him**

When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him ([v. 23](#)). In [verse 23](#) the Lord said, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him

and make an abode with him.” This abode is a mutual abode, where we dwell in the Father and the Son, and the Father and the Son dwell in us as the Spirit.

**The More We Love the Lord,  
the More Our Having His Presence,  
and the More We Are in His Presence,  
the More Our Enjoying All That He Is to Us;  
the Lord’s Recovery Being a Recovery  
of Loving the Lord Jesus**

The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord’s recovery is a recovery of loving the Lord Jesus ([1 Cor. 2:9-10](#); [Eph. 6:24](#)). Those who are experienced treasure these verses. May these verses be new and fresh to us. In [1 Corinthians 2:9-10](#) Paul says, [100]

As it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.” But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

When we exercise our spirit and our turned heart to say, “Lord Jesus, I love You,” the Spirit searches the depths of God concerning Christ. According to footnote 2 on [verse 10](#), the word *searches* is used in reference to active research. When we tell the Lord that we love Him in a genuine way, the Spirit in us does active research. He actively researches Christ as the depths of God and reveals the riches of Christ in us for our realization and participation. We need to love the Lord.

[Psalm 84:5](#) says, “Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.” On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally and not merely externally. The highways to the church life and to the Body life are in our heart.

**ABIDING IN CHRIST  
SO THAT HE MAY ABIDE IN US  
BY CARING FOR THE INWARD TEACHING**

## OF THE ALL-INCLUSIVE ANOINTING

We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing (1 John 2:27). [First Corinthians 15:45](#) reveals that Christ as the last Adam became a life-giving Spirit. The word *Christ* means “the anointed One.” He came into us as the compound ointment revealed in [Exodus 30](#), which typifies Himself as the Spirit. He is not merely the ointment but also the anointing. He is a gerund. A gerund is a verbal noun, a noun in action. Christ is not just the compound ointment in our spirit; He is also the anointing in our spirit, that is, the moving, working, and saturating of the compound Spirit in our spirit to saturate our whole being.

[First John 2:27](#) says, “As for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.” The moving, working, and saturating of the compound Spirit in our inward being to saturate our inward parts teaches us to abide in Christ. [101]

### **Abiding in the Divine Fellowship with Christ by Experiencing the Cleansing of the Lord’s Blood and the Application of the Anointing Spirit to Our Inner Being**

We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord’s blood and the application of the anointing Spirit to our inner being ([John 15:4-5](#); [1 John 1:5, 7](#); [2:20, 27](#)). In [Leviticus 14](#) we see the cleansing of the leper. In our natural man, in our flesh, we all are lepers, which signify sinners. For a leper to be cleansed, the blood had to be applied to the lobe of his right ear, to the thumb of his right hand, and to the big toe of his right foot. After the blood was applied, the oil was applied on the blood that was applied to the ear, the thumb, and the toe of the leper. This means that we need to experience the cleansing of the Lord’s blood and the application of the anointing Spirit to listen to the words of God, to do the things of God, and to take the ways of God. We need to be qualified experientially to listen to the word of God, to do the things of God, and to take the ways of God.

### **Christ as the Head**

**Being the Anointed One and the Anointing One,  
and Our Being His Members Enjoying Him  
as the Inner Anointing for the Fulfillment of His Purpose**

Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose ([Heb. 1:9](#); [3:14](#); [2 Cor. 1:21-22](#)).

**The Anointing, as the Moving and Working  
of the Compound Spirit within Us, Anointing God into Us  
So That We May Be Saturated with God,  
Possess God, and Understand the Mind of God;  
the Anointing Communicating the Mind of Christ  
as the Head of the Body to His Members  
by the Inner Sense, the Inner Consciousness, of Life**

The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life ([Psa. 133](#); [1 Cor. 2:16](#); [Rom. 8:6, 27](#)). [First Corinthians 2:15](#) says, “The spiritual man discerns all things, [102] but he himself is discerned by no one.” We all need to aspire to be spiritual men. A spiritual man is dominated, led, governed, controlled, and directed by his spirit. If we are such ones, we will discern all things. [Verse 16](#) says, “Who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.” How wonderful that we have the mind of Christ! We want the mind of Christ to be in us.

**When the Head Wants a Member of the Body to Move,  
His Intimating It through the Inner Anointing,  
and as We Yield to the Anointing,  
Life Flowing Freely from the Head to Us;  
If We Resist the Anointing,  
Our Relationship with the Head Being Interfered With,  
and the Flow of Life within Us Being Stopped**

When the Head wants a member of the Body to move, He intimates it

through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped ([Col. 2:19](#)). We do not want to resist the anointing.

**The Teaching of the Anointing of the Spirit  
Having Nothing to Do with Right or Wrong;  
Its Being an Inner Sense of Life**

The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life ([Acts 16:6-7](#); [2 Cor. 2:13](#)). [Acts 16:6-7](#) says, “They passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.” The Holy Spirit’s forbidding sanctifies us and separates us. The Spirit often forbids us, even in our work with the Lord, for the Lord, and in the Lord. At times, He might say, “Just go this far,” but most of the time, the Lord in our being just says no. Perhaps when we want to buy something, the Lord says no. One time I tried to go in a certain direction, but the Lord said no. I said, “Okay, Lord.” Then I tried to do it again later, but again the Lord said no. After receiving two no’s from the Lord, I went along with Him. The Spirit of Jesus either allows us or forbids us. He either allows us to go, or He says no. Hence, the Spirit moving within us speaks either no or go. He sends us out to accomplish the will of God under the cross. [103]

**If Our Natural Life Is Dealt With by the Cross  
and If We Submit to the Headship of Christ  
and Live the Body Life, Our Having the Spirit’s Anointing  
and Enjoying the Fellowship of the Body**

If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit’s anointing and enjoy the fellowship of the Body ([Eph. 4:3-6, 15-16](#)).

**ABIDING IN CHRIST SO THAT HE MAY ABIDE IN US  
BY “SWITCHING ON” THE LAW OF THE SPIRIT OF LIFE  
IN OUR SPIRIT**

We abide in Christ so that He may abide in us by “switching on” the law of the Spirit of life in our spirit ([Rom. 8:2, 4](#)). We need to “switch on” the law of the Spirit of life every day. This law is not automatically switched on when we wake up in the morning. We must actively switch on the law of the Spirit of life. Christ as the law of the Spirit of life is an automatic principle, a spontaneous power, within us, which we need to switch on by exercising our spirit.

**The Lord’s Abiding in Us and Our Abiding in Him  
Being Altogether a Matter of Him  
Being the Life-giving Spirit in Our Spirit;  
by the Bountiful, Immeasurable Spirit in Our Spirit,  
Our Knowing with Full Assurance  
That We and God Are One and That We Abide in Each Other**

The Lord’s abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other ([1 Cor. 15:45b](#); [Rom. 8:16](#); [1 Cor. 6:17](#); [Phil. 1:19](#); [John 3:34](#); [1 John 3:24](#); [4:13](#)).

**The Way to Abide in Christ as the Empowering One  
So That He May Be Activated within Us  
as the Inner Operating God, the Law of the Spirit of Life,  
Being by Rejoicing Always, Praying Unceasingly,  
and Giving Thanks in Everything**

The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in <sup>[104]</sup> everything ([Phil. 4:13](#); [2:13](#); [1 Thes. 5:16-18](#); [Col. 3:17](#)). It is especially when we do not feel like rejoicing that we need to say, “Praise the Lord!” Praying unceasingly is like breathing. We breathe unceasingly; likewise, the way we breathe in the Spirit is by calling on the name of the Lord. Furthermore, we need to give thanks in everything. We need to learn how to give thanks not in some things but in everything. In [1 Thessalonians 5:16-18](#) the Lord through Paul says, “Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you.” It is wonderful that we know that the will of God is for us to always

rejoice, to unceasingly pray, and to give thanks in everything. These three things, which have been ordained by God, are like screws in a machine. Without these screws, the entire machine could not operate. In other words, the law of the Spirit of life, the Triune God embodied in Christ and realized as the Spirit to be a spontaneous principle, to be an automatic power, cannot operate if we do not rejoice. Praise the Lord! May our enjoyment of the Lord increase! We need to rejoice always, to pray unceasingly by calling on the Lord's name, and to give thanks in everything. Then the machine of God's economy will operate smoothly and automatically in our being.

**ABIDING IN CHRIST SO THAT HE MAY ABIDE IN US  
BY DEALING WITH THE CONSTANT WORD IN THE SCRIPTURES,  
WHICH IS OUTSIDE OF US,  
AND THE PRESENT WORD AS THE SPIRIT, WHICH IS WITHIN US**

We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us ([John 5:39-40](#); [6:63](#); [2 Cor. 3:6](#); [Rev. 2:7](#)). In [John 5:39-40](#) the Lord told the Jewish religionists, "You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life." Every time we come to the Bible, we first need to have a short prayer. We may pray, "Lord, I come to You in Your Word." In [6:63](#) the Lord said, "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life."

**By the Outward, Written Word Our Having the Explanation,  
Definition, and Expression of the Mysterious Lord,  
and by the Inward, Living Word Our Having the Experience  
of the Abiding Christ and the Presence of the Practical Lord**

By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have [\[105\]](#) the experience of the abiding Christ and the presence of the practical Lord ([Eph. 5:26](#); [6:17-18](#)). In Greek the written word is *logos*. The present, instant word as the Spirit within us is signified by the Greek word *rhema*. We need to convert the *logos* into *rhema* by pray-reading the Word. [Ephesians 5:26](#) says, "That He might sanctify her, cleansing her by the washing of the water in the word." *Word* here is *rhema*, referring to the

Lord's instant and present word as the Spirit within us. [Verse 27](#) says, "That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish." The present, instant word is the best wrinkle remover. It takes away all our oldness and makes us new and fresh with the Lord.

### **If We Abide in the Lord's Constant and Written Word, His Instant and Living Words Abiding in Us**

If we abide in the Lord's constant and written word, His instant and living words will abide in us ([John 8:31](#); [15:7](#); [1 John 2:14](#)).

### **Abiding in Him and His Words Abiding in Us So That We May Speak in Him and He May Speak in Us for the Building of God into Man and Man into God**

We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God ([John 15:7](#); [2 Cor. 2:17](#); [13:3](#); [1 Cor. 14:4b](#)). In [2 Corinthians 2:17](#) Paul says, "We are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ." Whenever we speak, especially when we are with the young people or serving in the community, we need to pray that we would speak in Christ. In [13:3](#) Paul says, "Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you." Whenever we speak, we need to pray that we would speak in Christ and that Christ would speak in us. Our speaking in Christ and Christ's speaking in us are the genuine prophesying. [First Corinthians 14:4](#) says, "He who speaks in a tongue builds up himself, but he who prophesies builds up the church." We need to be those who prophesy by speaking in the Lord and allowing Him to speak in us.

All the points in this message on abiding in Christ as the empowering One being the secret of experiencing Christ are very precious, practical, and mysterious yet understandable. We can lay hold of these points and live a life in Christ as the empowering One.—E. M.