

#4 Abiding in Christ as the Empowering One—

the Secret of Experiencing Christ

(The Memorial Conference) 2019/7/22-28

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. **Mon**

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, 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; He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.

[Col. 1:27](#) To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

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.

B. On the one hand, by the empowering of Christ, we can live a contented life; on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely,

and well spoken of.

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. **Tue**

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](#) Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

[5](#) 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.

A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place:

[1 John 2:24](#) 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.

1. To abide in Christ is to abide in the Son and in the Father: this is to remain and dwell in the Lord. **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.

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: **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. **2.** To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us. **Wed**

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:

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.

[Psa. 90:1-2](#) 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.

B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions.

C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God.

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:

[1 John 2:27](#) And 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.

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.

[1 John 2:20](#) And you have an anointing from the Holy One, and all of you know.

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. We abide in Christ so that He may abide in us by loving Him:

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.

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. **Thu**

VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing:

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.

[1 John 2:20](#) And you have an anointing from the Holy One, and all of you know.

[27](#) And 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.

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.

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.

D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped.

E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life.

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. **Fri**

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:

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 Thes. 5:16](#) Always rejoice, [17](#) Unceasingly pray, [18](#) In everything give thanks; for this is the will of God in Christ Jesus for you.

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.

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](#) You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

[40](#) Yet you are not willing to come to Me that you may have life.

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.

B. If we abide in the Lord's constant and written word, His instant and living words will abide in us.

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](#) If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you. **Sat**

(There is no High Gospel due to the long OL this week.)

Crucial Point ①: Magnifying the human virtues of Jesus such as being true, dignified, righteous, pure and lovely doing all things in Christ who empowers me

OL1: We need to learn the secret of being in Christ as the empowering One. [Phili. 4:12](#) 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.

OL2: Christ dwells in us; He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.

OL3: 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.

[8](#) Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

In Philippians 4:12...Paul seems to be saying, "In all things I have been instructed with the secret so that I know how to be in want and how to abound. I have been initiated with a type of secret knowledge." What is the secret Paul learned? Because Paul had been instructed with the particular secret, he could handle any situation, whether he was rich or poor, filled or hungry. The secret is in

[Philippians 4:13](#): "I am able to do all things in Him who empowers me."

Application to the young working saints and graduate students

As a Christian, you can do what people can not do. For you can do all things in Christ who empowers you. Paul related "all things" to the things which are true,

dignified, righteous, pure and lovely.

For example, in your business life, your boss may think that a certain matter was accomplished because of you and evaluated you highly for your performance. But the fact is that you were involved in that case only one third of it and the rest two third was done by others. In such a case, there are roughly speaking three responses.

(1) Listen silently the misunderstood explanation from boss: As you listen, you may think it is OK to just remain silent because you are not telling a lie.

(2) Based on the truth, you explain the real situation and correct your boss's misunderstanding.

(3) Gladly accept the explanation from your boss who misunderstands.

The person who reacts in the 2nd option is rare. Because the evaluation from the boss directly affects your salary, many will take either 1st or 3rd option. This shows that in the real business life, to express the virtues such as being true and righteous is so difficult and needs power. To try to raise your salary based on the misunderstanding of the boss is unrighteous. Even if you are not the one who proposed it, your not correcting is unrighteous. Many use excuses saying that you are not unrighteous because this was not caused by you telling a lie. But this kind of excuse doesn't count under the light of God.

If you can express the excellent virtues in Christ who empowers you in your business life, you will be evaluated highly by boss or colleagues and sooner or later, you will be recommended as a leader.

Prayer: "Oh Lord Jesus, let me magnify the virtues of Christ such as being true, dignified, righteous, pure, loving and well spoken of in my business life or research life. I can not do this by depending on myself and apart from the Lord. But I can do this in Christ who empowers me. Praise the Lord. Apart from You, I can do nothing. But in Christ who empowers me, I can do all things. Amen!"

Crucial Point (2): We, the branches of the vine, live in the Lord, go out, preach the gospel, and bear fruit. After that, shepherd the new ones at home meeting and bear the remaining fruits. The gospel and shepherding are important frameworks of the church life and should be done weekly.

OL1: 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 15:5 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. **6** If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned. **8** In this is My Father glorified, that you bear much fruit and so you will become My disciples.

16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

FN of verse 16: "that your fruit should remain": After we go forth to produce believers in the Lord, we need to care for them. The best way is to set up meetings in their homes to cover and protect them that they may be cared for by being nourished and taught, and may become the remaining fruit,

living in the branches of the true vine, that is, in the Body of Christ, to be Christ's increase.

To live in Him puts us into the position of the enjoyment of the Lord. To live with Him is the enjoyment itself. To live with the Divine Trinity is to enjoy the Divine Trinity. To live with a person is to enjoy that person.

To live in the Divine Trinity is to abide in Christ, and to live with the Divine Trinity is to have Christ abide in us (John 15:5). When we abide in Christ, Christ abides in us, and His abiding is His presence with us; ...we have Him with us for our enjoyment.

To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit. 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." This kind of asking is related to fruit-bearing and surely will be fulfilled. If we are to be those who go forth to preach the gospel, we must be those who love the word of Christ. We must be those who have the living word, the word of life, abiding in us. If we are not such persons, our preaching of the gospel will not last long. The living word of Christ stirs us up to go forth and bear fruit.

Application to the serving ones

All the new testament believers are the priest of the gospel. The church desires that all the brothers and sisters would function as the priests of the gospel. Before attaining this point, one third of the saints who join the Lord's day meeting should be willing to function as the priests of the gospel. Many of these saints also join the prayer meeting and love the Lord and have desire to serve the Lord. The serving ones need to understand that "the gospel and the shepherding are the greatest commission and mission which Lord has entrusted us."

Concerning gospel: **Matt. 28:18** And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

20 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.

Mark 16:15 And He said to them, Go into all the world and proclaim the gospel to all the creation.

16 He who believes and is baptized shall be saved, but he who does not believe shall be condemned.

Concerning shepherding: **John 21:15** Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. **16** He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

For you, as a servant, the gospel and the shepherding should be the framework of your regular church life. You

attend the Lord's day meeting and prayer meeting every week, so those meetings are the framework of the church life for you. Similarly, please do it weekly to set the gospel and shepherding as a framework for your church life. You should go with the brothers and sisters of your district weekly, go out to preach the gospel, and nourish the new ones at home. 15 to 20 minutes is enough for the home meetings. If you do it for more than 30 minutes, you might not do it every week. Read the material of the basic truth with the new ones in 10 to 15 minutes within 20 minutes and construct the truth in them. Explanation is not necessary. Just read the materials together by using life lessons, the feeding of the first believer, the shepherding materials 96 topics (scheduled to be published at the end of August this year. The High Gospel in the weekly print is an excerpt from 96 topics)

Prayer: "O Lord Jesus, after you were resurrected, I received all the authority in heaven and on earth. And we believers are commanded to go out to preach the gospel. We are also commanded to shepherd the new ones who believed in the gospel and got saved. The gospel and shepherding are our greatest entrustment and mission in the New Testament. I love you, love the people, go out weekly and preach the gospel. And we go out every week and shepherd them at home meetings, to love the new ones and to make them an increase to the Body of Christ. Please give increase and expansion to your church. Amen!"

Crucial Point (3): Pray unceasingly and give thanks in everything
1Thes.5:16 Always rejoice, 17 unceasingly pray, 18 in everything give thanks; for this is the will of God in Christ Jesus for you.

OL1: We abide in Christ so that He may abide in us by "switching on" the law of the Spirit of life in our spirit.

OL2: 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.

The Lord's abiding in us and our abiding in Him are altogether a matter of His 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.... 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.... 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.... 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.... If we abide in the Lord's constant and written word, His instant and living words will abide in us.... 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.

Prayer and thanksgiving are like our two feet; ...prayer without thanksgiving will not work; thanksgiving without prayer also will not work. Hence, we must not only pray

but also give thanks, and we must give thanks with prayer.... It does not matter which comes first. As long as you have both, you can conveniently walk on the pathway of your Christian life.

The spirit's activity is to pray to the Lord. Even without opening my mouth to make a sound, my spirit automatically "breathes" in me to have fellowship with the Lord. Sometimes I may feel deflated; at that time I need to take a deep breath and call, "O Lord Jesus!" I may not make a sound, but still I am breathing in the Lord. We all should practice this kind of inaudible yet uninterrupted prayer.... To pray unceasingly means that we should always exercise our spirit to contact the Lord.

Application to new believers, young people and college students

(1) Calling on the Lord's name: Brothers and sisters who are recently baptized or who are young students, should train yourself to call on the Lord's name more than 50 times every day. Calling on the Lord's name is the easiest prayer and is spiritual breathing. Therefore, Bible says, "For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;" (Rom.10:12).

(2) Revive every morning: You also should experience reviving from your within, by pray-reading the words every morning with the other brothers/sisters using LINE or other tools to touch the word, the Spirit. And pray to intercede for gospel friends and other brothers/sisters.

Eph. 6:17 And receive ...the sword of the Spirit, which Spirit is the word of God,

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

(3) Always rejoice, unceasingly pray, and in everything give thanks: God deserves that we would live a life of rejoicing, praying and thanksgiving. Such kind of life is glory to God and shame to His enemy.

(4) In family meeting, be nourished by reading the fundamental truth:

1Peter 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation. Brothers and sisters visit your house with pleasure and provide you the fundamental truth. Spend 15~20 minutes to the family meeting. The family meeting will bring you to the truth.

(5) Attend the Lord's day meeting:

1Cor. 11:26 For as often as you eat this bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord.

You were saved so you have privilege to join the Lord's table meeting where we eat and drink the Lord and remember Him. This is also what He charged us to continue to do until He comes. If you sanctify the Lord's day morning, you can start the new week with the Lord in the church having His rich blessings.

Prayer: "O Lord Jesus! I was saved! I call Your name more than 50 times a day. I pray-read the word ever morning to be revived. Let me have a life of rejoicing always, praying unceasingly, and giving thanks in everything. I will open my house every week for family meeting, and sanctify the Lord's day!"