

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2024**

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

Message Twelve

**Being Brought to Nought from Christ
versus**

Maintaining Our Organic Union with Christ by Abiding in Him

Scripture Reading: Gal. 5:4; John 14:23; 15:4-5; Rom. 11:17, 24; 1 John 2:27; Rev. 21:3, 22

- I. “You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace”—Gal. 5:4:**
- A. To be brought to naught from Christ is to be reduced to nothing from Christ, deprived of all profit from Christ so that He is made of none effect; to be brought to naught from Christ is to be severed from Christ in our experience.
 - B. We must see that we are the branches of Christ as the cultivated olive tree to enjoy Him and as the divine and mystical vine tree to work together with Him—Rom. 11:17, 24; John 15:1, 4-5; Eph. 3:2; 1 Pet. 4:10.
 - C. The life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ—Luke 23:31; cf. Psa. 92:13-14; 36:8-9:
 - 1. To be grafted into Christ is to be organically joined to Christ as the Spirit in our spirit; because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually—2 Cor. 3:17; Rom. 8:16; 1 Cor. 6:17.
 - 2. When we call on the Lord by saying, “O Lord, O Lord,” we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 10:9-13.
 - 3. Another way for us to enjoy the riches of Christ is to read the Word of God and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.
 - D. We need to see that we have been grafted into Christ “contrary to nature”; *contrary to nature* means “contrary to the self”—11:24:
 - 1. Everything of our old nature, whatever we are and have in our nature, contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.
 - 2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, our old history, our old life, our old habits, and our old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.
 - 3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His word—Rom. 10:6-8; Eph. 6:17; *Hymns*, #866.
 - E. Romans 11 reveals that we are the branches of Christ as the olive tree to bear “olives” and produce soothing oil (13:8-10; Gal. 5:14-15); John 15 reveals that we are the branches of Christ as the vine tree to bear “grapes” and produce invigorating wine; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34):

1. Oil and wine put together become a healing to people; the more we call on the Lord and pray-read His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed.
2. We can produce the soothing oil and invigorating wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word and calling on His name throughout the day; then we will be properly coordinated with the other branches to enjoy the Body life for God’s purpose—Isa. 55:1-11; John 15:7, 12.
3. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).
4. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as the sacrificing and invigorating life and cheering love cheer God (Matt. 9:17; S. S. 1:4), and those who minister Christ as the sacrificing and invigorating life and cheering love cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

II. We need to remain in our status as grafted branches in Christ as the reality of the olive tree and the vine tree by abiding in Him so that we may enjoy the riches of 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:

- 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; 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.
- B. We abide in Christ so that He may abide in us by our abiding in His love—John 14:21, 23; 21:15-17; 15:10:
 1. All the commandments are summarized in two: to believe in the name of God’s Son, Jesus Christ, and to love one another—1 John 3:23-24; John 13:34-35.
 2. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8.
 3. “We love because He first loved us” (4:19); God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 8, 16).
 4. We learn from Christ according to His example, not by our natural life but by Him as our life in resurrection; the actual condition of the life of Jesus recorded in the four Gospels reveals that God as love was in Christ’s living—Eph. 4:20-21; John 15:12, 17; 17:23-24, 26.
 5. To abide in love is to love others habitually with the love that is God Himself so that He may be expressed in us; Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is—“even as He is, so also are we in this world”—1 John 4:17.
- C. We abide in Christ so that He may abide in us by our 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:

1. 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.
 2. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31-32; 15:7; 1 John 2:14.
 3. 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.
- D. We abide in Christ so that He may abide in us by our caring for the inward teaching of the all-inclusive anointing—1 John 2:27:
1. 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.
 2. 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.
 3. 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.
 4. We can abide in Christ to maintain our organic union with Him by setting our mind on the spirit, paying attention to our spirit—v. 6; 2 Cor. 2:13; Mal. 2:15-16.
 5. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19; Acts 16:6-7.
- E. 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:
1. 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. 90:1.
 2. 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.
 3. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91:1-16.
- F. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are 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:
1. 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.
 2. 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.