

**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 Sixteen

**Bearing the Brands of Jesus and Living a Crucified Life
to Enjoy the Grace of Christ as the Supply of the Life-giving Spirit in Our Spirit
Enabling Us to Minister Christ as God's Grace to God's Household**

Scripture Reading: Gal. 6:17-18; John 1:14, 16-17; Heb. 10:29; Rom. 5:10, 17, 21; Heb. 4:16

- I. Grace is Christ Himself as our enjoyment—grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, through us, and for us—John 1:14, 16-17; Isa. 55:1; 2 Cor. 1:8-9, 12; Gal. 2:20; 2 Tim. 4:22; 1 Cor. 15:10.**

- II. The New Testament is a history of grace as the processed and consummated Triune God moving and living in us for our enjoyment; in the New Testament we can continually receive the Spirit of grace as the abundance of grace, as grace upon grace, so that grace may be enthroned and reign within us for us to reign in life—John 1:14, 16-17; 1 Cor. 15:45b; Heb. 10:29; Rom. 5:10, 17, 21; Heb. 4:16:**
 - A. In Luke 1:28 the angel Gabriel said to Mary, “Rejoice, you who have been graced! The Lord is with you”; in verse 30 he said, “Do not be afraid, Mary, for you have found grace with God”; this reveals that grace is God’s visitation to enter into man, to stay in man, to be born in man, to be one with man, and even to become man in order to bring forth a wonderful person, a God-man—vv. 78-79; 2 Tim. 4:22; Gal. 6:18.
 - B. The stewardship (economy) of the grace of God was given “to me for you” (Eph. 3:2) so that we may speak to others with “words of grace” (Luke 4:22) that “give grace to those who hear” (Eph. 4:29); the completion and consummation of God’s building will be with Christ as the topstone of God’s grace (Zech. 4:7).
 - C. We need to be good stewards of the varied grace of God, speaking the words of grace as the oracles of God and ministering out of the strength and power of grace, which God supplies—1 Pet. 4:10-11; Luke 4:22.
 - D. The Bible portrays that the Christian life for the church life should be a life with eagle’s wings, which signify the resurrection power of Christ, God’s power in life, becoming the grace of God applied to us to be our power both for moving and for our protection—Isa. 40:31:
 1. What we are and what we do should not be according to our wisdom, strength, and ability but by the grace of God—2 Cor. 1:12; 4:7; 12:9; 1 Cor. 15:10.
 2. On the one hand, the Lord’s grace is the power for us to move; on the other hand, the Lord’s grace is our protection as the hiding place of His presence—Psa. 17:8; 31:20; 57:1; 63:7; 91:4.
 3. The coordination of the four living creatures in Ezekiel 1:5, as a picture of the corporate Christ, is in the divine power, the divine strength, and the divine supply of

grace because the eagle's wings are the means by which they are coordinated and move as one—vv. 6, 9, 11; Exo. 19:4; Isa. 40:31; 2 Cor. 12:9; 1 Cor. 15:10.

- E. The last verse in the Bible is Revelation 22:21, which says, “The grace of the Lord Jesus be with all the saints. Amen”; the entire Bible closes with the grace that enables us to experience the all-inclusive Christ and participate in the Triune God that we may become His eternal corporate expression for the fulfillment of His eternal purpose, that He and we may enjoy absolute and complete rest mutually for eternity.

III. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:

- A. The word *brands* in verse 17 refers to the marks branded on slaves to indicate their owners; with Paul, a slave of Christ (Rom. 1:1), the brands were physically the scars of his wounds received in his faithful service to his Master (2 Cor. 11:23-27).
- B. Spiritually, the brands of Jesus signify the characteristics of the life Paul lived, a life like the one the Lord Jesus lived on this earth; such a life is continually crucified (John 12:24), does the will of God (6:38), does not seek its own glory but the glory of God (7:18), and is submissive and obedient to God, even unto the death of the cross (Phil. 2:8); thank the Lord that when we received Christ as our life, we received His life of submission and obedience and the life that enables us to have a living that is absolutely for God and for God's satisfaction (Lev. 1:3; 6:8-13; Eph. 4:20-21).
- C. If we bear the brands of Jesus and live a crucified life, we will enjoy the grace of Christ as the supply of the life-giving Spirit in our spirit for us to minister Christ as God's grace to God's household—Phil. 3:10; 2 Cor. 4:10-11; Eph. 3:2; Matt. 24:45-47.

IV. We must continually come forward to the throne of grace that we may receive mercy and find grace for timely help; we must come to the ruling Lamb-God as the divine source and open ourselves from the depths of our being to be filled with Him as grace—Heb. 4:16; Rev. 22:1; John 1:16:

- A. As grace reigns in us, we are under the ruling of the grace of life, and we reign over Satan, sin, and death to practice the Body life for the crushing of Satan under our feet—Heb. 4:16; Rom. 5:21; 8:2; 12:1-3; 16:20.
- B. The multiplication of grace is the grace that multiplies in our daily life in the full knowledge of God and of Jesus our Lord; the grace of God in His economy is rich, multiplying, and abounding—1 Pet. 1:2b; 2 Pet. 1:2; John 1:16; Eph. 1:6-8; 2:7; Rom. 5:17, 21; 1 Tim. 1:14; Rev. 22:21:
 - 1. Grace is multiplied to us through our sufferings, limitations, and weaknesses; grace is Christ as our burden bearer; the more burdens we have, the more opportunities we have to experience Christ as grace—2 Cor. 12:7-9; cf. 1:12, 15.
 - 2. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17; 1 Pet. 1:8.
- C. The more we have a clear sky, a clear fellowship with the Lord, in the fellowship of the Body, the more we are under His throne, causing us to become the heavenly electrical lines to transmit the heavenly throne of God's ruling presence to the earth—Ezek. 1:22, 26; Rev. 22:1-3; 1 Kings 10:18; Rom. 5:17; Matt. 24:14.
- D. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
- E. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.
- F. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.

- G. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
- H. “The God of all grace”—who has called the believers into His eternal glory—perfects, establishes, strengthens, and grounds them through their sufferings; this “all grace” is the “true grace of God,” into which the believers should enter and in which they stand—1 Pet. 5:10, 12.
- I. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; objective righteousness issues in grace, and grace produces subjective righteousness—Heb. 11:7; Rom. 5:17, 21.

V. The grace on which the believers set their hope perfectly will be brought to the believers at the revelation of Jesus Christ—1 Pet. 1:13; cf. Gen. 6:3, 5, 8, 11, 13; Matt. 24:37-39:

- A. The grace being brought to us at the revelation of Jesus Christ refers to the salvation of the soul as the consummation of God’s full salvation—1 Pet. 1:5, 9-10; Matt. 25:21, 23:
 - 1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
 - 2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy—John 1:1, 14, 16-17.
 - 3. The processed Triune God, who has been consummated as the all-inclusive, life-giving, and indwelling Spirit, has become the Spirit of grace with our spirit—1 Cor. 15:45b; 2 Cor. 3:17; Heb. 10:29; Gal. 6:18; Phil. 4:23.
- B. Day by day we should be open vessels to be continual receivers of grace and set our hope wholly and perfectly on this grace—Rom. 5:17; 1 Pet. 1:13.
- C. “The Lord be with your spirit. Grace be with you” (2 Tim. 4:22); if we do not experience the Lord’s being with our spirit and lose the presence of grace, the degradation of the church is present.

VI. God gives grace to the humble, but He resists the proud—1 Pet. 5:5:

- A. In the church life all of us need to gird ourselves with humility toward one another so that we may enjoy God as the grace-giver—cf. John 13:3-5.
- B. Humility saves us from all kinds of destruction and invites God’s grace, whereas pride makes us a top fool—James 4:6; Psa. 138:6; Prov. 29:23.
- C. We must be willing to be made humble, lowly, under the mighty hand of God in His discipline and to throw our life with its care upon God, because He cares for us lovingly and faithfully—1 Pet. 5:5-7; cf. Psa. 55:22.

VII. The consummate and ultimate product of the grace of God in His economy is the Body of Christ as God’s poem to be the New Jerusalem as the consummation of God’s righteousness in the new heavens and new earth; the riches of God Himself for our enjoyment surpass every limit and will be publicly displayed for eternity—Eph. 2:7-10; 2 Pet. 3:13; Rev. 22:21.