

Week Three

Living in the Divine Trinity (2) Living in the Divine Trinity by Enjoying Christ as Our Life Supply, by Living Christ for His Magnification, and by the Grace of the Lord Jesus Christ in Our Spirit

Hymns: 255, 1340

Scripture Reading: John 20:22; 6:57, 63; Isa. 12:3-6; Phil. 1:19-21a; Gal. 6:17-18;
Rev. 22:21

§Day 1

- I. We live in the Divine Trinity by enjoying Christ as our life supply:**
 - A. The Lord breathed Himself as the Holy Spirit (the Holy Breath) into His disciples on the day of His resurrection (John 20:22); now we can continually receive the pneumatic Christ as the breath of God so that He can become rich to us by our calling upon His name (Lam. 3:55-56; Gen. 4:26; Rom. 10:12-13; Hymns, #254); we can also inhale the Scripture, the word of God, as the breathing out of God (2 Tim. 3:16); because His spoken words are the embodiment of the Spirit of life, when we receive His words by exercising our spirit, we get the Spirit, who is life (John 6:57, 63).**

§Day 2

- B. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression—Jer. 2:13;**

Lam. 3:22-24; 1 Cor. 1:9:

1. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17; John 4:14b.
 2. We can joyously draw water from the springs of salvation by speaking and singing to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord to exalt the Lord and to rejoice in the Lord in a continuing way—Psa. 46:4; Isa. 12:3-6.
 3. We can enjoy the Lord as our spiritual drink by practicing to speak with Him constantly; then spontaneously, we will live Christ—Num. 20:8; Phil. 4:6-7, 12.
- C. We can eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live not only by but also “because of” Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.**

§Day 3 & Day 4

II. We live in the Divine Trinity by living Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a:

- A. The believers live Christ by the bountiful supply of the Spirit of Jesus Christ; the Spirit of Jesus Christ is the Christ who is the life-dispensing Spirit—v. 19; 1 Cor. 15:45b; 2 Cor. 3:6:**
1. This bountiful supply includes divinity, humanity, crucifixion, resurrection, ascension, the divine attributes, and the human virtues.
 2. Everything we do and all our living should come about by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19.
 3. Under the divine dispensing of the Divine Trinity, we will spontaneously receive the supply of Christ within and will live a life that expresses Christ—vv. 20-21a.

- B. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—v. 20; 3:3-10; 2 Cor. 4:5.**
- C. In the apostle's suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:**
 - 1. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.
 - 2. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.
 - 3. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors; regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.
 - 4. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8, 18; cf. Isa. 9:6.
- D. To live Christ for His magnification is to participate in Christ's salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.**
- E. As the believers' pattern, Paul lived a life in Christ's ascendancy, a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—1 Tim. 1:16; Acts 27:21-26; 28:3-6, 8-10.**

§Day 5

III. We live in the Divine Trinity by the grace of the Lord Jesus Christ in our spirit—Gal. 6:18:

- A. Day by day a marvelous divine transmission should be taking**

place: God is supplying the Spirit of grace bountifully, and we should be receiving the Spirit of grace continually so that He can become our constituent, and we can become His expression—Heb. 10:29b; John 1:16; Gal. 3:2-5; 2 Cor. 1:12; 12:9:

1. The way to receive and enjoy grace is to turn to our spirit, exercise our spirit, and enthrone the Lord:
 - a. Whenever we come to the throne of grace by turning to our spirit, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Heb. 4:16; Rom. 5:17, 21; Col. 1:18b; Rev. 2:4.
 - b. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1.
 - c. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we will receive grace and enjoy grace—v. 1; Hymns, #770.

§Day 6

2. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:
 - a. Spiritually, the brands of Jesus signify the characteristics of the life that 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).
 - b. 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—3:10; 2 Cor. 4:10-11; Eph. 3:2.
- B. The grace of the Lord Jesus dispensed into His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in uniting, mingling, and incorporating Himself with man for His glorious enlargement and expression—Rev. 22:21; Eph. 2:10.**

WEEK 3 — DAY 1

Morning Nourishment

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

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

The most important thing in living in a home is eating. In the home nothing is as crucial as food. If we are going to live in the Divine Trinity, to abide in the Divine Trinity as our home, we must enjoy Christ as our food. We need to live by Christ as our life supply [cf. John 6:57b-58]. He is our food. He is eatable because He is now in resurrection.... Now Christ is good for us to eat. After accomplishing death and resurrection, He became perfected for us to eat Him. Because He is living in resurrection, He is good for us to eat organically. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 348)

Today's Reading

Most Christians neglect the spirit and take the Bible as a book of letters. The Lord Jesus once said, "The words which I have spoken to you are spirit and are life" (John 6:63). Furthermore, ... every word of the Bible is part of God's breath. Thus, we should not only study the Word, but also breathe in the divine breath embodied in the Word [cf. 2 Tim. 3:16]. If we do not breathe the divine breath by exercising our spirit, we shall not receive life from our study of the Bible. But when we breathe in God's breath, we are enlivened by a divine, heavenly, and spiritual element. We thank the Lord for showing us that in reading the Word we need to exercise our eyes, our mind, and our spirit. We may say that with the eyes we contact the body of the Word, that with our mind we contact the soul of the Word, and through the exercise of our spirit to pray the Word, we contact

the spirit of the Word. Then we not only understand the meaning of a certain portion of Scripture; we also inhale the divine breath to receive the life supply. (Life-study of 2 Timothy, p. 53)

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating...The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression. (Life-study of Jeremiah, pp. 17-18)

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but should be something we practice in our daily living. If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 496-497)

Further Reading: Life-study of 2 Timothy, msg. 6; CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

WEEK 3 — DAY 2

Morning Nourishment

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly... something to drink.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

We want to consider the way to draw water from the springs of the divine salvation.... [We] need to be those who are praising Jehovah, calling upon His name (Isa. 12:4a). Furthermore, in order to draw water from the springs of salvation, we should make God's saving deeds known among the peoples and exalt His name among them (v. 4b). We also need to sing to Him for He has done something majestic, and we must let this be made known in all the earth (v. 5). (Life-study of Isaiah, p. 282)

Today's Reading

When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us....You can talk with Him and confer with Him in everything. The Lord's Word says, "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, and Supporter. I always pray, "O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me." This is to drink the Lord....When anxiety comes, you should say, "O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me."

Thus, you receive the Lord's element into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider that to live Christ is a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 418)

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and also we live. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply.... Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him....The energizing element of Christ is a supply, a factor, for us to live Christ.

Christ has been eaten by us, and now He is within us, living within us [Gal 2:20]....The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause it is no longer I who live means that we are finished. Yet the later clause the life which I now live indicates that we continue to live....Christ lives within us to be the factor for us to live with Him. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 17-18)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 2; CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 4

WEEK 3 — DAY 3

Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

To live in the Divine Trinity is to live Christ for His magnification (Phil. 1:20-21a)....We live Christ for His magnification only through the bountiful supply of the Spirit of Jesus Christ (v. 19). When we live by the Spirit and walk by the Spirit, spontaneously we live Christ to magnify Him. The factor, the element, and the sphere of our living should be the life-giving Spirit, the Spirit of Jesus Christ as the bountiful supply. The term the Spirit of Jesus Christ means that the Spirit is Jesus Christ. He is the rich Spirit as our life supply, and He is in our spirit. This is why we need to stress the matter of our spirit.... We need to turn to our spirit, exercise our spirit, and stir up our spirit because in our spirit is the very resurrection, who is the living One, the pneumatic Christ, the life-giving Spirit. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 351)

Today's Reading

In the bountiful supply of the Spirit we have Christ's divinity, humanity, crucifixion, resurrection, and ascension. The Spirit today is not merely the Spirit of God, the Spirit of Jehovah, or the Holy Spirit. Having passed through the process of incarnation, human living, crucifixion, resurrection, and ascension, the Spirit is now the Spirit of Jesus Christ. Within Him there is a living supply which includes all kinds of divine, spiritual, heavenly ingredients. Through this bountiful supply of the Spirit of Jesus Christ,

Paul's circumstances turned out to his salvation. He was saved constantly and instantly through this bountiful supply.

In Paul's bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. Only Christ would he have magnified in him, not the law or circumcision.... To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

The word magnify means to make something large to our sight. Perhaps you are wondering how Christ can be magnified since He is already universally great. According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe. Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually nonexistent. In their eyes, there was not such a person as Jesus Christ. However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ. Evidence of this is found in Philippians 4:22, where Paul speaks of the saints of Caesar's household. Through Paul's magnification of Christ, even some in Caesar's household were saved.

At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

Where you work or go to school people may look down on Christ. They may ridicule Him and take His name in vain.... Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification. (Life-study of Philippians, pp. 422, 424, 47-48)

Further Reading: Life-study of Philippians, msg. 6, 31-32, 34, 47-48; Life-study of the Psalms, msg. 40

WEEK 3 — DAY 4

Morning Nourishment

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord. I am confident that he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible. (Life-study of Philippians, p. 49)

Today's Reading

Our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry.... Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience. Christ certainly was magnified in Paul's physical body. Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. The guards may have considered Paul to be strange or peculiar, viewing him as possessing

something which they did not have. What they sensed in Paul was Christ magnified. While he was in prison, Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation. (Life-study of Philippians, p. 50)

Paul's living was actually the expression of the life-giving Spirit. In every situation of his daily living, Paul was the expression of the very Christ he preached....On the island of Malta he lived such a Christ as the all-inclusive Spirit.... As we read Luke's account [in Acts] of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ.

On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (Acts 27:24), but also their life-guarantee and comforter (27:22-25). Now on the land in peace, the Lord made him further not only a magical attraction in the eyes of the superstitious people (28:3-6), but also a healer and joy to the native people (vv. 8-9). All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ. Paul in his voyage lived and magnified Christ. No wonder the people honored him and his companions with many honors (v. 10), that is, with the best respect and highest regard! (Life-study of Acts, pp. 616-617)

Further Reading: Life-study of Acts, msgs. 70-72; Life-study of Jeremiah, msgs. 3-4; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," chs. 3-4

WEEK 3 — DAY 5

Morning Nourishment

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers.
Amen.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Grace is the resurrected Christ as our enjoyment.... By this grace we experience the resurrected Christ, who is the embodiment of the Divine Trinity. Christ, the pneumatic One, is our resurrection producing the faith for our enjoyment of Him as grace. We live in the Divine Trinity by the grace of the Lord Jesus in our spirit. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 352)

Today's Reading

To say that the Spirit is the Spirit of grace [cf. Heb. 10:29] does not mean that the Spirit is one thing and grace is another, just as the expression the Spirit of life does not mean that the Spirit and life are two different things. Rather, just as the Spirit and life are one, so the Spirit and grace are one....When the Bible speaks of the Spirit of grace, it means the Spirit as grace.

If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it....We need to turn from our mind and emotion back to the spirit, where we shall meet the Lord.

The throne of grace is not only in heaven; it is also in our spirit. If it were not in our spirit as well as in heaven, how could we come forward to it?

Some may argue that our spirit is not large enough to contain the throne of grace....The fact that we can come forward to the throne of grace indicates that, experientially, it is in our spirit. From my experience I know that when I turn to my spirit and call, "Lord Jesus," I immediately have the sense that the throne of grace is in my spirit.

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us.... Sometimes as we are praying we sense that the Lord is within us, but we are not willing to give Him the throne. Instead of recognizing His kingship, we exalt ourselves above Him and put ourselves on the throne. In a very practical way, we dethrone the Lord. Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river. In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease.... Many of us can testify that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord. As we receive the Triune God as our grace and enjoy Him as grace, we shall be constituted of Him. Little by little, we shall become one with Him organically. He will become our constituent, and we shall become His expression. (Life-study of Galatians, pp. 326-330)

Further Reading: Life-study of Galatians, msgs. 11, 31, 37; Life-study of Isaiah, msgs. 11, 40

WEEK 3 — DAY 6

Morning Nourishment

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

It is important to know the reason Paul inserted a word [in Galatians 6:17] about the brands of Jesus between his mention of peace [in verse 16] and grace [in verse 18].... As he was writing about peace and grace, he had the realization within him that he enjoyed peace because he was bearing the brands of Jesus....Through the enjoyment of grace, Paul was brought into a peaceful state. He was maintained in this peace by bearing the brands of Jesus. Bearing the brands of Jesus will also keep us at peace. But if we refuse to bear these brands, we shall be troubled, and our peace will disappear. Then, having lost our peace, it will be difficult for us to continue in the enjoyment of grace. (Life-study of Galatians, pp. 271-272)

Today's Reading

The word brands in Galatians 6:17 refers to the marks branded on slaves to indicate their owners. With Paul, a slave of Christ (Rom. 1:1), physically the brands were the scars of his wounds received in his faithful service to his Master (2 Cor. 11:23-27). Spiritually, they signify the characteristics of the life he lived, a life like that lived by the Lord Jesus when He was on this earth. Such a life is continually crucified (John 12:24), doing the will of God (6:38), seeking not its own glory but the glory of God (7:18), and submissive and obedient to God, even unto the death of the cross (Phil. 2:8). Paul followed the pattern of the Lord Jesus, bearing the brands, the characteristics of His life. In this he was absolutely different from the Judaizers. Paul had been wounded many times because of his faithfulness in service to Christ. In 2 Corinthians 11:24 and 25 he tells us

that five times he received “forty stripes less one,” that three times he was beaten with rods, and that once he was stoned. Therefore, there were many scars on his body testifying of his years of service to Christ. These scars may also be considered the brands of Jesus.

As we read the four Gospels, we see the portrait of a Man constantly living a crucified life. This kind of life is a brand. Thus, when the Lord Jesus was on earth, He bore such a brand. He was persecuted, ridiculed, despised, and rejected. However, He did not say anything to defend Himself. Instead, living a crucified life, He bore a brand to show that He belonged to God the Father. Paul followed the Lord Jesus to live this kind of life. In Philippians 3:10 he refers to “the fellowship of His sufferings.” As one who lived in the fellowship of Jesus’ sufferings, Paul bore the brands of Jesus as the sign that he lived a crucified life. When Paul was greeting the Galatians with a word of peace, he was reminded of the fact that it was the brands of Jesus that kept him in this peace. Because he was persecuted, despised, ridiculed, rejected, and condemned, he could truly say that he bore the brands of Jesus.

After referring to the brands of Jesus, Paul says, “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” [Gal. 6:18]. The grace of the Lord Jesus Christ is actually the bountiful supply, the all-inclusive enjoyment, of the life-giving Spirit. On the one hand, we bear the brands of Jesus, are persecuted, and live a crucified life; on the other hand, we enjoy the grace of Christ and experience the bountiful supply of the Spirit. Oh, the rich and bountiful supply of the all-inclusive Spirit is with our spirit!

Paul was accused of being the ringleader of a sect, a cult, but he knew that he was living a new creation and was enjoying the bountiful supply of the all-inclusive Spirit in his spirit. As the book of Galatians indicates, if we bear the brands of Jesus and live a crucified life, we shall enjoy the supply of the life-giving Spirit in our spirit. (Life-study of Galatians, pp. 272-276)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 24

<< **WEEK 3 — HYMN** >>

Hymns, #770 In the holiest place

Prayer — In the Holiest

- 1 In the holiest place, touch the throne of grace,
Grace as a river shall flow;
In the holiest place, touch the throne of grace,
Grace as a river shall flow.
(Chorus)
Hallelujah! Hallelujah!
Grace as a river shall flow;
Hallelujah! Hallelujah!
Grace as a river shall flow.
- 2 In the holiest place, live before His face,
Light of glory thru me will shine;
In the holiest place, live before His face,
Light of glory thru me will shine.
(Chorus)
Hallelujah! Hallelujah!
Light of glory thru me will shine;
Hallelujah! Hallelujah!
Light of glory thru me will shine.
- 3 To the spirit turn, and the incense burn,
Touch the living fountain of life;
To the spirit turn, and the incense burn,
Touch the living fountain of life.
- 4 Hallelujah! Hallelujah!
Touch the living fountain of life;
Hallelujah! Hallelujah!
Touch the living fountain of life.

