

## **Week Seven**

# **The Lord Being with Our Spirit to Be Our Empowering Grace, Enabling Us to Minister the Healthy Teaching of God's Eternal Economy, Speaking with Healthy Words of the Grace of Life for the Organic Building Up of the Church as the Body of Christ**

Hymns: 497

Scripture Reading: 2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:10; 6:3; 2 Cor. 1:12; 12:9; Rev. 22:21

### **§ Day 1**

**I. The Lord is with our spirit that we may enjoy Him as our empowering grace, which enables us to minister the healthy teaching of God's eternal economy, speaking with healthy words of the grace of life for the organic building up of the church as the Body of Christ—2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:3-4, 10; 6:3; 2 Cor. 1:12; 12:9; Eph. 4:16; Rev. 22:21:**

A. Second Timothy begins with our God-given spirit fanned into flame and ends with the Lord being with our spirit to be our empowering grace as

the unsearchably rich capital of our Christian life and church life—1:6-7; 4:22; Eph. 2:7; 3:8.

B. Second Timothy begins with the wonderful Christ as our saving grace, continues with Him as our empowering grace, and ends with Him as our ever-present grace—1:9-10; 2:1; 4:22.

## § Day 2

**II. “The last Adam became a life-giving Spirit” (1 Cor. 15:45), “the Lord is the Spirit” (2 Cor. 3:17), “the Lord be with your spirit” (2 Tim. 4:22), and “he who is joined to the Lord is one spirit” (1 Cor. 6:17):**

A. The Lord as the Spirit with our spirit, the two spirits mingled together as one spirit, is the key to the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God—Rom. 8:16; John 4:24; Rom. 1:9.

B. The Lord as the Spirit with our spirit, the two spirits working together as one spirit, is the skillfulness, the secret, of all the aspects of God’s organic salvation—8:16; John 3:6; Titus 3:5; Eph. 4:23; 2 Cor. 3:17-18.

## § Day 3

**III. Grace is the circulating Triune God working, flowing, communicating, transporting, transmitting, and dispensing all that He is into us for our enjoyment; the entire church life depends on grace as the circulation of the Divine Trinity within us—13:14; 1 Pet. 5:10; cf. Heb. 12:28a:**

A. The first case of grace in the New Testament is the case of God’s incarnation—John 1:14, 16-17:

1. Mary was graced by God and found grace with God because He came to

visit her, and He entered into her and stayed in her to be the very essence of her conceiving a wonderful person, who would be both God and man, a Godman—Luke 1:28, 30, 35; Matt. 1:18, 20.

2. In this principle, grace is God's visitation to stay in us, to be born in us, to be one with us, and even to become us—Gal. 1:15-16; 2:20; 4:19; Phil. 1:21a.

## § Day 4

B. Grace is the wonderful Christ as the embodiment of the Triune God in three aspects: what He is, what He gives, and what He does on our behalf for our enjoyment; Christ can be everything to us as grace because He has been processed and consummated to be the life-giving Spirit indwelling our spirit—Gal. 6:18; Phil. 4:23; Philem. 25:

1. Grace is the wonderful Christ in what He is—John 1:14, 17; 8:58; Rom. 5:17, 21; 1 Cor. 15:10; cf. Gal. 2:20.

2. Grace is the wonderful Christ given to us, dispensed into us, superabounding with faith and love in Christ Jesus—1 Tim. 1:14:

a. If we are short of something, this shortage is our opportunity to be supplied with more of Christ as grace to meet our timely need for our growth in Him—Heb. 4:16; Rom. 5:17; 2 Cor. 12:7-9; 1 Pet. 5:5.

b. When we cannot do anything, when we are not able to move, and when we have no strength, that is the time to trust in and enjoy the supply of God as grace—S. S. 8:5-6; Heb. 11:21; Gen. 47:29, 31.

3. Grace is the wonderful Christ doing everything in us on our behalf:

a. Grace is Christ as our burden-bearer—1 Cor. 15:10, 58; 2 Cor. 12:9; Phil. 4:6-7; Isa. 9:6.

b. Those who wait on the eternal God (who stop themselves with their

living, doing, and activity, and receive God in Christ as their life, person, and replacement) will experience the resurrection power of Christ as grace to support, sustain, strengthen, cover, and protect them—2 Cor. 12:9; Isa. 40:31; Ezek. 1:8; Psa. 17:8; 57:1; 63:7; 91:4.

c. We need to be empowered in the grace which is in Christ Jesus (2 Tim. 2:1) to be good stewards of the varied grace of God (1 Pet. 4:10; Eph. 3:2; 4:29) as teachers (2 Tim. 2:2), soldiers (vv. 3-4), contenders (v. 5), farmers (v. 6), workmen (v. 15), and vessels unto honor (v. 21).

## § Day 5

### **IV. In order to be preserved in the Lord's recovery, we must guard the good deposit of the Lord's healthy words through the Holy Spirit who dwells in us:**

A. Second Timothy 1:13-14 reveals that the deposit must refer to the deposit of the healthy words of God's economy, including the riches of life in the Lord's words, which He has stored in us; we have to deposit the Lord's healthy words into our being, like we deposit money in a bank—1 Tim. 6:20; Col. 3:16; Psa. 119:72.

B. To hold a pattern of the healthy words means to live by the healthy words, being nourished with the words of the full gospel concerning God's New Testament economy and the sweet words that contain and convey the riches of Christ—2 Tim. 1:13; 1 Tim. 4:6.

C. If we are persons acting, behaving, and having our life in the Spirit through the exercise of our spirit, all that has been deposited in our being will be guarded through the Spirit who is indwelling us—2 Tim. 1:12, 14; Acts 5:20.

### **V. In order to minister the healthy teaching of God's eternal economy, we must speak with healthy words, those of our**

## **Lord Jesus Christ (1 Tim. 6:3), which are words of life (John 6:63; Acts 5:20), words of the grace of life (1 Pet. 3:7):**

- A. The grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—v. 7; 1 John 5:11-12; John 7:38-39; Rev. 22:1.
- B. “All bore witness to Him and marveled at the words of grace proceeding out of His mouth”—Luke 4:22.
- C. “My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer. / You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever”—Psa. 45:1-2.

### **§ Day 6**

- D. “The stewardship of the grace of God...was given to me for you”—Eph. 3:2.
  - E. “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear”— 4:29.
  - F. “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God”—1 Pet. 4:10.
  - G. We need to treasure up God’s words of grace in our heart (Psa. 119:11), for out of the abundance of the good treasure of our heart, our mouth speaks the good things of God’s eternal economy (Matt. 12:34b-35).
- VI. “Our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the**

**world, and more abundantly toward you”—2 Cor. 1:12:**

A. To conduct ourselves in the singleness of God, the simplicity of God, means that we do not base our confidence on ourselves or on our natural human ability to work out a solution to our difficult situation; to conduct ourselves in the sincerity of God is to be in the grace of God.

B. Grace is God for our enjoyment, and we need to continually receive this grace, even grace upon grace, for our experience of resurrection in our sufferings—John 1:16; 1 Cor. 15:10; 2 Cor. 12:9; Rom. 5:17.

**VII. The grace of the Lord Jesus must be with each one of us in every aspect of our daily life because we are saints; this grace consummates in the New Jerusalem as the consummation of God’s good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression—Rev. 22:21.**

# WEEK 7 — DAY 1

## Morning Nourishment

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus.

4:22 The Lord be with your spirit. Grace be with you.

[Second Timothy 4:22 says], “The Lord be with your spirit. Grace be with you.” You have to join, or combine, this point with fanning the teaching spirit into flame (1:6) and being empowered in the grace (2:1). This verse combines those two verses. In these verses the main items are our spirit and grace.

Second Timothy, which gives instruction on how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord’s life-imparting grace (1:6-10). In the conclusion it blesses us with the emphasis of the Lord being with our spirit so that we may enjoy Him as grace to stand against the downward current of the church’s decline and to carry out God’s economy through His indwelling Spirit (v. 14) and equipping Word (3:16-17). (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 551)

## Today's Reading

In the grievous days during the worsening degradation of the church, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ the Son of God, who is the very embodiment of

the divine life, dwelling and living in our spirit. We need to exercise this spirit to enjoy the riches of Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as a testimony of Christ, bearing all the divine realities according to God's economy. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 551-552)

If we do not experience the Lord's being with our spirit [2 Tim. 4:22] and therefore lose the presence of grace, that is the degradation of the church... Our highest enjoyment and experience are that our Lord is with our spirit. The Lord, who is the Creator of heaven and earth, the sovereign Lord of all, is with our spirit...The Lord's being with us is not in our mind or our thoughts; He as the Spirit is with our spirit. Over thirty years ago I came to the United States with a specific burden, that is, to speak concerning the two spirits, the divine Spirit and our human spirit. In those days many American saints said that they never knew that man has a spirit...Now it is more common for Christians to refer to the human spirit. Recently, the Lord also has shown us that the secret of experiencing God's organic salvation lies in "the Spirit...with our spirit" (Rom. 8:16). Today Christ is the Spirit, and if we want to experience and enjoy Him, we must be in our spirit. I can testify that, according to my age, without the Spirit's being with my spirit, I could not bear the burden of the Lord's recovery and the churches. Some have advised me to not have so many activities, but I thank and praise the Lord that it is the Lord as the Spirit with me who enables me to have such activities. As soon as I rise from my bed, I say, "O Lord, I rise with You." The moment I touch the floor, I say, "O Lord, not only do I walk by You, but I walk with You. You are holding me while I am walking."...Thank the Lord, today the Lord is the Spirit, and we can enjoy Him in the spirit. This is an exceedingly great blessing. To enjoy the Lord's Spirit being in our spirit is to have grace with us. When this is lost, the degradation of the church is present. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 252-253)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 3



# WEEK 7 — DAY 2

## Morning Nourishment

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

6:17 But he who is joined to the Lord is one spirit.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

We must see that the Lord Jesus as life comes into us, but into what part of us? Second Timothy 4:22 says, “The Lord be with your spirit.” Nothing could be more clear or more definite. The Lord Jesus today is in our spirit. Hallelujah! Christ today is in our spirit. Never forget that Christ is the life-giving Spirit (1 Cor. 15:45) in our spirit.

First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Because Christ today is the life-giving Spirit, and we have an inner part, the human spirit, these two spirits come together and mingle and become one spirit. He who is joined to the Lord is one spirit. Now we have a mingled spirit. It is rather hard to say whether this is the Holy Spirit or the human spirit because the two spirits are mingled as one.

Romans 8:4 tells us to walk according to the spirit. What spirit is this? We should walk not only according to the Holy Spirit and not only according to the human spirit, but according to the mingled spirit. Now the Holy Spirit and the human spirit are mingled as one. Here on this earth, in this universe, there is a spot where Christ as the life-giving Spirit is one with us. Now we just walk according to this wonderful, mingled spirit. Christ is the life-giving Spirit within our spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 225-226)

## Today's Reading

Philippians 1:27 says to “stand firm in one spirit, with one soul striving together along with the faith of the gospel.” To be in one spirit is one thing. To be with one soul is another thing. First, we need to be in one spirit. Then we all need to be with one soul. To stand together for the church life we need to be in one spirit, but if some brothers went to preach the gospel together without being one soul, they would have a lot of trouble. So many young brothers on the campus are really one in the spirit, standing firm for the church life. But when they go to preach the gospel, sometimes they have a different soul. We need to be not only in one spirit but also with one soul. “In one spirit” is for the standing, and “with one soul” is for the acting, the working, the striving together.

Praise the Lord for 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” The Lord is within our spirit, so we are one spirit with the Lord. “The last Adam became a life-giving Spirit” (15:45). “The Lord is the Spirit” (2 Cor. 3:17). “The Lord be with your spirit” (2 Tim. 4:22). “He who is joined to the Lord is one spirit” (1 Cor. 6:17). I like these four verses, and I could never forget them. The Lord is the life-giving Spirit, and we have such a wonderful spirit. Today we are just one spirit with the Lord because these two spirits are mingled together as one spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 255-256)

The title of chapter 1 is “The Secret of Regeneration.” In these messages we are using the word secret as a noun meaning “skillfulness in doing things or in making things.” Paul used this word in Philippians 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.” Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of [the] eight sections of God’s organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God’s organic salvation. (CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—’the Spirit Himself with Our Spirit,’” pp. 225-226)

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—’the Spirit Himself with Our Spirit,’” ch. 1; CWWL, 1965, vol. 3, “Our Human Spirit,” chs. 1, 6

# WEEK 7 — DAY 3

## Morning Nourishment

Luke 1:28 And he came to her and said, Rejoice, you who have been graced! The Lord is with you.

30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

The truth concerning grace is very important...Luke refers to grace at the time of the Lord's conceiving in Mary [1:28, 30]...Most translations use the word favor instead of grace, but the word in the Greek text is grace.

Mary's conceiving of the Lord Jesus was great because that was God's incarnation within her. This was not just Mary's finding favor or being favored by God. This was a matter of grace. Whatever is mentioned as the first case in the Bible becomes the principle, and the first case in the New Testament of grace is the case of God's incarnation. At one time God was in an unapproachable place (1 Tim. 6:16). In the Old Testament He came out to visit people, but never in His visitation did He stay with the one who was visited by Him. He came to Abraham and feasted with him, but then He left. He came to Gideon and left. He came to a number of persons in the Old Testament, but His coming was merely a temporary visit. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 446)

## Today's Reading

[In the New Testament God's] incarnation was different...His incarnation was not just His coming to visit Mary. Instead, He came to stay in Mary, to stay in her physical womb. Matthew 1:20 says that what was begotten in Mary was of the Holy Spirit. God came to visit Mary, and He entered into her and stayed in her to be the very essence of her conceiving of a wonderful person, who would be both God and man, a God-man. The incarnation was a great thing. God came to visit people, to enter into

people, and to stay in people. This is grace. Mary was graced by God and found grace with God.

Grace is God's visitation to stay in man, to be born in man, and to be one with man. We should not forget that Mary's being graced by God in the conception of the Man-Savior is the first mention of the word grace in the New Testament, so this establishes a principle. Second Timothy 4:22 says, "The Lord be with your spirit. Grace be with you." The Lord came to stay in us, to be born in us, to be one with us, and even to become us. This is grace. We must keep this definition of grace in mind. Then with this definition we can interpret every verse where grace is mentioned in the New Testament.

Luke 2 says that the young boy Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men (v. 52). Jesus, as a young boy, advanced in the grace...Grace is God's visitation to stay in man, to be born in man, and to be one with man. No doubt, Jesus was a boy who behaved perfectly, but that was not all. He also advanced in the grace that was manifested in Him before God and men. This means that God was growing in Him.

The grace that Mary found and with which God graced her was the initiation of God's grace in the New Testament (1:28, 30). We must study this point by fellowshiping deeply.

The Lord Jesus grew in grace (2:40). That means that He grew in God as grace. As the Savior of man, in His ministry, He ministered God as grace to people, so He Himself as a young man grew in grace, in God. We may wonder what growing in God means. We need to see that God Himself is a constitution. He is constituted with many attributes. God is love, light, holiness, righteousness, etc. He is myriads of wonderful items. Every item of what God is, is an attribute of God. Our God is constituted in Himself with many attributes. When we grow in God, we grow in God's attributes. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 20-24

# WEEK 7 — DAY 4

## Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

If there were no grace of God, none of us could have faith and love in Christ. It is a wonder that we can believe in Jesus and love Him whom we have never seen. If we were threatened and persecuted unto martyrdom, we still could not deny that we believe in Jesus and love Him. This is a result of superabounding grace. It is not a small thing for a sinner to believe in Christ and to continue in loving Him. Many clever and wise people have been convinced, subdued, and eventually caught by the Lord's superabounding grace. One day when John Nelson Darby was over eighty years old, he stayed overnight in a hotel. Before going to sleep, he said, "Lord Jesus, I still love You." This story nearly brought me to tears...To love Jesus is a wonder. To love Jesus is a miracle of the superabounding grace.

The Lord's grace superabounded with faith and love in Christ to the apostle Paul for his dynamic and excellent salvation that he might be one of the greatest apostles (1 Tim. 1:14). According to Paul's history in the New Testament, he was Saul of Tarsus, a strong and very knowledgeable person opposing Jesus. One day he changed from opposing to believing and loving. This was because the grace of the Lord superabounded to him to make him an apostle...An apostle is produced by the superabounding grace of the Lord. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 436)

## Today's Reading

Grace is abundant in two aspects: in faith and in love in Christ Jesus [1 Tim. 1:14]. Originally, Paul as Saul of Tarsus had nothing to do with Jesus Christ. He was even full of hatred toward the Lord. But one day he received mercy and grace from the Lord not only to believe in Jesus but also to love Him...This is the greatest mercy, and this is real grace. It is not enough just to believe in the Lord Jesus. We also must love Him. I am sure that we have all thanked God for His mercy and grace which have caused us to believe in the Lord Jesus. But have we ever prayed, "O Father, how I thank You that by Your grace I love the Lord Jesus"? Not only do we need faith but also love.

The entire Gospel of John shows us these two things. In the first part of the Gospel, we read that the Lord Jesus, who was God Himself, was the Word in the beginning. Then one day He became incarnated as a man to tabernacle among us, full of grace and reality...One of the most important verbs in the Gospel of John is believe. The Word became flesh, and we must believe in Him. To believe simply means to receive. John 1:12 says, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name." We believe by receiving, and we receive by believing. We believe what God has given, and by believing we receive what He gives.

But this is not all. In the Gospel of John, after speaking of believing, the Lord Jesus appealed for our love. He told us, "He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him...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" (14:21, 23). In these verses the Lord Jesus did not say, "He who believes in Me." To believe in the Lord is one thing, but to love Him is another. To believe is to receive, but to love is to enjoy what you have received. So in the last chapter of John's Gospel, the Lord asked Peter three times, "Do you love Me?" By this, the Lord was showing Peter that, as one who had received Him, he must learn to enjoy Him by loving Him. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 231-232)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 2; CWWN, vol. 23, "The Song of Songs," sec. 6

# WEEK 7 — DAY 5

## Morning Nourishment

2 Tim. 1:13-14 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells in us.

Psa. 45:1-2 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer. You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever.

[The good deposit in 2 Timothy 1:14] is the deposit the Lord entrusted to us, in contrast to the deposit we entrusted to Him, mentioned in verse 12. According to verse 13, the deposit in verse 14 must refer to the deposit of healthy words, including the riches of life in His word, which the Lord has stored in us. (2 Tim. 1:14, footnote 1)

The Holy Spirit dwells in our spirit (Rom. 8:16). Hence, for us to guard the good deposit through the Holy Spirit requires that we exercise our spirit. (2 Tim. 1:14, footnote 2)

Today's world situation is altogether concerning how to become rich, yet we should live in another way. This other way is to all the time be nourished with the healthy words. Then we will hold the healthy words in our living as a pattern...Paul lived such a pattern in front of Timothy. Therefore, Paul charged him to keep this pattern. All the saints should hold a pattern of the healthy words. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," p. 548)

## Today's Reading

First Timothy 6:20 and 21 speak of the grace with Timothy that enabled him to guard the deposit. Timothy had received the deposit of God's grace, mainly through Paul and his teaching...Now Timothy needed to guard it by

the grace.

The Gnostics thought they were men of wisdom. They tried to convince people by opposition, that is, by contrasting and comparing two things. At Paul's time the Gnostic teachings in the way of oppositions were prevailing. They called that their knowledge, but Paul said that it was falsely called knowledge. This took away some believers. This is why Paul charged Timothy to turn away from this knowledge of the Gnostics' oppositions, not misaiming concerning the faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 436-437)

Second Timothy 2:1 and 2 say, "You therefore, my child, be empowered in the grace which is in Christ Jesus; and the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also." Today we need to be empowered in grace, which is the processed Triune God given to us, or dispensed into us, for our enjoyment to commit the healthy words we have experienced to faithful men, who will be competent to teach the same healthy words to others also. We are to be empowered in this grace, not to do miracles but to commit the healthy words that we have enjoyed to faithful men to produce many competent teachers, whose speaking will inoculate the church against the decline. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 548-549)

Man needs God. Jesus is a man fully equipped, saturated, and constituted with God. He is the practical God, God Himself. When He comes to you, God comes. When He opens up His mouth, grace comes out of His mouth. This means that God comes out. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 449)

Psalms 45:2b says, "Grace is poured upon Your lips." This indicates that grace continually proceeds out of His mouth. Concerning this, Luke 4:22 tells us that the people marveled at the words of grace proceeding out of the mouth of the Lord Jesus. (Life-study of the Psalms, p. 252)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 9



# WEEK 7 — DAY 6

## Morning Nourishment

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church.

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give grace to people [cf. Eph. 4:29]...In verse 28 Paul says that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 314)

## Today's Reading

In 2 Corinthians 1:12 Paul speaks of the singleness and sincerity of God. The sincerity of God is a divine virtue, a virtue of what God is. To conduct ourselves in such a virtue means to experience God Himself. Hence, to conduct ourselves in such a virtue is to be in the grace of God.

God is wise and almighty. But in a sense He is also single; He is very simple. When the Lord Jesus was on earth, He was wise; yet He was also simple and single. I very much enjoy having contact with the Lord Jesus because of His

singleness and simplicity. However, when you talk to certain brothers, you find that they are extremely complicated. But our God is simple. Whenever we talk to Him, we find that He is not full of complications. When He says yes, He means yes, and when He says no, He means no. Likewise, when He says white or black, He means white or black, not gray. No matter how God may feel about us at a particular time, He is always single. He may be unhappy with us or He may be happy, but He Himself is simple.

Only a person so single is a generous person...Our God is bountiful toward us because He is single. Imagine what would happen to us if God were not single and if He thought about us in a complicated way. Probably He would not care for us. Would you like God to consider your situation and examine you in detail? Would you like Him to look at you from head to toe and consider what you are inwardly and outwardly? None of us would be favored by God if He examined us in this way. But because of God's singleness and generosity, we have received blessing from Him.

Paul was like the simple God, but the Corinthians were extremely complicated...Paul's conscience testified that toward the Corinthians he and his co-workers conducted themselves in the singleness of God. Therefore, they could be generous toward the Corinthians and be willing to give them anything. Toward those believers Paul and his co-workers were generous and full of bounty. (Life-study of 2 Corinthians, 2nd ed., pp. 12-13)

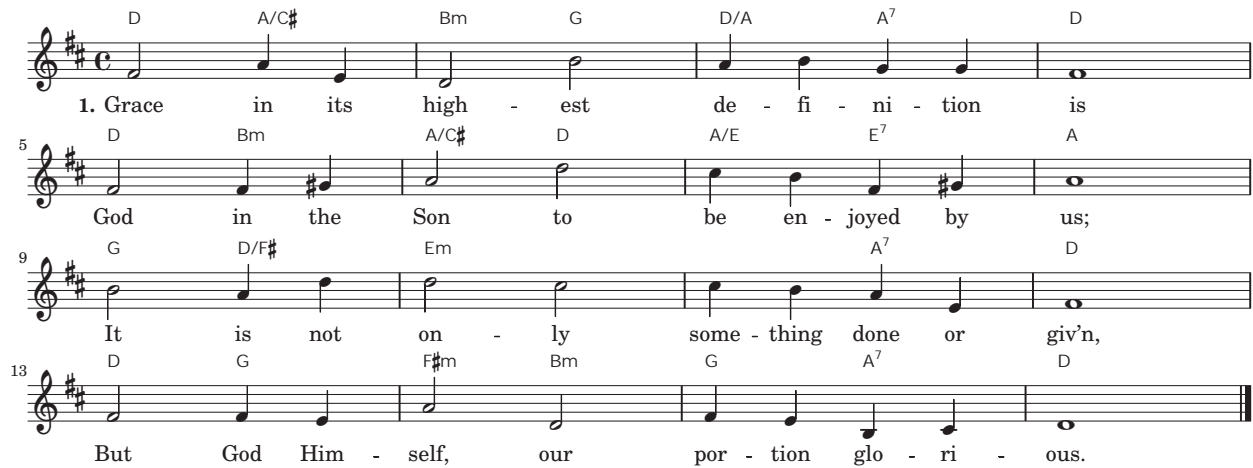
Grace is not only the end of the book of Revelation but also the end of the entire Bible. Revelation 22:21 says, "The grace of the Lord Jesus be with all the saints. Amen." The saints include all of us who have believed into Christ...The grace of the Lord must be with each one of us in every aspect of our daily life because we are saints. This grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 462)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 2-4; Life-study of 2 Corinthians, msg. 2; Life-study of Genesis, msg. 109

# WEEK 7 — HYMN

## Grace in its highest definition is Experience of Christ — As Grace

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1. Grace in its highest definition is  
God in the Son to be enjoyed by us;  
It is not only something done or giv'n,  
But God Himself, our portion glorious.

2. God is incarnate in the flesh that we  
Him may receive, experience ourself;  
This is the grace which we receive of God,  
Which comes thru Christ and which is Christ Himself.
3. Paul the Apostle counted all as dung,  
'Twas only God in Christ he counted grace;  
'Tis by this grace—the Lord experienced—  
That he surpassed the others in the race.
4. It is this grace—Christ as our inward strength—  
Which with His all-sufficiency doth fill;  
It is this grace which in our spirit is,  
There energizing, working out God's will.
5. This grace, which is the living Christ Himself,  
Is what we need and must experience;  
Lord, may we know this grace and by it live,  
Thyself increasingly as grace to sense.

