

**GENERAL SUBJECT:  
LIVING BY THE GRACE OF GOD IN THE ECONOMY OF GOD**

Message One

**The Triune God Being Life to Us  
by Dispensing Himself into Us as Grace for Our Enjoyment**

Scripture Reading: 1 Pet. 5:10; John 1:14; 2 Cor. 13:14; Heb. 10:29; Phil. 4:23; Rev. 22:21

- I. Grace is the greatest truth and the highest revelation in God's New Testament economy—  
John 1:14; Heb. 10:29; 1 Cor. 15:10; Phil. 4:23.**
- II. Grace is the Triune God processed and consummated for us so that we may enjoy Him—  
John 1:14, 16-17; 1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29; 1 Cor. 15:10, 45b; Rev. 22:21.**
- III. Grace is the wonderful Christ as the embodiment of the Triune God in three aspects—Gal.  
6:18; Phil. 4:23; Philem. 25:**
  - A. 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.
  - B. Grace is the wonderful Christ given to us, dispensed into us, superabounding with faith and love in Christ—1 Tim. 1:14.
  - C. Grace is the wonderful Christ doing everything in us on our behalf—1 Cor. 15:10, 58; 2 Cor. 12:9.
- IV. Grace is the manifestation of the Triune God in His embodiment in three aspects—the  
Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:**
  - A. The New Testament is a history of the grace of God as the incarnation of the Triune God in His Divine Trinity processed and consummated and moving and living in and among the believers—John 1:14, 16-17; Rev. 22:21.
  - B. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14:
    1. The source of grace, the element of grace, and the application of grace are the three persons of the Divine Trinity to be our everything—Matt. 28:19.
    2. In the divine dispensing, grace is called the grace of God, the grace of Christ, and the grace of which the Spirit is—1 Cor. 15:10; 2 Cor. 1:12; 8:1, 9; 9:14; 12:9; 13:14; Heb. 10:29.
  - C. Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension; now He is the life-giving Spirit dwelling in us—1 Cor. 15:45b; 6:17.
  - D. Without being processed, the Triune God could not be grace to us—John 1:14; 1 Cor. 15:45b:
    1. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit enters into us as grace for our enjoyment—Heb. 10:29.
    2. The processed and consummated Triune God dispenses Himself into us to be our portion as grace so that we may enjoy Him as everything in His Divine Trinity—2 Cor. 13:14.
  - E. Grace means God is everything, God does everything, and God gives everything—1 Pet. 5:10.

**V. The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed and consummated Triune God as grace—Gal. 6:18; Heb. 4:16; Rev. 22:21:**

- A. The Christian living must be the living of grace, the experience of grace; our Christian life is essentially a life of having God as our grace—2 Cor. 1:12.
- B. A total living means that our entire living is a living of the Triune God processed to be grace to us—13:14.
- C. The compound Spirit is moving within us daily as the anointing so that we may enjoy the processed Triune God as grace—1 John 2:20, 27.
- D. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
- E. We are those who have received grace, which is the Triune God—the Father given to us in the Son, and the Son realized as the Spirit dwelling in our spirit—1 Cor. 15:45b; 6:17.
- F. The riches of God's grace surpass every limitation, for they are the overflowing riches of God Himself for our enjoyment—1 Pet. 5:10.
- G. To grow in grace is to grow in the increase of God—2 Pet. 3:18; Col 2:19.
- H. Because we are saints, the grace of the Lord must be with each one of us in every aspect of our daily life—Rev. 22:21.

## Message Two

### **The Lord Being with our Spirit to Be Our Empowering Grace**

Scripture Reading: 2 Tim. 4:22; 1:6-7; 2:1

- I. The Lord is with our spirit that we may enjoy Him as our empowering grace to stand against the downward current of the church's decline and carry out God's economy through His indwelling Spirit and equipping word for the building up of the church as the corporate expression of God—1 Tim. 4:6-7; 2 Tim. 1:6-7; 2:1; 1:14; 3:16-17:**
  - 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.
- 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 of 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.
- 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 in the New Testament of grace 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 God-man—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.
  - 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; He 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—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), athletes (v. 5), farmers (v. 6), workmen (v. 15), and vessels unto honor (v. 21).
- C. We need to realize the following basic things and put them into practice so that we may be daily and continually empowered in the grace of Christ—v. 1:
1. We need to be lovers of God to counteract the grievous days of the church's decline with the outward form of godliness and to bring in a day of glory in the church's victory—3:1-5; 1 Tim. 3:15-16a.
  2. We need to fan our God-given spirit into flame—a spirit of power, love, and sobermindedness—to stand against the downward current in the declining churches—2 Tim. 1:6-8.
  3. We need to care for the testimony of our conscience by conducting ourselves in the grace of God—2 Cor. 1:12; Acts 24:16; 1 Tim. 1:19; 2 Tim. 1:3.
  4. We need to guard the deposit of the healthy words of God's economy, which the Lord has stored in us, through the Spirit who is indwelling us—vv. 12-14; 1 Tim. 6:20.
  5. We need to inhale the God-breathed Scripture by means of all prayer so that we can be men of God with the breath of God who exhale God into others—2 Tim. 3:14-17.
  6. We need to continue in and be immersed in the healthy teaching of God's economy for God's pleasure and stand against the degrading tide of those who heap up to themselves teachers, having itching ears that seek pleasant speaking for their own pleasure—1 Tim. 4:6-16; 2 Tim. 4:2-5.
  7. We need to continually exercise our spirit to enjoy the riches of Christ as the sufficient grace so that we may live Him as our godliness for the building up of the church as His testimony, bearing all the divine realities (truths) according to God's economy—v. 22; 2:1; 1 Tim. 4:7; 3:15-16.
- D. 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.

## Message Three

### Coming Forward to the Throne of Grace to Receive Mercy and Find Grace

Scripture Reading: Heb. 4:16; Rev. 22:1; John 1:51; 2 Tim. 4:22; Eph. 2:22

#### **I. The throne of grace in Hebrews 4:16 is the throne of God, which is in heaven—Rev. 22:1:**

- A. The throne of God is the throne of authority, but to the believers it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies—Dan. 7:9; Rev. 5:1; Exo. 25:17, 21.
- B. At the throne of grace we receive mercy and find grace—Heb. 4:16.
  - 1. Both God's mercy and God's grace are the expression of His love.
  - 2. When we are in a pitiful condition, first God's mercy reaches us and brings us into a situation in which He is able to favor us with this grace—Luke 15:12-24.
- C. The secret to coming to the throne of God and of the Lamb—the throne of grace—which is in heaven, is our spirit—Heb. 4:12:
  - 1. The Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is—Rom. 8:34, 10; 2 Tim. 4:22; Eph. 2:22.
  - 2. Christ is the ladder that joins earth to heaven and brings heaven to earth—Gen. 28:12-17; John 1:51.
  - 3. Since our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to earth.

#### **II. Mercy is the most far reaching of God's attributes, going further than His grace and love—Matt. 9:13:**

- A. Romans 9 reveals the principle that everything depends on God's mercy—vv. 15-16.
  - 1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.
  - 2. Man's disobedience affords God's mercy an opportunity, and God's mercy brings man to salvation—Rom. 11:32.
- B. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:
  - 1. The expression *sovereign mercy* means that God's mercy is absolutely a matter of God's sovereignty.
  - 2. Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—Rom. 9:18.
  - 3. God's mercy to us is in His sovereignty; the only thing we can say to explain God's mercy to us is that in His sovereignty, He has chosen to be merciful to us—vv. 15-16, 23.
- C. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:
  - 1. Concerning this matter, our eyes need to be opened at least once; there must be at least one time when we see that everything depends on God's mercy.
  - 2. Whether we see this all at once, or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.

**III. The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed and consummated Triune God as grace—Gal. 6:18; Heb. 4:16; Rev. 22:21:**

- A. The Christian living must be the living of grace, the experience of grace; our Christian life is essentially a life of having God as our grace—2 Cor. 1:12.
- B. A total living means that our entire living is a living of the Triune God processed to be grace to us—13:14.
- C. The compound Spirit is moving within us daily as the anointing so that we may enjoy the processed Triune God as grace—1 John 2:20, 27.
- D. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
- E. We are those who have received grace, which is the Triune God—the Father given to us in the Son, and the Son realized as the Spirit dwelling in our spirit—1 Cor. 15:45b; 6:17:
  - 1. The Lord being with our spirit is grace being with our spirit—2 Tim. 4:22; Gal. 6:18.
  - 2. When we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16; Gen. 28:12-17; John 1:51; Eph. 2:22.
- F. The riches of God's grace surpass every limitation, for they are the overflowing riches of God Himself for our enjoyment—1 Pet. 5:10.
- G. Grace is God Himself as our life to be one with us, to save us, to make His home in us, and to be formed in us—Col. 3:4; Eph. 2:8; 3:17; Gal. 4:19.
- H. To grow in grace is to grow in the increase of God—2 Pet. 3:18; Col 2:19.
- I. Humility invites God's grace; if we are humble, God will give Himself as grace to us—1 Pet. 5:5-6; James 4:6.
- J. Because we are saints, the grace of the Lord must be with each one of us in every aspect of our daily life—Rev. 22:21.

## Message Four

### Reigning in Life by Grace over Sin, Death, and Satan

Scripture Reading: Rom. 5:10, 17, 21; 12:4-5; 16:20; 2 Tim. 1:10; 1 John 5:4, 18

#### I. Reigning in life is the full experience of the organic salvation of God—Rom. 5:10, 17, 21:

- A. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.
- B. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances and to subdue all kinds of insubordination—8:2, 35, 37; 5:17-18.
- C. In experience, to reign in life is to be under the ruling of the divine life—Rev. 22:1:
  - 1. As those who love the Lord Jesus, we have come under His pleasant rule, where we are restricted in the sweetness of love—Col. 1:12-13.
  - 2. The believers who receive the abundance of grace and of the gift of righteousness need to practice the restriction and limitation in the divine life—Rom. 5:17; 2 Cor. 2:14.

#### II. In order to reign in life over the three major enemies—sin, death, and Satan—we need to receive the abundance of grace—Rom. 5:17, 21:

- A. The highest attainment of pursuing Christ is to reign with Christ in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21.
- B. Grace is God Himself in Christ dispensed into us as everything for our enjoyment—John 1:14, 16-17; 1 Cor. 15:10; Heb. 10:29.
- C. According to Romans 5:21, grace reigns unto eternal life, which means that the reign of grace results in eternal life; it is in this life that we can reign.
- D. The only way that we can have the abundance of grace is to receive it—John 1:16:
  - 1. We need to come to the throne of grace and receive grace again and again until we are filled with grace—Heb. 4:16.
  - 2. When we allow grace to fill us, it abounds in us and then reigns in us—Rom. 5:17, 21.
- E. When grace reigns, sin, death, and Satan are subdued, and we become kings in grace—v. 21; 16:20.

#### III. By the abundance of grace we can reign in life over sin—5:17; 6:12:

- A. Sin was originated by Satan and is actually Satan himself, who has sinned from the beginning—1 John 3:8.
- B. Satan injected himself as sin into man; thus, sin is Satan incarnated in man—Rom. 6:6, 12, 14; 8:3.
- C. Sin is the embodiment of the evil nature of Satan in our flesh, and grace is God in Christ embodied in our spirit—7:11, 17; Gal. 6:18:
  - 1. We have two kings within us; in our flesh we have the king of sin, and in our regenerated spirit we have the king of grace—Rom. 6:12; 2 Tim. 4:22.
  - 2. Within us a warfare is raging between these two kings—Gal. 5:17.
- D. Grace reigns through righteousness unto eternal life—Rom. 5:21:
  - 1. Righteousness is the means for God to dispense Himself into us as grace—v. 17.
  - 2. The power of this grace subdues sin within us and reigns through righteousness, resulting in eternal life—v. 21.

3. By continually receiving the abundance of grace, we can reign in life over sin; as grace reigns in us, we reign in life—v. 17.

**IV. By the abundance of grace we can reign in life over death—v. 17:**

- A. Satan's goal is not only to cause man to sin and fall but also to saturate man with death—7:14; 8:2, 10; 5:17; Heb. 2:14-15.
- B. Christ nullified death, making it of none effect, through His devil-destroying death and death-swallowing resurrection—2 Tim. 1:10; 1 Cor. 15:52-54.
- C. In our experience the only thing that can subdue death is the uncreated, indestructible life of God—Heb. 7:16:
  1. The divine, uncreated, indestructible life of God swallows death, and when this life comes in, death disappears—John 11:25; Acts 2:24.
  2. If we allow the divine life to saturate us and allow the law of the Spirit of life to operate within us, every trace of death will vanish—Rom. 8:2.
  3. Whenever we sense death within us, we should open our heart and spirit to the Lord and allow His grace to fill us and flow through us—5:17.
  4. This grace will reign through righteousness unto eternal life, and the life of God will subdue death and swallow it up, enabling us to reign in life over death—vv. 21, 17.

**V. By the abundance of grace we can reign in life over Satan—16:20; 1 John 5:4, 18:**

- A. Because Satan is the source of both sin and death, he is the greatest enemy; it is not sufficient to reign over sin and death without subduing Satan—Rom. 5:17; 16:20.
- B. In Romans 16:20 God promises that He will crush Satan under the feet of those who live the church life, showing that the crushing of Satan is related to the local church life:
  1. Dealing with Satan is a Body matter, not an individual matter—12:4-5.
  2. It is only when we have a proper local church as the practical expression of the Body that Satan can be crushed under our feet—16:1, 4-5, 16, 20.
- C. In ourselves we cannot reign over Satan, but in Christ as the reigning life we can reign over him—John 11:25; 14:6; Col. 3:4; Rom. 5:10, 17, 21.
- D. The only way for us to overcome Satan is to stay in the high tower of our regenerated spirit—Prov. 18:10; John 3:6; 1 John 5:4, 18:
  1. Whether or not we are under Satan's authority is not determined by the things we do; rather, it is determined by whether we are in the spirit or in the flesh—Gal. 5:16-17:

As long as we remain in our regenerated spirit as a high tower, Satan, the evil one, cannot touch us; this is the way to overcome Satan—1 Cor. 6:17.

When we are in the mingled spirit, we are protected, and Satan can do nothing to us—1 John 5:4, 18-21.

2. We need to escape into the high tower of our regenerated spirit, the place where Satan cannot touch us, the place where we enjoy Christ as our life and experience the reality of the Body—Rom. 12:4-5; 1 Cor. 1:2; 12:12-13, 20.
3. As long as we stay in our spirit, Satan is subdued and even crushed under our feet, and we reign over him in Christ as our life—1 John 5:4, 18; Rom. 5:17.



Message Five

**Living by the Grace of God for the Reality of the Body of Christ**

Scripture Reading: 2 Cor. 13:14; 12:9; Gal. 6:18; Rev. 22:21

**I. The grace of God is God Himself in Christ as everything to us for our enjoyment—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20:**

- A. Christ as the grace of God is the good land for us to enter into, enjoy, experience, partake of, and possess—2 Cor. 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9; 13:14; Col. 1:12:
  - 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:
    - a. The Lord being with us in our spirit is grace being enjoyed by us in our spirit—2 Tim. 4:22.
    - b. We need to exercise our spirit to enjoy the riches of Christ as the sufficient grace to live Him as our godliness for the building up of the church as His testimony—1 Tim. 4:7-8.
- B. First Corinthians is book on the enjoyment of the all-inclusive Christ:
  - 1. The enjoyment of Christ solves all the problems in the church through the work of the cross—1:13a, 18, 23-24; 2:2.
  - 2. The enjoyment of Christ issues in the growth in life to produce us as the precious materials for the building up of the church—3:6, 9-14.
  - 3. The enjoyment of Christ develops our gifts by the growth in life—12:1-11.
- C. The practical life and building up of the Body of Christ comes forth out of the inward enjoyment of Christ as the grace of God—1 Cor. 1:9; 2 Cor. 13:14:
  - 1. The consummation of the believers' experience of the grace of God in His economy is the church as the Body of Christ—Eph. 1:6-8, 22-23.
  - 2. The product of the grace of God in God's economy is a poem—Eph. 2:10a:
    - a. To exhibit the surpassing riches of the grace in God's economy—v. 7.
    - b. To carry out the good works that God prepared beforehand that the believers may walk in—v. 10b.

**II. The Christian living must be the living of grace, the experience of grace—2 Cor. 12:9; 2 Tim. 4:22:**

- A. We have faith and love through the Lord's superabounding grace—1 Tim. 1:14.
- B. By grace we receive the salvation in life through Christ's resurrection and ascension—Eph. 2:5-8.
- C. We have obtained access into and stand in God's abounding grace—Rom. 5:2.
- D. In this grace we can enjoy God's eternal comfort and good hope—2 Thes. 2:16.
- E. We can come forward with boldness to the throne of grace to find grace for timely help—Heb. 4:16; cf. Eph. 2:22.
- F. We can receive God's abounding supply of grace—2 Cor. 9:8.
- G. We can constantly enjoy God's multiplying grace—1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21.

- H. We can enjoy God's greater grace through humility—James 4:6; 1 Pet. 5:5.
- I. In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit—2 Tim. 4:22; cf. Luke 1:28, 30.
- J. We need to live out Christ as God's righteousness by the grace of God—Gal. 2:20-21.
- K. We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness—2 Cor. 12:9.
- L. By grace we can overcome the usurpation of temporal and uncertain riches and become generous in ministering to the needy saints—2 Cor. 8:1-2.
- M. The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings—1 Pet. 5:10.
- N. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2.
- O. Our word should convey Christ as grace to others—Eph. 4:29-30.
- P. We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord—1 Cor. 15:10.
- Q. We need to receive the abundance of grace and of the gift of righteousness to reign in life—Rom. 5:17, 21.

## Message Six

### **Taking Grace to Run the Race for the Kingdom Reward**

Scripture Reading: Heb. 4:16; 12:1, 15, 28-29; 1 Cor. 9:24-27; Phil. 3:12-15; 2 Tim. 4:7-8

#### **I. The Christian life is a race, and we must run this race to receive the prize, the incorruptible crown, which the Lord will award to His overcoming saints who win the race—Heb. 12:1; 1 Cor. 9:24-25:**

- A. All the saved Christians must run the race to win the prize (1 Cor. 9:24), which is not salvation in the common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14).
- B. The apostle Paul ran the race, finished his course, and won the prize, the crown of righteousness, with which the Lord will also reward all those who have loved His appearing—1 Cor. 9:26-27; Phil. 3:12-14; Acts 20:24; 2 Tim. 4:7-8.
- C. As His believers, we have all received salvation and eternal life through faith in Christ, and we will not suffer eternal perdition (John 3:16, 36; 10:28-29), but our being rewarded by Him and escaping dispensational punishment depends on how we run the race—Matt. 25:30:
  1. We need to subdue our body and make it a conquered captive to serve us as a slave for fulfilling our holy purpose—1 Cor. 9:27; Col. 3:5; Rom. 8:13.
  2. We must be very much on the alert to run our course so that we might not be disapproved and rejected at the judgment seat of Christ (2 Cor. 5:10) and be found unworthy of the reward of the coming kingdom—Matt. 24:42-46; Mark 13:33-37; Luke 12:37; Matt. 7:21-23; 25:11-12.
  3. We must pursue toward the goal, the fullest enjoyment and gaining of Christ, for the prize, the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—Phil. 3:12-14:
    - a. In order to gain Christ to the fullest extent, we need to forget the past, not even lingering in our past experiences of Christ.
    - b. Lingering in our past experiences, however genuine they are, frustrates our further pursuing of Christ.
    - c. We must stretch forward day by day to gain more of the vast unexplored territory of the Christ before us.
  4. We must be the wise virgins, redeeming the time to be filled with the Spirit, and the faithful slaves, using the Lord's gift to the fullest extent, so that we can participate in the Lord's joy in the coming kingdom—Matt. 25:2-4, 22-23.
  5. To remain in the Holy of Holies, our spirit, is to continue the running of the race—Acts 17:16; 19:21; 20:22; Rom. 1:9; 2 Cor. 2:13:
    - a. The more we run, the larger the Holy of Holies becomes, expanding from the tabernacle to the temple, and ultimately to the New Jerusalem—Exo. 26:8, 16; 1 Kings 6:20.
    - b. Eventually, the entire New Jerusalem will be the enlarged Holy of Holies—Rev. 21:16.
  6. We must live in the reality of the kingdom today (Matt. 5—7) so that we can be rewarded with manifestation of the kingdom at the Lord's coming back (Matt. 24—25):
    - a. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand—Matt. 5:48; Luke 6:36.

- b. To live in the reality of the kingdom, we must exercise to be poor in spirit, to be pure in heart, and to have the righteousness which exceeds that of the scribes and Pharisees—Matt. 5:3, 8, 20.
- c. To live in the reality of the kingdom, we must forgive others (Matt. 18:21-22, 35; Eph. 4:32; 5:2) and seek forgiveness from others (Matt. 5:23-24).
- d. We need to live out righteousness, peace, and joy in the Holy Spirit, which are the reality of the kingdom of God—Rom. 14:17.

**II. We must take grace to finish our course for the kingdom reward—Heb. 12:28, 15; 13:25:**

- A. Grace is God in Christ as the Spirit dispensed into our being for our experiential enjoyment—John 1:17; Heb. 10:29b; Phil. 4:23; 2 Tim. 4:22; 1 Cor. 15:10; Gal. 2:20.
- B. To realize and participate in all the things unveiled in Hebrews, we need grace:
  - 1. To take grace, to have grace, we must come forward to the throne of grace that we may find grace for timely help—Heb. 4:16.
  - 2. When we touch the throne of grace in the Holy of Holies through the exercise of our spirit, we enjoy the Spirit of grace (10:29) and our heart is confirmed by grace (13:9):
    - a. The grace of God in His economy is rich, multiplying, and abounding—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:6-8.
    - b. In Ezekiel the eagle’s wings typify the grace of God in Christ applied to us as the strength and power for our move and for our protection, our hiding place—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:31; 2 Cor. 12:9; 1 Cor. 15:10; Psa. 17:8; 57:1; 63:7; 91:4.
    - c. We can receive grace by loving the Lord in incorruptibility—Eph. 6:24.
    - d. We can receive grace by being one with the Lord in His humility—1 Pet. 5:5-6.
    - e. We can enjoy the word of His grace—Acts 20:32; Jer. 15:16.
    - f. We can enjoy the grace of life, typified by the descending dew of Hermon on the mountains of Zion, in the church life on the genuine ground of oneness—Psa. 133.
    - g. Our experience of the processed Triune God as grace enables us to be good stewards of the varied grace of God, those who are one with our great High Priest in His heavenly ministering of the processed God into people for their enjoyment—1 Pet. 4:10; Heb. 7:1; Gen. 14:18-20.
  - 3. By such an enjoyment of grace, we run the race set before us (Heb. 12:1) that we may reach the goal of God’s economy.