

HWMR: BEING A VESSEL UNTO HONOR, A FULLY EQUIPPED MAN OF GOD, BY BEING EMPOWERED IN THE GRACE WHICH IS IN CHRIST JESUS TO FULLY ACCOMPLISH OUR MINISTRY IN THE UNIQUE MINISTRY OF GOD'S ECONOMY (Week 6)

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

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

2 Timothy 1:13	Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.
2 Timothy 1:14	Guard the good deposit through the Holy Spirit who dwells in us.
2 Timothy 2:1	You therefore, my child, be empowered in the grace which is in Christ Jesus;
2 Timothy 4:22	The Lord be with your spirit. Grace be with you.
1 Timothy 1:10	For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the healthy teaching,
1 Timothy 6:3	If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
2 Corinthians 1:12	For 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 Corinthians 12:9	And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
Revelations 22:21	The grace of the Lord Jesus be with all the saints. Amen.

Day 1

- 2 Timothy 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 Timothy 2:1 - You therefore, my child, be empowered in the grace which is in Christ Jesus;*
- 2 Timothy 4:22 - The Lord be with your spirit. Grace be with you.*

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

- 1 Corinthians 15:45* - So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
- 1 Corinthians 6:17* - But he who is joined to the Lord is one spirit.
- Romans 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.

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

- Luke 1:28* - And he came to her and said, Rejoice, you who have been graced! The Lord is with you.
- Luke 1:30* - And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

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 withinus—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 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.

Day 4

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

- 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).

The Christian life is altogether a matter of **grace**. We have no patience, but when we say, “Lord Jesus, I have no patience,” He becomes the patience within us. In this way we enjoy Him as patience. Once I was in a situation where I simply did not know what to say. I told the Lord, “Lord, I do not know what to say. I do not know how to answer.” While I was telling the Lord that I did not know what to say, the Lord was speaking something out of my mouth. This was nothing but grace. Without grace, we cannot live the Christian life.

Whatever we can do is not grace. Whatever we have to use and apply in our situation is not grace. **Grace is supplied only when we cannot do anything.** We cannot do anything, but the Lord does it for us. This is grace. It is only when we have nothing to apply, nothing to use, and are short of everything that grace is available. It is then that we will pray, “Lord Jesus, I have nothing, and I can do nothing.” When we pray in this way, the Lord Jesus will do things for us, and He will give us whatever we need. This is the Christian life. It is altogether a matter of grace. In 1 Corinthians 15:10 Paul says, “*Not I but the grace of God which is with me.*” It is not I but Someone else. **It is not my ability but His.** It is not my doing but His. It is not my having something but His giving something. This is grace. **Grace is Christ Himself doing things for us and giving things to us.**

We must all realize that the Lord’s salvation is not a kind of religion, philosophy, or psychology. These things always require us to have something and to do something. The Lord’s salvation is absolutely a matter of grace. There is no requirement, and there is no demand. Instead, there is the abundant supply of grace. **We only need to open ourselves** to the Lord and pray, “Lord Jesus, I cannot do it.” Then the Lord will do it for us. The more we realize that we cannot do it, the more the Lord supplies us with His grace. How wonderful this is! This is the proper Christian life. (*Grace in the New Testament, chapter 3*)

Day 5

2 Timothy 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.*

Psalms 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.*

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.

The Holy Spirit working in us is the means for us to **guard the good deposit**. Paul charged Timothy: “*Guard the good deposit through the Holy Spirit who dwells in us*” (2 Tim. 1:14). This deposit consisted in that which was committed and entrusted to Timothy, the healthy words which he received from Paul, not only for himself but also for others. During the years Timothy was with Paul, many truths were deposited into him by Paul. As a result, there was within Timothy a good deposit, a deposit that he was to guard by means of the indwelling Holy Spirit.

From the time we were saved we have received many things from God as a deposit, like a deposit in a bank. Within us, and especially within our spirit, **we have a divine deposit**. God's life, God's Spirit, and all the precious truths we have seen in the Lord's recovery have been deposited into our being. How can we guard this deposit? **We can guard this deposit only through the Holy Spirit who dwells in us**. If we act, behave, and have our life in the Spirit, all that has been deposited into us will be guarded. But if we neglect the Spirit and walk in the flesh and according to our mind, we shall be the same as the nations, who are apart from God. If this is our situation, there will not be any guarding of the good things that have been deposited into our being. We need to guard the good deposit by the Spirit, who is working within us to keep us in the divine fellowship. As we are preserved in fellowship with the Triune God, we shall have an intensified care for all the truths that have been deposited into our being. Because the Holy Spirit dwells in our spirit, guarding the good deposit through the Holy Spirit requires that **we exercise our spirit**. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 2, chapter 92*)

Day 6

Ephesians 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 Corinthians 1:12

- For 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.

- 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.**

The New Testament believers’ living under the grace in God’s economy is a **total living of experiencing the processed Triune God as grace**. It is not a matter of what to do; that is not a total living. A total living means that my entire living is a living of the Triune God processed to be grace in me. It is not a matter of whether or not to judge others; that is not a total living but a fragmented living. A total living means that **twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person**. I follow His move; I move with Him. Two spirits become one spirit, two lives live together, and two natures are mingled together. This is the total living of experiencing the Triune God as grace. A total living is not the living concerning right and wrong, good and evil, or anything else, but the living of a living person. **The living of this living person is the mingled living of the processed Triune God with the tripartite transformed man**. Thus, God becomes our grace, and we live in this grace. This is the grace referred to in the New Testament. Our experience of the grace in God’s economy is the mutual living of the processed Triune God and us joined together, taking Him as our life and person. He initiates, and we follow; He and we move together to live out a certain condition, which is called an organism, to express God Himself. Here, there is no concept of right and wrong or good and evil. The law is a photo of God for the old covenant, whereas grace is God Himself. We do not care for the photo; we care for the living person. (*The Law and Grace of God in His Economy, chapter 3*)