

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2) (Week 18)

Scripture Reading: 1 Cor. 15:10; 2 Cor. 1:12, 15, 21-22; 3:3, 6, 8, 17-18; 12:9; 13:14

The Grace of God and the All-inclusive Spirit

- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 2 Cor 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 Cor 1:15 And in this confidence I intended to come to you previously that you might have double grace,
- 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- 2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2 Cor 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.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Day 1

2 Corinthians 13:14 - The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

I. In 2 Corinthians Christ as the grace of God is the good land for us to enter into, experience, enjoy, partake of, and possess—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20; 1 Cor. 5:7; 10:3-4; 2 Cor. 13:14:

A. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9:

1. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
 - a. The entire church life depends upon 2 Corinthians 13:14.
 - b. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Again, this verse shows that the Divine Trinity is not for the doctrinal study of theology but for our experience and enjoyment. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way.

This operation of God is very quiet but very vigorous and efficient. Although electricity flows quietly, it is very vigorous and efficient. The current of electricity is the operating of the electricity. The love, grace, and fellowship moving within us form a kind of current within us. This current is the circulation of the Divine Trinity. (*Living in and with the Divine Trinity, Chapter 13*)

Day 2

Numbers 6:24-26 - Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

Psalms 36:8-9 - They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. For with You is the fountain of life; / In Your light we see light.

2. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the **eternal blessing** of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:
 - a. “Jehovah bless you and keep you” is the **love of God the Father** as the fountain of life and light—v. 24; Psa. 36:9.
 - b. “Jehovah make His face shine upon you and be gracious to you” is the **grace of Christ** as the fatness of God’s house—Num. 6:25; Psa. 36:8.
 - c. “Jehovah lift up His countenance upon you and give you peace” is the **fellowship of the Holy Spirit** as the river of God’s pleasures—Num. 6:26; Psa. 36:8.
- B. The **grace of God** in His economy is **rich**, **multiplying**, and **abounding**—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:7b-8:
 1. God has **graced us** in the Beloved—v. 6.
 2. We have **obtained access by faith** into this grace in which we stand—Rom. 5:2a.
 3. When Christ in us is daily **received**, **experienced**, and **enjoyed** by us, that is grace being **added** to us, grace upon grace—John 1:16.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the divine Being into us in His divine trinity—in the Father, the Son, and the Holy Spirit.

Jehovah bless you” means that Jehovah gives Himself to you. However, God does not give Himself to us merely in an objective way like one brother giving a gift to another. God gives Himself to us in His trinity, step by step and little by little. If you were to ask me what blessing I have received from the Lord, I would answer, “The only blessing I have received from the Lord is my Triune God. My Triune God is my blessing.” (*Life-Study of Numbers, Message 11*)

Day 3

Zechariah 12:10 - And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced; and they will wail over Him with wailing as for an only son and cry bitterly over Him with bitter crying as for a firstborn son.

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

- C. The **new covenant ministers' living** is the living of grace, the experience of grace—Heb. 12:28; 1 Cor. 15:10; 2 Cor. 1:12, 15:
1. 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; cf. 1:6-7.
 2. Whenever 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.
 3. Grace is with **all those who love** our Lord Jesus Christ in incorruptibility—6:24.
 4. **Humility** saves us from all kinds of destruction and invites God's grace—1 Pet. 5:5-6; James 4:6.
 5. We need to **enjoy the word** of His grace—Acts 20:32; Jer. 15:16.
 6. We need to **experience** the Spirit of grace and of supplications to bring us into the enjoyment of the Triune God—Zech. 12:10a.
 7. The new covenant ministers enjoy Christ as their all-sufficient grace through **sufferings**:
 - a. The ministry of the new covenant is produced by **revelation plus suffering**—2 Cor. 12:7; 1:3-4, 8-10.
 - b. **Christ as grace** becomes **power** tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.

8. We need the grace of God in Christ **applied** to us as the **strength and power** for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psalms. 17:8; 57:1; 63:7; 91:4.
9. We **reign in life** by receiving the abundance of grace—Rom. 5:17.
10. We need to be **good stewards** of the varied grace of God—1 Pet. 4:10; Eph. 3:2.
11. Our word should **convey grace** to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4.
12. We need to **enjoy** the grace of life **in the church life** to keep ourselves in the genuine oneness—Psalms. 133.
13. In the church life, when we have grace upon us, the church will be **built up**, and the grace that we receive will be visible—Acts 4:33; 11:23.
14. The product of the grace in God's economy is the **Body of Christ** as the poem of God, **expressing** God's infinite wisdom and divine design—Eph. 2:10, 7; 2 Cor. 5:17.
15. The grace of the Lord Jesus dispensed to His believers throughout the new testament age consummates in the **New Jerusalem**, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity—Rev. 22:21; cf. 21:23; 22:1-2.

The grace in God's economy in the believers' experience is the processed Triune God. Without being processed, the Triune God could not become grace. God is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father, and the Spirit is the reality and realization of the Son. In the Son the Father is expressed and seen, and as the Spirit the Son is revealed and realized. This Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as our everything in His Divine Trinity.

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). The first step, which is also the greatest step, of the process that the Triune God passed through was incarnation. God, who was in the beginning, became flesh in time; that was His tabernacling among men. His coming among men in this way was full of grace, and of His fullness we have all received. He came that we might receive grace, even grace upon grace. When He came, grace also came. The law was given to us, but grace came through Jesus Christ. The law could not come by itself; hence, it was given to us, but grace came with Jesus. Actually, grace is Jesus. When Jesus came, grace came. This is the Triune God with His divinity mingled into humanity becoming a God-man. Such a One is grace for us to receive, enjoy, and experience as our supply. This is the real salvation of the Lord.

Such a processed and consummated Triune God is the grace enjoyed by all the believers in God's New Testament economy, even for eternity (Rev. 22:21). In the Gospel of John there is neither right and wrong nor good and evil. In the garden of Eden, before man had eaten of the tree of the knowledge of good and evil, man had no concept of good and evil. Man had only one concept—to receive God. The man created by God had God's inward image and outward likeness. In creating man, God gave man a thought, that is, to have God. God is man's unique concept. It is not a matter of doing good or doing evil but a matter of having God or not having God. However, Satan came in and tempted man to eat of the tree of the knowledge of good and evil, which is anything other than the tree of life. As soon as man ate of the tree of the knowledge of good and evil, the concept of good and evil entered into him. From that time to this day, fallen human beings, including Christians and even those who are in the Lord's recovery, are often concerned about good or evil and right or wrong. We like to ask, "Is it right? Is it right for the elders to do this? Is it right for the deacons to do that?" Whether it is right or wrong, it does not matter; it is just a "photo." The Pentateuch is full of what is right, what is wrong, what is good, and what is evil, but the Gospel of John is not. The Gospel of John tells us that the Word, who was in the beginning, became flesh in time that divinity and humanity may be united and mingled together into a God-man. This God-man does not care about right or wrong or about good or evil. All He cares about is that you receive the grace that He brought. Today it is not enough to say, as the inner-life people do, that what God wants is neither good nor evil but Christ. This kind of speaking is very good, but it does not touch the main point. Actually, God does not want you to live; He wants you to take Him as life and live by Him.

(Living in and with the Divine Trinity, Chapter 3)

Day 4

2 Corinthians 1:21-22 - But the One who firmly attaches us with you unto Christ and has anointed us is God, He who has also sealed us and given the Spirit in our hearts as a pledge.

II. In order to be constituted as the ministers of the new covenant for the building up of the Body of Christ, we need to experience all the aspects of Christ as the all-inclusive Spirit in 2 Corinthians:

- A. The **anointing Spirit** is the indwelling, compound Spirit moving and working within us to **impart** all of God's divine ingredients and constituents into us—1:21; Phil. 1:19; Exo. 30:23-25; Rom. 10:12-13:
 - 1. The **reaching** of the anointing accomplishes the central purpose of God's salvation to **anoint the compounded God into us** so that we may be united, mingled, and incorporated with Him—1 Cor. 15:45b; 1 John 2:20, 27.
 - 2. The **teaching** of the anointing is the **inward feeling** generated by the moving of the Spirit within us, enabling us to know God's mind and to live in Him, teaching us the things concerning the Triune God and His activities—v. 27; Acts 16:6-7.
- B. The **sealing Spirit** forms the divine elements into an impression to **express** God's image— 2 Cor. 1:22; Eph. 1:13:
 - 1. The sealing Spirit **saturates** the believers continuously unto the redemption of their body—4:30.
 - 2. The sealing Spirit **transforms** the believers into a treasure to God as His inheritance—1:11.
 - 3. The more we are sealed, the more we **bear the image** of God to be constituted into the masterpiece of God—2 Cor. 3:18b; Eph. 2:10.
- C. The **pledging Spirit** gives us a **foretaste** as a sample and guarantee of the full taste of God—2 Cor. 1:22; 5:5:
 - 1. The Spirit's pledging **guarantees** that God is our inheritance—Eph. 1:14.
 - 2. Christ as the pledging Spirit is in us for our **taste**, for our enjoyment of Him as our divine inheritance, our **allotted portion**, through the exercise of our spirit—Psa. 34:8; 1 Pet. 2:3; Col. 1:12.

The New Testament tells us that Paul was a pattern to all the believers (1 Tim. 1:15-16). Therefore, since God revealed Christ into Paul, it should be the same with us. God must reveal Christ into each of us. Those who have been genuinely regenerated and saved can testify that since the time they heard the gospel, within them there has been an unveiling. After they heard the gospel, the scenery of a person, Jesus, began to shine within them. From that time onward, nearly every day something more concerning this One is unveiled to them. We have not just heard something; we have seen something within. We could not have been saved unless we had had such an unveiling of Christ within us.

The Christ whom we have seen is a profound Christ, One whose size is the dimensions of the entire universe. The dimensions of the universe are unlimited. No one can tell the length, the breadth, the height, and the depth of the universe. However, Paul said that if we allow Christ to make His home in our hearts, we will have the ability to know with all the saints the breadth, the length, the height, and the depth of this universe, that is, the dimensions of Christ (Eph. 3:17-18). From 1960, when I was in Taiwan, I began to count how many items of Christ are revealed in the Bible. They are endless. It was from that year that I began to preach the unsearchable riches of Christ (v. 8). Oh, the riches of Christ are unsearchable!

Today Christ is still shining in me, and I am continually seeing more of Him. We all need such an unveiling. This is God's doing. Every aspect of the Christian life comes out of this unveiling. We live the Christian life according to the Christ whom we have seen. My Christian life is not according to the teachings I picked up from reading the Bible or from listening to messages. My Christian life comes out of the Christ whom I have seen day after day. Christ must be revealed not only into us but in us. This means that something is going on within us. Since the day we believed in the Lord Jesus, God's unveiling of Christ has been going on in us. This unveiling never ceases.

(The Central Line of the Divine Revelation, Chapter 13, by Witness Lee)

Day 5

- 2 Corinthians 3:3* - Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Corinthians 3:6* - Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

- D. The **inscribing Spirit** writes Christ into us to make us the living letters of Christ—2 Cor. 3:3; cf. Psalms 45:1:
1. Christ is being **inscribed** into us with the spiritual ink, the Spirit of the living God; if we are under the Spirit's inscribing, we have the deep sensation of being living within.
 2. The **Spirit is the ink**, and the **content of the ink is Christ** with His person, work, and attainments; the compound Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ.
- E. The **life-giving Spirit**, the vivifying Spirit, **imparts the divine life** into our being to make us men of life with the ministry of life—2 Cor. 3:6, 17; John 7:38:
1. When we study and read the Bible prayerfully with the exercise of our spirit, we are **vivified**—2 Cor. 3:6; John 6:63.
 2. To be one who can **give life to others**, we must abide in the divine life and must walk, live, and have our being in the divine life—1 John 5:16a.

Day 6

- 2 Corinthians 3:8* - How shall the ministry of the Spirit not be more in glory?
- 2 Corinthians 3:17-18* - And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

- F. The **ministering Spirit** imparts all that Christ is into us and makes all that Christ is and has real to us—2 Cor. 3:8; John 16:13-15:
1. We can receive the supply of the ministering Spirit by exercising our spirit to **pray** and **call** on the Lord—Gal. 3:5a; Col. 4:2; Rom. 10:12-13.
 2. The ministering Spirit **ministers Christ into us** and **ministers Christ to others** through us—2 Cor. 3:6; cf. Phil. 1:25.

- G. The **freeing Spirit frees us** from the bondage of the letter of the law; the Spirit of the Lord is the Lord Himself, with whom is freedom—2 Cor. 3:17; 4:5; Gal. 2:4; 5:1:
 - 1. This freeing includes **full satisfaction**, with a rich, supporting supply and the **full enjoyment** of Christ—John 4:14b.
 - 2. This freeing includes the **enjoyment of true rest**, without being under the heavy burden to keep the law—Matt. 11:28-30.
- H. The **transforming Spirit dispenses** the divine life, nature, essence, element—even the Divine Being—into us so that we may be metabolically changed in our inner being—2 Cor. 3:18:
 - 1. When we **turn our heart** to the Lord to **behold** and **reflect** the glory of the Lord with an unveiled face, He **infuses** us with the elements of what He is and what He has done.
 - 2. Thus, we are being **transformed metabolically** from one degree of glory to another degree of glory to have His life shape by His life power with His life essence.
- I. The **transmitting Spirit transmits** all that Christ is with all the riches of God into us for our participation—13:14:
 - 1. God is love, and this love is being **transmitted as grace** into us by the Spirit, who is the Transmitter.
 - 2. The Spirit is the fellowship, the communication, the circulation, the transmission of the grace of Christ with the love of the Father, **transmitting the divine riches** into our being for our enjoyment.

Now we have to ask again, "How can Christ get into us?" We have the Holy Spirit within us and the Holy Bible in our hand. The Holy Spirit within us is actually the wonderful Christ, the all-inclusive Christ, the compounded Christ. When I say the compounded Christ, I mean that now this Christ is no more simply God. He is God but also man. He was God incarnated to be a man, and now He still has the human nature. He is divine as well as human. He is compounded. He also went to the cross and was crucified. He walked into death, through death, and out of death. He was not captured by death. He conquered death, subdued death, and walked out of death. Then He was resurrected, and He ascended to the heavens, where He was enthroned. He has accomplished all these things and has attained the highest place in the universe. His accomplishment is a complete accomplishment, and His attainment is the highest attainment. He has the divine nature and the human nature, and He has such a complete accomplishment and high attainment. He is the compounded Christ. He is the all-inclusive Christ, yet today He is within us as the Holy Spirit.

Do not consider that the Holy Spirit is someone other than Christ. Christ is the Spirit. First Corinthians 15:45b says that the last Adam became a life-giving Spirit. The last Adam is Christ, and the life-giving Spirit, no doubt, is the Holy Spirit. So Christ became the Spirit. Also, 2 Corinthians 3:17 says that the Lord is the Spirit. This is our quotation from the Bible, not our interpretation. The Lord Christ is the very Holy Spirit who dwells within us.

Furthermore, the Bible is the breath of God, and the breath of God is the Spirit. The Lord Jesus told us that the words He speaks to us are spirit and life (John 6:63). The holy Word says that all Scripture is God-breathed (2 Tim. 3:16). Every word of this holy book is the breath of God, the Spirit. So we have Christ within us as the Spirit, and we have the Bible in our hand as the Spirit. The way to enjoy Christ as the Spirit is to call upon Him and to pray-read His word.

When you live a life of calling on the Lord, all the barriers will be broken down. Then there will be a thorough passage for Christ to get in and to get out of you. If you open the window, the air without gets in and the air within gets out. When you call, "O Lord Jesus," the window of your being is opened, and the air gets in and gets out. This is the way to enjoy Christ. The way to touch the Word is to pray-read. You need the calling, the praying, and the reading. You have to mingle your reading with praying and calling on the name of the Lord. (*The Fulfillment of God's Purpose by the Growth of Christ in Us*, Chapter 4, by Witness Lee)