

THE GRACE OF GOD IN THE ECONOMY OF GOD, Week 3**The Believers' Experience of the Grace of God in the Economy of God
Consummating in the Church as the Organic Body of Christ**

Scripture Reading: John 1:16; Rom. 12:6; 1 Cor. 1:2-4; 2 Cor. 13:14;
Gal. 6:18; Eph. 4:7, 29; Phil. 4:23; Rev. 22:21

John 1:16	For of His fullness we have all received, and grace upon grace.
Romans 12:6	And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
1 Corinthians 1:2	To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
1 Corinthians 1:3	Grace to you and peace from God our Father and the Lord Jesus Christ.
1 Corinthians 1:4	I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus,
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.
Galatians 6:18	The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Ephesians 4:7	But to each one of us grace was given according to the measure of the gift of Christ.
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.
Philippians 4:23	The grace of the Lord Jesus Christ be with your spirit.
Revelation 22:21	The grace of the Lord Jesus be with all the saints. Amen.

Day 1

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

I. 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. Because we are saints, the grace of the Lord must be with each one of us **in every aspect of our daily life**—Phil. 4:23; Eph. 4:7.

Day 2

1 Corinthians 1:2-4 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus,

II. A genuine church is based upon the grace given to it in Christ Jesus— 1 Cor. 1:2-4:

- A. The grace of God is not given to the church based upon the spirituality or condition of the church.
- B. The **grace of God** alone is the **base of the church**—16:23.
- C. Paul's thanks to God in 1 Corinthians 1:4 was based upon the **gift of grace** which was given to the church in Christ Jesus.
- D. The church is standing on the base of grace in order that it may receive further grace—Rev. 22:21.
- E. We have received **grace as our base**, and we are **standing upon grace**, not upon our attributes, virtues, or excellencies; therefore, we are **qualified to receive more grace**, even grace upon grace—John 1:16.

Day 3

Ephesians 1:6-8 To the praise of the glory of His grace, with which He graced us in the Beloved; In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, Which He caused to abound to us in all wisdom and prudence,

Ephesians 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.

III. The consummation of the believers' experience of the grace of God in His economy is the church as the organic Body of Christ—1 Cor. 12:12-13, 27; Eph. 1:6-8, 22-23:

- A. Grace is the **circulating Triune God** 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—1 Pet. 5:10; Acts 4:33; 2 Cor. 8:1; 13:14.
- B. The practical life and building up of the Body of Christ come forth out of the **inward enjoyment of the grace of God**—1 Cor. 1:9; 2 Cor. 13:14.
- C. Every part of the organic Body of Christ is an **issue of the grace of God in the economy of God**—Rom. 12:4-6a.

Day 4

Romans 12:6-7 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; Or service, let us be faithful in that service; or he who teaches, in that teaching;

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.

- D. In the Body we have **gifts** that differ **according to the grace** given to us and that are a result of our **experience of the grace of Christ**—v. 6:
 - 1. This grace is God in Christ as the divine element **coming into our being to be our life for our enjoyment**—John 1:16; 2 Cor. 13:14.
 - 2. When this grace comes into us, it brings with it the element of certain **spiritual skills and abilities**, which, accompanying our growth in life, **develop into the gifts in life so that we may function in the Body of Christ to serve God**—Rom. 12:6-8.
 - 3. In Romans 12:6 the gifts differ according to grace; in Ephesians 4:7 grace was given **according to the gift**:
 - a. Grace is the divine life that **produces and supplies the gifts**.

- b. In Romans 12 it is the grace that produces the gift; thus, the [gift is according to grace](#).
 - c. In Ephesians 4 the grace is according to the gift, according to the [measure of the gift](#).
- E. In the church as the organic Body of Christ, we should let no corrupt word proceed out of our mouth, “but only that which is [good for building up](#), according to the [need](#), that it may [give grace to those who hear](#)”—v. 29:
1. Our word spoken to others should [convey grace](#), Christ as our enjoyment and supply—2 Cor. 13:14; Rom. 16:20; 1 Cor. 16:23; Gal. 6:18.
 2. The word that builds up others [always ministers Christ as grace to the hearer](#)—Eph. 4:29.

[Ephesians 4] verse 29 says, “*Let no corrupt word proceed out of your mouth, but only that which is good for needful building up, that it may give grace to those who hear.*” The Greek word for corrupt signifies something that is **noxious, offensive, or worthless**. Our conversation should not corrupt others, but should [build them up](#). The church and every member of the church need the proper building up. This building up is accomplished **primarily by our speaking**. [What proceeds out of our mouth should be that which is good for the building up of the church and all the saints](#).

Furthermore, the word out of our mouth should [give grace to those who hear](#). Grace is God embodied in Christ as our enjoyment and supply. Our word should convey this as grace to others. [The word that builds up others always ministers grace to the hearers](#). Our word should communicate God in Christ as enjoyment, imparting Christ to others as their life supply.

In verse 30 Paul says, “*And do not grieve the Holy Spirit of God, in Whom you were sealed unto the day of redemption.*” The word “and” at the beginning of this verse indicates that in addition to all the things mentioned in verses 25 through 29, one crucial thing is needed, that is, that **we should not grieve the Holy Spirit**. To grieve the Holy Spirit is to **displease Him**. The Holy Spirit abides in us forever; He never leaves us. Hence, **He is grieved when we do not walk according to Him**. If we have a life according to the principle of truth with grace for the details of our daily walk, we shall not grieve the Holy Spirit of God. However, if we do not live this way, the Spirit within us will be grieved.

For the Holy Spirit to be grieved means that **He is not happy with us**. Often when we feel unhappy, that feeling of unhappiness is actually the feeling of the Holy Spirit. However, [when He feels happy within us, we are happy also](#). A proper life according to truth and in grace will always make the Holy Spirit happy and give us the joy of the Spirit. (*Life-Study of Ephesians, chapter 48*)

Day 5 & Day 6

Ephesians 3:2	If indeed you have heard of the stewardship of the grace of God which was given to me for you.
Ephesians 3:8-9	To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.
1 Corinthians 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.
Ephesians 3:8	To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Ephesians 2:7	That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

IV. In Ephesians 3:2 the apostle Paul says that the [stewardship of grace was given to him for the members of the Body](#)—5:30:

- A. In Ephesians 3:2 and 9 Paul uses the Greek word *oikonomia*; in verse 9 this word refers to [God’s economy](#), and in verse 2 it refers to the [stewardship of the apostle](#).
- B. The stewardship of the grace of God has been given to us so that we may [live and serve](#) for the building up of the Body of Christ—vv. 2-7:
 1. The stewardship of the grace is for the [dispensing of the grace of God into His chosen people for the producing and building up of the church as the Body of Christ](#)—1 Cor. 4:1-2.

2. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, [ministering Christ as God's grace to God's household](#)—9:17.
3. Paul's ministry was to dispense the riches of [Christ as grace to the believers for their enjoyment](#)—Eph. 3:8.
4. The economy of God is with God Himself, but the stewardship of grace was given not merely to Paul as one person; this [stewardship has been given to all the believers](#).
5. The [stewardship of grace is universal](#); for the Body of Christ all the saints have the stewardship of grace according to God's economy—vv. 2, 9.

In Ephesians 3:7 Paul says that he became a minister. In the New Testament there is just one ministry, which is the **stewardship**, the [dispensing of God into people](#). The word "minister" corresponds to the word "steward," for a steward is one who serves by dispensing the necessities of life to others. Not only the brothers who minister the Word of God or the elders who care for the local building are ministers, but [every saint, every member of the church, has a part in the ministry](#). Do not be cheated by the traditional concept and think that you are not a minister. A minister is simply one who serves. [A minister of the gospel serves people with the gospel](#). If a young sister ministers Christ to her mother, she is carrying out the New Testament ministry. [All the saints must be bold to declare that they are ministers](#). We must not only speak this but put it into practice. Young people, go to your parents and minister Christ to them. I encourage you all to fulfill this ministry. Although there may be thousands of saints in the Lord's recovery, there is just **one ministry**, the [dispensing of the riches of Christ into others](#). Hallelujah for this glorious ministry!

Our ministry is [according to the gift of the grace of God](#). To say that grace is God for our enjoyment means that grace is God as our life and life supply. This life supply operates within us. By means of this operating life, we have a certain ability, which is the gift. Therefore, in 3:7 Paul speaks of being a minister "according to the gift of the grace of God."

All the saints have such a gift, such an ability. For example, my hand has the ability to grasp objects. This ability comes from the life blood in my body. If the blood does not flow into my hand, my hand will be short of life and therefore will not be able to function. But when the life blood flows into my hand, the blood operates within the hand to give it the ability to function. As members of Christ, we all have the life of God operating within us to produce a certain ability. [This ability is the gift that makes us ministers to impart Christ to others](#). (*Life-Study of Ephesians, chapter 28*)