

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ*****Monday 8/29****Related Verses****Rev. 22:21**

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

**2 Cor. 1:12**

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.

**Heb. 4:15-16**

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

**1 John 2:20, 27**

20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

**Phil. 4:23**

23 The grace of the Lord Jesus Christ be with your spirit.

**2 Tim. 1:9**

9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

**Related Reading**

The grace is with us at the beginning of the book of Revelation, and this same grace is mentioned at the end

of this book. Thus, grace is not only the end of the book of Revelation but also the end of the entire Bible.

Many Bible readers know and can recite the first sentence of the Bible...But not many know the concluding word of the Bible. In the beginning God created the heavens and the earth is objective to us. But the grace of the Lord Jesus be with all the saints is subjective to us. We have to pray-read this concluding verse of the Bible. 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)

---

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...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.

The processed Triune God, who has been consummated as the all-inclusive, life-giving, compound, and indwelling Spirit, becomes the Spirit of grace (1 Cor. 15:45b; 2 Cor. 3:17; Rev. 22:17a; Heb. 10:29).

In the New Testament age the Spirit of grace dispenses the Triune God into the believers as grace. Since the Spirit of grace dispenses the Triune God into us to be our grace, our Christian life is essentially a life of having God as our grace.

Both essentially and economically, that is, both in their living and in their moving, the believers' living and work by the Spirit is the experience and enjoyment of the pneumatic Christ, the embodiment of the Triune God, as grace (John 1:14, 16; Rev. 22:21).

The holy anointing oil in Exodus 30:22-25...is the fragrant olive oil compounded with four kinds of spices...This is a type of the compound Spirit, in whom are the Father and the Son with His all-inclusive death, His human living, His resurrection, and His ascension. Now the compound Spirit is moving within us daily as the anointing that we may enjoy the processed Triune God as grace. This is the life that we Christians should have today. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 328-330)

Further Reading: CWWL, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," ch. 13

**Corporate Reading of "The Tree of Life" Chapter 12 – Sections:** *How To Feast On The Tree Of Life through Prayer; The Divine Concept Concerning the Word Of God*

**Tuesday 8/30****Related Verses****1 Cor. 1:2-4**

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:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus,

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ*****1 Cor 16:23-24**

**23** The grace of the Lord Jesus be with you.

**24** My love in Christ Jesus be with you all.

**John 1:14, 16-17**

**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.

**16** For of His fullness we have all received, and grace upon grace.

**17** For the law was given through Moses; grace and reality came through Jesus Christ.

**1 Peter 1:2**

**2** Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

**2 Peter 3:18**

**18** But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

**Related Reading**

“To the church of God” [1 Cor. 1:2a]...indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal.

“The church...in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs...The church remained in that locality for a local testimony of Christ,...a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (CWWL, 1990, vol. 2, “A Genuine Church,” p. 376)

---

The church is “sanctified in Christ” (1 Cor. 1:2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere. Christ is the embodiment of the processed Triune God in all His fullness. Now we are in

this Christ, and we have this Christ as our element and sphere...Christ is the element of the church. He is also the sphere, the realm, of the church.

The church is composed of the “called saints” (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ,...a wonderful person,...our element within and our sphere without.

The fifth qualification [(v. 2e) is] that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Verse 3...indicates that the [genuine] church...is under the dispensing of “grace,” which is the embodiment of the processed Triune God for the enjoyment of His called ones, and “peace,” the processed Triune God as the issue of the enjoyment of Him as grace by His called ones. Grace and peace are dispensed to the church from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity...(2 Cor. 13:14)...The Triune God is the grace and peace to His called ones for their enjoyment.

The grace of God is not given to the church based upon the spirituality or condition of the church [but upon] the grace of God alone...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. In the New Testament the phrase in Christ is mainly used in relation to the Triune God (2 Cor. 5:19) and the believers corporately (1 Cor. 1:30). Therefore, the grace of God given to the believers is the Triune God Himself.

The church is standing on the base of grace in order that it may receive further grace. We have received grace as our base, and today 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 says, “Of His fullness we have all received, and grace upon grace.” We are qualified by grace to receive grace upon grace. We have to thank the

Lord that the more storms there are in the church, the more “waves” of grace there are. Every storm brings another “wave” of grace. Moreover, this grace issues in peace. In His Divine Trinity, God is not only grace but peace to us. After receiving grace, we are at peace, and we can say, “Hallelujah, Amen!” We are in the peace because we have enjoyed grace, and we have grace because we have received grace upon grace. (CWWL, 1990, vol. 2, “A Genuine Church,” pp. 376-379)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; Life-study of 1 Corinthians, msg. 2

**Corporate Reading of “The Tree of Life” Chapter 12 – Sections: Exercising Our Spirit To Contact The Living Christ As The Reality Of The Word Of God**

**Wednesday 8/31**

**Related Verses****Eph. 1:6-8, 22-23**

**6** To the praise of the glory of His grace, with which He graced us in the Beloved;

**7** In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

**8** Which He caused to abound to us in all wisdom and prudence,

**22** And He subjected all things under His feet and gave Him to be Head over all things to the church,

**23** Which is His Body, the fullness of the One who fills all in all.

**1 Peter 5:10**

**10** But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

**Acts 4:33**

**33** And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ*****1 Cor. 1:9**

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

**Rom. 12:4-6a**

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one Body in Christ, and individually members one of another.

6a And having gifts that differ according to the grace given to us,

**Related Reading**

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). How is the Body of Christ produced? We were fallen sinners, but Christ came and shed His blood to redeem us back into Himself. Christ is the sphere and element of our salvation. The precious blood of Christ redeemed us back into Himself as the sphere and element. In Christ we enjoy His element, and with His element we have been made God's precious possession. Ephesians 1:22-23 shows us that the power that God caused to operate in Christ raised Him from the dead so that He might transcend the world and ascend to the heavenlies, being seated at the right hand of God, crushing the enemy, having all things subjected under His feet, and thus being given to be the Head over all things. Such power is "to the church," that is, transmitted to the church...Since the Head has this power, the Body also receives the transmission of this power. It is in this way that the Body of Christ is produced. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 335-336)

---

Every part of the organic Body of Christ is an issue of the grace in the economy of God. Grace is the enjoyment of the Triune God—the Father, the Son, and the Spirit—as the enjoyment of life, and the life of God is with God the Father as the substance, God the Son as the element, and God the Spirit as the essence.

First, the organic Body of Christ takes God the Father in His nature as its substance, as pure gold (Rev. 21:18b;

1 Cor. 3:12). Gold signifies the divine nature of God the Father as the source with all its attributes.

Second, the organic Body of Christ takes God the Son in His redemption as its element, as pearls (Rev. 21:21a; cf. 1 Cor. 3:12). Pearls signify Christ the Son in His overcoming death and life-imparting resurrection with all the virtues and attributes.

Third, the organic Body of Christ takes God the Spirit in His transforming work as its essence, as precious stones (Rev. 21:18a, 19-20; 1 Cor. 3:12). Precious stones signify the transforming work of the Spirit with all its attributes. Gold, silver, and precious stones signify the believers' various enjoyments and experiences of Christ in the virtues and attributes of the Triune God. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

To the apostle Paul, all things were like refuse, and grace was God in Christ. It was by grace, the Lord whom he experienced, that he labored for the Lord more abundantly than all the apostles. Like Paul, we should take the processed and consummated Triune God as grace in our living and work today...In such a living we take only life as the principle. Whatever is of life, that is what God wants; whatever is not of life, that is what God rejects. This life is the rich grace with God the Father as the substance, God the Son as the element, and God the Spirit as the essence; this life is God coming to be our grace. This is the living that we should have. May the Lord be merciful to us and bless us that we may live such a life so that eventually we can experience the consummation of the grace of God in His economy. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 338-339, 343)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4

**Corporate Reading of "The Tree of Life" Chapter 12 – Sections: *Praying In The Spirit With The Prayer Of Christ***

Thursday 9/1
--------------

**Related Verses****Rom. 12:6-8**

6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

**Eph. 4:29, 7**

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.

7 But to each one of us grace was given according to the measure of the gift of Christ.

**Rom. 16:20**

20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

**1 Cor. 16:23**

23 The grace of the Lord Jesus be with you.

**Gal. 6:18**

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

**2 Cor. 13:14**

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**Related Reading**

Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts...As you enjoy God, receiving and assimilating His divine element into your being, out of this divine element proceeds some gift, skill, or ability. These gifts differ according to the divine element which we have enjoyed and which we have assimilated into our being.

The gifts in Romans 12 are according to grace. This means that the gifts are granted according to the measure

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ***

of life. If you have enjoyed the life of God to a high degree, you will receive a higher gift. However, if your enjoyment of the life of God is limited, your gift also will be limited, for the measure of your gift is limited by the extent to which you have enjoyed the divine life as grace within you. The gifts enumerated in Romans 12 are not the miraculous gifts which come to you suddenly. No, the gifts in Romans 12 are like the abilities of the members of our human body...All of the items included in verses 6 through 8 are gifts of grace in life. We may list seven of them: prophecy, service, teaching, exhortation, giving, leading, and showing mercy. We need to remember that each of these seven items, including the showing of mercy, is a gift. (Life-study of Romans, pp. 305-306)

---

Grace is the divine element coming into our being to be our life for our enjoyment. Grace is not outward; it is the element of the divine life that is wrought into our being inwardly and which gives us some skill or ability.

The gifts of grace in life are necessary for the practice of the Body life. [Do not] neglect the gifts of grace in life and concentrate on the miraculous gifts...[because] the miraculous gifts tend to divide, while the gifts of grace in life build up. Paul was very experienced in the Body life, and he knew that the gifts of grace in life are necessary for the building of the church. Therefore, in Romans 12 he did not list the miraculous gifts among the items necessary for the church life...He told the Corinthians to care for the building up of the church (1 Cor. 14:12, 26). In the book of Romans his concern was not the building up of a particular individual, but the building up of the Body. Thus, he did not include the miraculous gifts in this book. (Life-study of Romans, pp. 307, 311-312)

Ephesians 4:29 says, "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." 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. (Life-study of Ephesians, pp. 409-410)

Further Reading: Life-study of Romans, msg. 26; Life-study of Ephesians, msgs. 38, 48-49; The Conclusion of the New Testament, msg. 341

**Corporate Reading of "The Tree of Life" Chapter 12 – Sections: The Need To Learn The Principle Of Prayer**

<b>Friday 9/2</b>
-------------------

**Related Verses****Eph. 3:2-6, 8-11**

- 2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- 3 That by revelation the mystery was made known to me, as I have written previously in brief,
- 4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
- 5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
- 6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- 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
- 9 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,
- 10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

11 According to the eternal purpose which He made in Christ Jesus our Lord,

**1 Cor. 9:17**

17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

**Related Reading**

The intention of God's economy is to dispense Himself into His chosen people, making Himself one with them. The Bible reveals that God dwells within His chosen people and that He desires to make Himself fully one with them.

God's intention in His economy is also to dispense Christ with all His riches into His believers, who were chosen by God for the constitution of the Body of Christ, the church, to express the processed Triune God (Eph. 3:8-10).

Finally, the intention of God's economy is to head up all things in Christ (1:10)...In the church Christ is heading us up so that eventually all things can be headed up in Christ in the new heaven and new earth.

In chapter 3 of Ephesians, Paul uses the Greek word *oikonomia* with two denotations. First, this word refers to God's economy. Second, it refers to the stewardship of the apostle. Eventually, God's economy becomes the stewardship of the apostle. God's economy was made in eternity (vv. 9-11). The apostle's stewardship (Gk., *economy*) of God's grace was given in time to carry out God's eternal economy in grace (v. 2; 1 Cor. 9:17). The economy of God is with God Himself, but the stewardship of the apostle was not merely given to Paul as one person. The stewardship has been given to all the believers. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 353)

---

Paul reveals in Ephesians 3 that the economy of God was given to him as the stewardship, but as the receiver of the stewardship, he says that he was less than the least of all saints (v. 8). If the least among the saints is

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ***

qualified to receive the stewardship, all of us are qualified...Because we are later than Paul, we have inherited everything that he and others have passed on to us since his time...In a sense Paul was our initiation, and we are his consummation.

The economy of God has become our stewardship to dispense the grace of God. The riches of Christ are the grace. The stewardship of grace is mentioned in 3:2, and the unsearchable riches of Christ are mentioned in verse 8, so the stewardship of grace is the ministry to distribute, to dispense, the unsearchable riches of Christ to the believers as grace for their enjoyment.

In eternity past God...made an eternal economy to dispense the riches of Christ into God's chosen people, the believers, so that He could have a church, a Body, an organism for His expression. Eventually, by this dispensing, He will head up all things in Christ. For the accomplishment of His economy God dispenses Himself into us in a fine way. God's dispensing of Himself into us, His chosen and redeemed people, will consummate in the New Jerusalem. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 353-354)

The stewardship of the grace is the dispensing of the riches of Christ. According to the context of Ephesians 3, grace refers to the riches of Christ. When the riches of Christ are enjoyed by you, they become grace. Paul's ministry was to dispense the riches of Christ as grace to the believers. A stewardess on an airplane dispenses food to the passengers; she does not dispense information on how to cook. Likewise, the apostle Paul dispensed the riches of Christ to the saints. This is what we are doing in the ministry today...Every saint can infuse Christ into others. Even a young sister in high school can dispense Christ into her classmates. This dispensing of Christ into others is the stewardship according to God's economy. (Life-study of Ephesians, pp. 244-245)

Further Reading: Life-study of Ephesians, msg. 40

**Saturday 9/3**

**Related Verses**

**1 Cor. 15:10**

**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.

**Eph. 3:8, 14-21**

**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

**14** For this cause I bow my knees unto the Father,

**15** Of whom every family in the heavens and on earth is named,

**16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, **18** May be full of strength to apprehend with all the saints what the breadth and length and height and depth are **19** And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**20** But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

**21** To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

**Eph 2:7**

**7** That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

**Related Reading**

This stewardship of the grace is for God's dispensation. We have seen that the desire of God's heart is to dispense His riches, which actually are Himself, into His chosen people. After these riches have been dispensed into us, we need to take up the burden to dispense them into others. With God, these riches are His economy; with us, they are the stewardship; and when

they are dispensed by us into others, they are God's dispensation. When God's economy reaches us, it becomes our stewardship. When we carry out our stewardship by dispensing Christ into others, it becomes the dispensation of God into them. Hence, we have the economy, the stewardship, and the dispensation. (Life-study of Ephesians, pp. 245-246)

---

The stewardship of grace is the dispensing of God into people to be their enjoyment. Dispensing this grace into others is our stewardship according to God's economy. Because we partake of God as our enjoyment, we can dispense Him as grace into others. This is the dispensation of grace.

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...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 (1 Cor. 15:10; 2 Cor. 12:9). This life supply operates within us. By means of this operating life, we have a certain ability, which is the gift. Therefore, in Ephesians 3:7 Paul speaks of being a minister "according to the gift of the grace of God."...This ability is the gift that makes us ministers to impart Christ to others.

***The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ*****Lord's Day 9/4**

Our ministry is to preach the unsearchable riches of Christ as the gospel. It is not to present doctrine nor simply to teach the Word in letters. Our gospel is a person with all His riches. To preach such a gospel is to minister the riches of Christ to others.

This ministry is for producing the church. The ministry of the apostle Paul as God's steward was to bring forth the church by dispensing the unsearchable riches of Christ as grace into the believers. Paul's ministry was not only to save sinners, but to produce the church for the fulfillment of God's eternal purpose. This was the goal of his stewardship of grace.

According to 3:3 and 5, our ministry is by the revelation of the mystery in spirit. The mystery of God is Christ, and the mystery of Christ is the church. As long as we have seen Christ as the mystery of God and the church as the mystery of Christ, we have the revelation of the mystery in our spirit. This enables us to minister Christ to others. (Life-study of Ephesians, pp. 246-248)

Further Reading: Life-study of Ephesians, msg. 28

**Related Verses****John 1:1, 4, 14, 16-17, 42, 51**

**1** In the beginning was the Word, and the Word was with God, and the Word was God.

**4** In Him was life, and the life was the light of men.

**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.

**16** For of His fullness we have all received, and grace upon grace.

**17** For the law was given through Moses; grace and reality came through Jesus Christ.

**42** He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

**51** And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

**John 2:21**

**21** But He spoke of the temple of His body.

**Rev. 21:2-3, 22**

**2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**3** And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

**22** And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

**Further Reading:**

*CWWL*, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," chp. 13

*Life-Study of 1 Corinthians*, msg. 2

*CWWL*, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4

*Life-Study of Romans*, msg. 26

*Life-Study of Ephesians*, msgs. 40, 28

**Hymns, #820**

- 1** Riches of Christ we should enjoy  
And then His fulness we will be;  
Partaking of His very self,  
His testimony men will see.
- 2** Riches of Christ are what He is  
To us who are His members true;  
His fulness is what we become  
As body doth to man accrue.
- 3** Riches of Christ are typified  
By Canaan's produce rich and sweet,  
With which the temple great was built,  
The Church's greatest type replete.
- 4** As Eve to Adam fulness was,  
So is the Church to Christ her Head;  
As Eve from Adam's being came,  
The Church by Christ's own life is bred.
- 5** Christ's riches are Himself within,  
His fulness is the Church without,  
As His expression, full of Him;  
The Church with Christ is built throughout.