

Key Statements for the 2022 International Chinese-speaking Conference

**Receiving Christ as the Spirit of grace in our spirit
is a lifelong, continuous matter;
day by day a marvelous divine transmission should take place
as the Triune God supplies the Spirit of grace bountifully,
and we receive the Spirit of grace continually.**

**The New Testament believers' living
under the grace of God in the economy of God—
a total living of experiencing
the processed and consummated Triune God as grace—
consummates in the church as the organic Body of Christ.**

**Grace is Christ as our Burden-bearer and is multiplied to us
through our sufferings, limitations, and weaknesses;
the more burdens we have, the more opportunities we have
to experience Christ as grace.**

**The consummate and ultimate product of the grace of God in His economy
is the Body of Christ as God's poem to be the New Jerusalem
as the consummation of God's righteousness
in the new heavens and new earth;
the riches of God Himself for our enjoyment surpass every limit
and will be publicly displayed for eternity.**

**Outlines of the Messages
for the International Chinese-speaking Conference
February 18-20, 2022**

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

Message One

**The Tremendous Significance of the Grace of God
as Revealed in the New Testament**

Scripture Reading: John 1:14, 16-17; Heb. 10:29; 1 Pet. 5:10; Eph. 1:5-6; 2:7-8; Rev. 22:21

- I. The grace of God is a matter of tremendous significance—John 1:14, 16-17; Eph. 2:7; Rev. 22:21:**
 - A. Grace is the greatest truth and the highest revelation in God's New Testament economy—John 1:14, 16-17; Heb. 10:29; 1 Cor. 15:10; Phil. 4:23; Rev. 22:21.
 - B. If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole.
- II. According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9:**
 - A. Grace is God not in doctrine but in our experience, for grace is God in Christ with all that He is for our enjoyment; this includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine attributes.
 - B. Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced by us for our enjoyment—13:14.
 - C. 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.
- III. 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; Psalms 36:8-9:**
 - A. 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 of 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.
 - B. 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.
 - C. 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.
 - 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.

IV. Our God and Father has “graced us in the Beloved”—Eph. 1:6b:

- A. For God to grace us means that He has put us into the position of grace so that we may be the object of His grace and favor, that is, that we may enjoy all that God is to us—v. 6b:
 1. Because we are in the position of grace and are the object of grace, God is pleased with us.
 2. God’s delight is in us, we are happy in Him, and eventually, there is mutual enjoyment; we enjoy Him, and He enjoys us.
- B. The Beloved is God’s beloved Son, in whom He delights—Matt. 3:17; 17:5:
 1. In the Beloved we have been graced, made the object of God’s favor and pleasure—Eph. 1:6b.
 2. As such an object, we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight; in His Beloved we too become His delight—Matt. 3:17; 17:5.

V. In Ephesians 2:8 Paul says, “By grace you have been saved through faith, and this not of yourselves; it is the gift of God”:

- A. Grace is God dispensed into us; therefore, to be saved by grace means to be saved by having the processed Triune God dispensed into us.
- B. Ephesians reveals that saving grace is God Himself in Christ wrought into our being; hence, to be saved by grace actually means to be saved by the dispensing of the Triune God into us.
- C. When the processed Triune God is dispensed into us, He becomes saving grace to us in our experience—2 Cor. 13:14.

VI. God has predestinated us unto sonship to “the praise of the glory of His grace”—Eph. 1:5-6a:

- A. Glory is God expressed (Exo. 40:34); *the glory of His grace* indicates that God’s grace, which is Himself as our enjoyment, expresses Him.
- B. God’s predestinating us unto sonship is for the praise of His expression in His grace, that is, for the praise of the glory of His grace—Eph. 1:5-6a.

VII. God will “display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus”—2:7:

- A. In His kindness toward us in Christ Jesus, God has saved us by His grace; it is in such kindness that the grace of God is given to us—v. 7; Rom. 2:4.
- B. The riches of God’s grace are the riches of God Himself dispensed into us for our experience and enjoyment; the riches of God’s grace surpass every limit.
- C. In the ages to come—in the millennium and eternity—God will display the surpassing riches of His grace to the whole universe—Eph. 2:7.

Message Two

Experiencing the Grace of God in the Economy of God

Scripture Reading: Eph. 1:10; 3:9; 1 Tim. 1:4; Gal. 6:18; 1 Cor. 15:10; 2 Pet. 3:18a

- I. **God's eternal economy is to gain a group of people, that the Triune God may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one organic entity with Him on earth to be the Body of Christ, the church, for His corporate expression—Eph. 1:3-23:**
 - A. The eternal economy of God is the central line of the entire Scripture—v. 10; 3:9.
 - B. The interpretation of the Scriptures should be strictly governed by this central line under its enlightenment—Luke 24:27, 32, 44.
 - C. The one thing that should be focused on, emphasized, and ministered is the New Testament economy of God—1 Tim. 1:4.
 - D. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.
- II. **“The grace of our Lord Jesus Christ be with your spirit”—Gal. 6:18:**
 - A. The mark of God's economy is that Christ today is the grace of God in our spirit—v. 18:
 1. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing—John 3:6; Rom. 8:10; 15:29; Eph. 1:3.
 2. We need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit, to be with our spirit—Phil. 1:19; 2 Tim. 4:22.
 - B. The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—John 1:14; 1 Cor. 15:45b; 2 Tim. 4:22; Philem. 25:
 1. Grace is God the Father embodied in the Son who is realized as the Spirit; ultimately, the Spirit is grace—Heb. 10:29.
 2. This grace, the ultimate consummation of the Triune God, now dwells in our spirit—Phil. 4:23.
 3. Our spirit is the only place where we can experience grace—2 Tim. 4:22.
 4. In order to receive and enjoy grace, we need to turn to our spirit and remain there, recognizing the Lord as the Head and the King, respecting His position, honoring His authority, and seeing that the throne of grace is in our spirit—Gal. 6:18; Heb. 4:16.
 - C. As children of God, we should be those who receive and enjoy the grace of our Lord in our spirit—2 Cor. 13:14; Philem. 25:
 1. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter—John 1:16; Rev. 22:21.
 2. Day by day a marvelous divine transmission should take place as God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually—Gal. 3:2-5; John 3:34.
 3. The way to open ourselves to the heavenly transmission in order to receive the supply of the all-inclusive life-giving Spirit of grace is by exercising our spirit to pray and call on the Lord—1 Thes. 5:16-18; Rom. 10:12-13.

4. As we receive and enjoy the processed and consummated Triune God as our grace, we will gradually become one with Him organically; He will become our constituent, and we will become His expression—2 Cor. 1:12; 12:9.

III. “By the grace of God I am what I am; and His grace unto me did not turn out to be in vain,...yet not I but the grace of God which is with me”—1 Cor. 15:10:

- A. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection:
 1. Grace is the Triune God becoming life and everything to us—John 1:17; Gal. 2:21.
 2. It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles.
 3. Paul’s ministry and living by this grace are an undeniable testimony to Christ’s resurrection—2 Cor. 1:12; 12:9.
- B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but...Christ* in Galatians 2:20; this shows that Christ Himself is the grace of God—God Himself working through the apostle:
 1. The grace that motivated the apostle Paul and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything.
 2. This corresponds to Paul’s declaration in Philippians 4:13: “I am able to do all things in Him who empowers me”:
 - a. In Philippians 4:13 *Him* refers to the resurrected Christ who became the life-giving Spirit.
 - b. In such a Christ, Paul was empowered to do all things; this is the grace of God.

IV. “Grow in the grace...of our Lord and Savior Jesus Christ”—2 Pet. 3:18a:

- A. Grace is the Triune God being life and the life supply to us and in us; to grow in grace is to grow in this inward source of the supply of life—1 Pet. 5:10.
- B. Grace is God processed through incarnation, death, resurrection, and ascension; all these elements of grace are within us to be one with us—Phil. 4:23:
 1. 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; to grow in grace is to grow in the increase of God—Col. 2:19.
 2. Grace is God’s visitation to us to stay in us and make Himself one with us; we need to grow in such grace for His glory today and unto the day of eternity—Rev. 22:21.

Message Three

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

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.

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.

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.

- 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.

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.

Message Four

Grace in Peter's Epistles

Scripture Reading: 1 Pet. 1:2b, 10, 13; 2:19-20; 3:7; 4:10; 5:5, 10, 12; 2 Pet. 1:2; 3:18

- I. Grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, for us, and through us for our enjoyment—John 1:14, 16-17; 2 Cor. 1:8-9, 12; Gal. 2:20; cf. 1 Cor. 15:10.**
- II. The multiplication of grace is the grace that multiplies in our daily life in the full knowledge of God and of Jesus our Lord; the grace of God in His economy is rich, multiplying, and abounding—1 Pet. 1:2b; 2 Pet. 1:2; John 1:16; Eph. 1:6-8; 2:7; Rom. 5:17, 21; 1 Tim. 1:14; Rev. 22:21:**
 - A. Grace is multiplied to us through our sufferings, limitations, and weaknesses; grace is Christ as our Burden-bearer; the more burdens we have, the more opportunities we have to experience Christ as grace—2 Cor. 12:7-9; cf. 1:12, 15.
 - B. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17; 1 Pet. 1:8.
 - C. The enjoyment of the Lord as grace with His divine nature is by our receiving and abiding in the word of His grace, which includes all His precious and exceedingly great promises—Acts 20:32; 2 Pet. 1:4; Eph. 6:17-18.
- III. The prophets in the Old Testament prophesied concerning the grace that was to come unto us—1 Pet. 1:10:**
 - A. The Spirit of Christ in the Old Testament prophets made them clear concerning Christ coming as grace to us through His incarnation, His sufferings in His human living and crucifixion, and His glories in His resurrection, ascension, second coming, and reigning for the application of God's full salvation to us—vv. 5, 9-10; cf. Psa. 22; Isa. 53; Dan. 9:26.
 - B. Although the Spirit of Christ was constituted dispensationally through and with Christ's death and resurrection in the New Testament time (John 7:39; Rom. 8:9-11), the function of the Spirit is eternal, because He is the eternal Spirit (Heb. 9:14).
 - C. The Spirit of Christ, in His eternal function, was in the Old Testament prophets, making them clear concerning Christ coming to the New Testament believers to be the all-sufficient and unlimited grace of God's full salvation to them for their entry into the joy of the Lord in the kingdom age, which is the salvation of their souls—John 1:17; Heb. 10:29b; 1 Pet. 1:9; Matt. 25:21, 23.
 - D. The Spirit of Christ applies God's full salvation as grace to us by two instrumentalities: the prophesying of the Old Testament prophets and the preaching of the New Testament apostles—1 Pet. 1:10-12; cf. Rev. 2:7a.
- IV. The grace on which the believers set their hope perfectly will be brought to them at the revelation of Jesus Christ—1 Pet. 1:13:**
 - A. The grace being brought to us at the revelation of Jesus Christ refers to the salvation of the soul as the consummation of God's full salvation—vv. 5, 9-10:
 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. 10:29b; Gal. 6:18; Phil. 4:23.

B. Day by day we should be open vessels to be continual receivers of grace and set our hope wholly and perfectly on this grace—Rom. 5:17; 1 Pet. 1:13.

V. *Grace with God in 1 Peter 2:19-20* refers to the motivation of the divine life within us and its expression in our living, which becomes in our behavior gracious and acceptable in the eyes of both man and God:

A. Grace as the processed Triune God for our enjoyment becomes our inward motivation and outward expression in our intimate fellowship with God and our consciousness of God; we all have to learn how to have grace, which is to take grace, possess grace, use grace, and apply grace—Heb. 12:28.

B. The processed Triune God as grace received and enjoyed by us becomes visibly expressed for others to see in our holy living and church meetings—Acts 11:23.

C. We have been called to enjoy and express Christ as grace in the midst of sufferings so that we may become a reproduction, a xerox copy, of Christ as our model, according to His God-man living—1 Pet. 2:20-21.

VI. *The grace of life is the inheritance of all the believers, whether strong or weak—3:7:*

A. The grace of life is God as life and life supply to us in His Divine 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—1 John 5:11-12; John 7:38-39; Rev. 22:1.

B. We are heirs to inherit the grace of life and vessels to contain the grace of life—1 Pet. 3:7; Eph. 1:14; 2 Cor. 4:7.

VII. *The varied grace of God indicates the riches of the grace of God in its varieties ministered by the saints one to another—1 Pet. 4:10:*

A. The varied grace of God is the rich supply of life, which is the Triune God ministered into us in many aspects—2 Cor. 13:14; 12:9.

B. We need to be good stewards of the varied grace of God, speaking the words of grace as the oracles of God and ministering out of the strength and power of grace, which God supplies—1 Pet. 4:10-11; Luke 4:22; Eph. 3:2; 4:29.

VIII. *God gives grace to the humble, but He resists the proud—1 Pet. 5:5:*

A. In the church life all of us need to gird ourselves with humility toward one another so that we may enjoy God as the Grace-giver—cf. John 13:3-5.

B. Humility saves us from all kinds of destruction and invites God's grace, whereas pride makes us a top fool—James 4:6; Psa. 138:6; Prov. 29:23.

C. We must be willing to be made humble, lowly, under the mighty hand of God in His discipline and to throw our life with its care upon God, because He cares for us lovingly and faithfully—1 Pet. 5:5-7; cf. Psa. 55:22.

IX. *"The God of all grace"—who has called the believers into His eternal glory—perfects, establishes, strengthens, and grounds them through their sufferings; this "all grace" is the "true grace of God," into which the believers should enter and in which they stand—1 Pet. 5:10, 12.*

X. *The true grace of God is the grace in which, together with the knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity; this is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God—2 Pet. 3:18.*

Message Five

**Receiving Grace upon Grace for Grace to Be Enthroned within Us
So That We May Reign in Life to Become God's Poem, the New Jerusalem,
as the Ultimate and Consummate Product of the Grace of God in His Economy**

Scripture Reading: Rom. 5:17, 21; John 1:16; Heb. 4:16; Gen. 6:8; Rev. 22:21

I. Day by day and moment by moment, we need to be those who receive the Lord as grace upon grace, as the abundance of grace, for our enjoyment so that grace may reign in us for us to reign in life—John 1:16; Rom. 5:17, 21:

- A. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16:
1. Undoubtedly, the throne mentioned here is the throne of God, which is in heaven (Rev. 4:2); the throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1), but toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21; Psa. 80:1); this throne is the throne of God and the Lamb (Rev. 22:1).
 2. How can we come to the throne of God and of the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12; the very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
 3. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today 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 us; hence, 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.
- B. The Lord Himself is the throne of glory and the throne of grace (Isa. 22:23; Heb. 4:16); when we allow grace to reign in us, grace is enthroned within us as God's ruling presence for our enjoyment (Ezek. 1:22, 26) so that we may reign in life (Rom. 5:17, 21).

II. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people:

- A. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-3:
1. Man eventually fell to such an extent that he wholly became flesh (Gen. 6:3); the strongest and most evil enemy of God is our flesh; it is thoroughly and absolutely hated by God.
 2. In the Old Testament Amalek typifies the flesh, which is the totality of the fallen old man; the fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers—Exo. 17:8-16; Gal. 5:16-17:
 - a. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.
 - b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—Rom. 13:14; Gal. 5:16.
 - c. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.
 - d. We fight against Amalek by the interceding Christ and the fighting Spirit; Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens;

Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—Exo. 17:9, 11, 13; Rom. 8:34; Heb. 7:25; Gal. 5:17.

- e. In the battle against Amalek, we need to cooperate with the Lord by praying in order to be one with the interceding Christ (Rom. 8:34) and by putting the flesh to death in order to be one with the fighting Spirit (Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:16-17, 24); God has decided to war against the flesh continually until He utterly blots out the memory of it from under heaven (Exo. 17:14).

B. Genesis 6:8 says, “*But Noah found favor [grace] in the sight of Jehovah*”:

1. The flesh is Satan’s masterpiece, and it is the “meeting hall” of Satan, sin, and death; grace is God Himself enjoyed by us and helping us to face the situation of the flesh.
2. The flesh is the very presence of Satan, and grace is the very presence of God; in order for us to face the presence of Satan, we need the presence of God.
3. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19:
 - a. Grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us—John 1:14, 16-17; Rev. 22:21.
 - b. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
 - c. God’s word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.
 - d. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.
 - e. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
 - f. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.
 - g. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; objective righteousness issues in grace, and grace produces subjective righteousness—Heb. 11:7; Rom. 5:17, 21.

C. God gave Noah an all-inclusive revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age; his work was a work that changed the age—1 Cor. 2:9; 2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12:

1. The ark is a type of Christ (1 Pet. 3:20-21), not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem (Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2).
2. To build up the ark is to build up Christ as grace in our experience for the building up of the corporate Christ, the church, as the Body of Christ (1 Cor. 12:12; Eph. 4:11-16); this is to work out our own salvation so that we may be saved from God’s judgment on this crooked and perverted generation and be ushered into a new age, the age of the millennium (Phil. 2:12-16; Heb. 11:7; Matt. 24:37-39; Luke 17:26-27).

III. The consummate and ultimate product of the grace of God in His economy is the Body of Christ as God’s poem to be the New Jerusalem as the consummation of God’s righteousness in the new heavens and new earth; the riches of God Himself for our enjoyment surpass every limit and will be publicly displayed for eternity—Eph. 2:7-10; 2 Pet. 3:13; Rev. 22:21.