

## Meeting Schedule

### Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

### Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

### Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

### Saturday

7:30 pm – Young People's Meeting

7:30 pm – Small Group Meetings

## Announcements

- ❖ **The Holy Word for Morning Revival: Living in and with the Divine Trinity**
  - District 1: contact Charles Martinez
  - District 2: at Ellen Arnold's front door
  - Cost: \$7.00; cash (exact change) or check payable to: The church in Phoenix
- ❖ **Corporate Lord's Day Meeting**
  - March 13 at 10:00 am
  - Districts 1&2
  - Zoom link information will be emailed to the saints.
- ❖ **Monthly Brothers' Meeting**
  - Saturday, March 19 at 8:30 am
  - Zoom link information will be emailed to the brothers
- ❖ **Church Prayer Burdens:** <http://www.churchinphoenix.org>
- ❖ **Offerings**
  - Please send your offerings through *Zelle* or *Popmoney* to the church's bank account using the following email address: [offerings@churchinphoenix.org](mailto:offerings@churchinphoenix.org).

Continue in the Ministry  
and the Word

### Holy Word for Morning Revival

Living in and with the Divine  
Trinity – Week 1

### Ministry Publication Reading

The Law and Grace of God in  
His Economy – Chapter 2

### Scripture Reading:

John 1:17; 2 Cor. 13:14a; 1 Tim.  
1:14; Heb. 4:16; James 4:6;  
Acts 14:33; 1 Pet. 5:10

## Riches from the Ministry

The New Testament believers are not under the law in God's economy but under the grace in God's economy (Rom. 6:14). Today we are not the saints in the Old Testament who were under the law; rather, as the New Testament believers, we are all under the grace of God.

When the Lord Jesus came (by God's incarnation), grace came. Grace is for the new covenant in God's economy, which is also called the second covenant, the better covenant (vv. 13a, 7c, 6b). The law requires us to do something by ourselves; grace is God doing something for us. Actually, we do not have to do anything, and we cannot do anything. God does not require us to do anything; He does everything for us from the beginning to the end.

This grace came through Jesus Christ; hence, it is the grace of Christ (John 1:17b; 2 Cor. 8:9a; 13:14a)...Grace to the apostle Paul was God in Christ. Can we also say that grace to us is God in Christ? I hope that we all can see that grace to us is God in Christ. All other things are not grace: neither wives nor husbands, neither sons nor daughters, neither properties nor bank accounts, neither education nor position. All these are not grace to us. Only God in Christ is grace to us. If we lose this Christ, we lose everything of grace. If we gain this Christ, He is everything of grace.

I hope that we all can see this matter. God has no intention to put us under the law; His intention is to put us in His grace. Today we are those who have received grace, which is the Triune God, which is the Father given to us in the Son, and which is the Son realized as the Spirit dwelling in our spirit. The Spirit dwelling in us is the practical grace. This is grace; we live this and we live by this. Apart from this, we can do nothing and we have nothing.

Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14). To be a believer is a matter of faith and love. Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we allow the Lord to come into us, both faith and love from the Lord as grace come into us.

When the Lord as the One of peerless worth appears to us, we simply cannot run away from Him. The Lord is too wonderful. He is so beautiful and sweet; He is incomparable. I have read something concerning J. N. Darby, who was a teacher among the Brethren in the nineteenth century. He lived to be eighty years old and remained single his whole life. At the age of eighty, one day during his travels he was staying in a hotel alone. In his loneliness he had such a sweet feeling within that he knelt down and prayed, "O Lord Jesus, I still love You." This word touched me very much. Such a word coming from an old man proves how sweet the Lord Jesus is. What is this? This is the Lord Himself as grace coming into us to become our faith and love.

Furthermore, in their experience of the grace in God's economy, the believers come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16). The very Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is (Eph. 2:22). Since today our spirit is the place of God's habitation, whenever we turn to our spirit, we touch the throne in heaven, and this throne is the throne of grace to us. When we come forward to the throne of grace, we receive Christ as grace for our timely help.

The believers also enjoy God's greater grace by being humble (James 4:6; 1 Pet. 5:5). Grace has a measure. The Lord Himself is without measure, but our experience of Him has a measure. When we are humble and broad-minded, the grace in us is greater. When we are proud and narrow-minded, the grace in us is smaller. The measure of our enjoyment of God's grace depends on us. If we are broad, the grace is greater; if we are narrow, the grace is smaller.

The believers' experience of the grace in God's economy is the experience of the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9). Why is the Lord's grace perfected in our weakness? It is because when a person is weak and cannot do anything, the Lord comes to do everything for him. When someone is strong, he does not need others. Would you rather be strong or weak? The good thing about being weak is that the Lord comes to do everything for you. The bad thing about being strong is that you put the Lord aside. When you are strong, the Lord has no ground and cannot do anything for you; hence, you cannot enjoy rest. When you are weak, the Lord has the ground and can do things for you right away. When the Lord does everything for you, you enjoy the Lord as your rest.

Our experience of the grace in God's economy is that after we have suffered, we are perfected, established, strengthened, and grounded by God's all grace (1 Pet. 5:10).

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him — dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church (Eph. 3:2, 8).

Today we are not merely individual Christians, because it is not just one individual alone who receives grace, but all the believers receive great grace (Acts 4:33). No individual by himself is the organism of God. This organism is corporate, not individual. We have been crucified with Christ; now Christ is in us not only to be our life and life supply but also to be our person. Christ and we live together; two lives have one living, two natures are mingled into one nature, and two spirits become one spirit. Such a living is the organism for the processed and consummated Triune God to live among us organically for His expression. This is God's intention in His economy.