



## LESSON TEN

### The Incentive to the Inoculation

Scripture Reading:

#### 2 TIMOTHY 4

- 4:1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
- 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.
- 4:3 For the time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears,
- 4:4 And they will turn away their ear from the truth and will be turned aside to myths.
- 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.
- 4:6 For I am already being poured out, and the time of my departure is at hand.
- 4:7 I have fought the good fight; I have finished the course; I have kept the faith.
- 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.
- 4:9 Be diligent to come to me quickly;
- 4:10 For Demas has abandoned me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.
- 4:11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for the ministry.
- 4:12 But Tychicus I have sent to Ephesus.
- 4:13 The cloak which I left in Troas with Carpus, bring when you come, and the scrolls, especially the parchments.
- 4:14 Alexander the coppersmith did many evil things to me; the Lord will recompense him according to his works.
- 4:15 You also guard against him, for he greatly opposed our words.
- 4:16 At my first defense no one was with me to support me, but all abandoned me. May it not be counted against them.
- 4:17 But the Lord stood with me and empowered me that through me the proclamation of the gospel might be fully accomplished and all the Gentiles might hear; and I was delivered out of the lion's mouth.
- 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.
- 4:19 Greet Prisca and Aquila and the house of Onesiphorus.
- 4:20 Erastus remained in Corinth, and Trophimus I left at Miletus sick.
- 4:21 Be diligent to come before winter. Eubulus greets you, as well as Pudens and Linus and Claudia and all the brothers.

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

## **QUESTIONS:**

### **SECTION 1:**

1. Why did Paul charged Timothy before God and Christ Jesus and by the Lord's appearing and kingdom?
2. What is the main factor of the worsening of the decline of the church?
3. How do we maintain the victorious standard of the church?

### **SECTION 2:**

1. Paul testified that he kept the faith. What does this mean?
2. What does a proper Christian involve (3 items)? Give a verse for each item?
3. What is the incentive to the inoculator?

### **SECTION 3:**

1. What is in contrast to loving the Lord's appearing?
2. What kind of relationship did Paul and his co-workers had based on verse 9 through 12?
3. Describe the relationship between Paul and Timothy based on Philippians 2.

### **SECTION 4:**

1. What are the two issues of the decline of the church?
2. Why did the apostle Paul leave Timothy, such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift?
3. What is needed in the grievous days during the worsening degradation of the church? Why?

## **I. THE APOSTLE'S CHARGE**

### **A. Coming in the Last Days**

In 4:1 Paul says to Timothy, "I solemnly charge you before God and Christ Jesus, Who is about to judge the living and the dead, and by His appearing and His kingdom." God has given all judgment to Christ because He is a man (John 5:22, 27; Acts 10:42; 17:31; Rom. 2:16). As the righteous Judge (2 Tim. 4:8), He will judge the living from His throne of glory at His second appearing (Matt. 25:31-46), and He will judge the dead at the great white throne after the millennium (Rev. 20:11-15).

In 4:1 Paul speaks of Christ's appearing and His kingdom. Christ's appearing will be for judgment, to reward each one of us (Matt. 16:27; Rev. 22:12), and His kingdom will be for His reigning with His overcomers (Rev. 20:4, 6). By these two events the apostle charges Timothy to fulfill his ministry of the word faithfully. Here it seems that Paul is saying, "Timothy, you must realize that your life and work today have much to do with the Lord's appearing and His kingdom. At His appearing will you be praised by the Lord, or will you receive a rebuke from Him? Will you receive a reward or chastisement? Will you be considered qualified to participate in the divine kingship and reign with Christ for a thousand years, or will you be disqualified from reigning with Him? Timothy, you need to think seriously about these things. Thus, I charge you by the Lord's appearing and kingdom."

It is a matter of great significance to be charged by the Lord's appearing and kingdom. As genuine Christians we are saved for eternity, but how are we living our Christian life, and how well are we fulfilling our Christian duty? Are we taking care of God's New Testament economy? Do we practice the proper church life, the Body life, to express God in Christ through the Spirit? These questions deserve our attention, for the way we answer them may determine our future as far as the Lord's appearing and coming kingdom are concerned. Do not listen to the superstitious and superficial teachings which tell you that as long as you are saved you cannot have any problems with the Lord at His coming. You may have great problems when you meet Him at the judgment seat. Every believer in Christ, every genuinely saved person, must stand before the judgment seat of Christ and be judged by Him not concerning salvation or perdition, but

concerning reward or punishment. Because this is a solemn matter, Paul charged Timothy before God and Christ Jesus and by the Lord's appearing and kingdom.

In verse 2 Paul continues his charge: "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with all longsuffering and teaching." The word Timothy was to preach included what he had learned both of Paul and of the Old Testament (3:14-15). This proves that verses 1 and 2 are a continuation of 3:14-17. In caring for a local church, especially in a time of the church's decline, the preaching of the Word is vital.

Timothy was not merely to preach a word about salvation from hell to heaven. He was to speak a completing word regarding God's revelation concerning Christ and the church. Such a healthy word is the truth, the reality of the contents of God's New Testament economy. Timothy was charged to be ready to preach this word in season and out of season. To preach in season and out of season means to preach whether the situation is opportune or inopportune, whether it is convenient or inconvenient, whether you are welcome or unwelcome. Furthermore, Timothy was to reprove, rebuke, and exhort with all longsuffering and teaching. Reprove here means to convict. The adjective all modifies both longsuffering and teaching. It speaks of teaching in many aspects and directions. The carrying out of such teaching requires longsuffering.

## **II. THE TIME OF APOSTASY**

Verses 3 and 4 say, "For the time will come when they will not tolerate healthy teaching, but according to their own lusts they will heap up to themselves teachers tickling the ear, and they will turn away their ear from the truth, and will be turned aside to fables." The time mentioned in verse 3 refers to the time when the decline of the church becomes worse. At that time many will not tolerate healthy teaching, teaching which is healthy in life and which ministers the supply of life. Instead, they will prefer teachers who tickle the ear. This indicates that those who do not tolerate healthy teaching have an itching ear, an ear which seeks pleasing speaking for its own pleasure. Furthermore, such persons will turn away their ear from the truth and will be turned aside to fables. The itching ear that is turned away is the main factor of the worsening decline in the churches.

Because many Christians today will not tolerate healthy teaching, they heap up teachers to tickle their itching ears...Unable to bear such an operation, some turn their ears away from the truth.

We have pointed out again and again that in 1 and 2 Timothy truth refers to the reality of the contents of God's New Testament economy. This reality consists primarily of Christ as the embodiment of God and of the church as the Body of Christ. Instead of listening to proper teachings concerning Christ and the church, many Christians have turned aside to other things.

### III. TIMOTHY, THE INOCULATOR

In the three Epistles of 1 and 2 Timothy and Titus seven kinds of lovers are mentioned: lovers of self, lovers of money (2 Tim. 3:2; 1 Tim. 6:10), lovers of pleasure, lovers of God (2 Tim 3:4), lovers of good (Titus 1:8), lovers of husbands, and lovers of children (Titus 2:4). There are also two kinds of nonlovers: nonlovers of good and nonlovers of God (2 Tim. 3:3-4). Of whatever one is a lover, that is what his whole heart, even his entire being, is set on, occupied, and possessed by. This is crucial! Whether there could be a day of glory in the church's victory or grievous days of the church's decline depends altogether upon what we set our heart upon, what it is we love. History tells us that the root of the church's decline was the loss of her first love toward the Lord (Rev. 2:4). To maintain the victorious standard of the church, we must be lovers of God and lovers of the good which pertains to God's economy.

In verse 5 Paul says to Timothy, "But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry." For Timothy to fully accomplish his ministry was for him to fill up the full measure of his ministry. This ministry denotes the ministry of the Word to minister Christ in all His riches (Eph. 3:8) to both sinners and believers for the building up of the Body of Christ (Eph. 4:11-12). Such a ministry is desperately needed to counter the declining trend, as prophesied in verses 3 and 4.

-----[SECTION 2] -----

### IV. PAUL, THE PATTERN

In verses 6 and 7 Paul testifies concerning himself: "For I am already being poured out, and the time of

my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith." In verse 6 Paul indicates that he was already being poured out as a drink offering. The drink offering was additional to the basic offerings revealed in Leviticus 1 through 7 (Num. 15:1-10; 28:7-10). The basic offerings were types of various aspects of Christ. The drink offering was a type of Christ as enjoyed by His offerer, an enjoyment that filled him with Christ as the heavenly wine and even made him wine to God. The Apostle Paul became such a drink offering by so enjoying Christ that he could be poured out by the actual shedding of his blood. To be poured out here means to shed one's blood. "Already being poured out" indicates that the process of being offered as a drink offering had begun.

Paul could say that the time of his departure was at hand. This refers to his departure from the world to be with the Lord (Phil. 1:23) through martyrdom. Paul was imprisoned in Rome twice. The first imprisonment, about A.D. 62-64, was due to the Jews' accusation (Acts 28:17-20). During that time he wrote the Epistles to Colossians, Ephesians, Philippians, and Philemon. After his release (which he expected in Philippians 1:25; 2:24; and Philemon 22) from the first imprisonment, he must have visited Ephesus and Macedonia (1 Tim. 1:3), where he probably wrote the first Epistle to Timothy. Then he visited Crete (Titus 1:5); Nicopolis (Titus 3:12), where he wrote the Epistle to Titus; Troas; and Miletus (2 Tim. 4:13, 20), where he probably wrote the Epistle to the Hebrews. Due to Caesar Nero's sudden persecution, Paul was imprisoned a second time, about A.D. 65. At that time he wrote the second Epistle to Timothy while expecting his imminent martyrdom for his Master.

In verse 7 Paul mentions three items: fighting the good fight, finishing the course, and keeping the faith. A proper Christian life is threefold. It involves fighting the good fight against Satan and his kingdom of darkness for the interests of God's kingdom (1 Tim. 6:12), running the course for the carrying out of God's economy according to His eternal purpose (Heb. 12:1), and keeping the faith for participation in the divine riches in God's dispensation (Gal. 3:22). In this Paul set up an adequate pattern for us.

Paul began to run the course of the heavenly race after he was taken possession of by the Lord, and he continually ran (1 Cor. 9:24-26; Phil. 3:12-14) that he might finish it (Acts 20:24). Now at the end he triumphantly proclaimed, "I have finished the course." For this he will receive from the Lord a reward—the crown of righteousness (v. 8).

Paul could testify that he had kept the faith. This means that he kept God's New Testament economy. To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ.

## **V. THE REWARD—THE INCENTIVE**

Verse 8 says, "Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me in that day; and not only to me, but also to all those who have loved His appearing." The crown is a symbol of glory given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). This prize is neither of grace nor by faith as salvation is (Eph. 2:5, 8-9), but of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). Such a reward will be awarded the believers not according to the grace of the Lord, but according to His righteousness. Hence, it is the crown of righteousness. The One who awards it is the Lord as the righteous Judge, not as the merciful God or the gracious Redeemer. Paul was assured that such a prize was reserved, laid up, for him and would be awarded to him at the day of the Lord's second appearing.

Paul says that such an award will be given to all who love the Lord's appearing. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. By it, the apostle charged Timothy to fulfill his ministry (vv. 1-2, 5).

The crown of righteousness of which Paul was assured is the incentive to the inoculator. If we are faithful to the healthy word of the truth and if we are faithful inoculators to dispense the ingredients of the divine inoculation into Christians today that they may return to the full knowledge of the truth, this reward will be given to us at the time of the Lord's appearing. This means that if we are faithful

to the Lord's ministry, we shall receive the crown of righteousness as our reward.

There is a great deal of talk among Christians today concerning the Lord's second coming. But not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior, but as the righteous Judge. Christians should be warned and encouraged to prepare themselves to stand before this Judge. I hope that many among us will take up the burden in this dark age to bring such a solemn charge to the Lord's people. We all need to receive this charge before God and before the Lord Jesus, the One who will judge the living and the dead. We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord's servants will have to give an account to Him. The Lord will either say, "Well done, good and faithful slave" (v. 21), or, "Evil and slothful slave" (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

Because the Lord's coming and His kingdom are solemn matters, Paul gave a serious charge to Timothy in 4:1-8. We should not think that the Lord's appearing will merely be a time of rapture and excitement. It will also be a time of great solemnity for every believer in Christ. This was the reason Paul charged Timothy by the Lord's appearing and His kingdom. May we all give heed to this solemn warning.

-----[SECTION 3] -----

## **THE ISSUE OF THE DECLINE**

### **I. LOVING THE PRESENT AGE**

In 4:9 Paul says to Timothy, "Be diligent to come to me quickly." This is a loving and intimate word. Paul could write such a word only to one who was very close to him. Timothy was close to Paul and intimate with him.

In verse 10 we find the reason Paul charged Timothy to come to him quickly: "For Demas has forsaken me, having loved the present age, and has gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia." Loving the present age, the world now before our eyes, is in contrast to loving the Lord's appearing, mentioned in verse 8. The world, the

cosmos, is composed of many ages. It seems that every decade is a different age. The present age is the world which surrounds us, attracts us, and tempts us. Demas was one who loved the present age.

Some believe that Demas came from Thessalonica and that this was the reason he went to Thessalonica after forsaking Paul. But whether or not he was a native of that city, it is certain that he went there because he loved the world and forsook the apostle.

Verse 10 is difficult to understand because the predicate “has gone” governs not only Demas, but also Crescens and Titus. This means that Demas had gone to Thessalonica, Crescens had gone to Galatia, and Titus had gone to Dalmatia. Does this indicate that Titus, like Demas, left Paul in a negative way? If it were not for the fact that the name of Titus is presented positively in the New Testament, I would understand this verse to say that Demas, Crescens, and Titus all left Paul in a negative way. At least, I would take it to mean that Crescens and Titus took their own way. However, I find it difficult to believe that Titus would leave Paul in a negative way, especially after he had received from Paul an epistle addressed to him. After Paul had been arrested and imprisoned the second time, Titus visited him. Although I find it hard to believe that he forsook Paul, it is nonetheless a fact that he is categorized with Demas in verse 10. Did Paul send Crescens to Galatia and Titus to Dalmatia? We do not know for sure if they were sent by Paul or if they went on their own initiative.

In verse 11 Paul says, “Luke alone is with me. Take Mark and bring him with you, for he is useful to me for the ministry.” The fact that Paul says that Luke alone is with him may indicate that Titus left either in a negative way or in a neutral way. Demas forsook Paul because he loved the present age; Titus may have left him for some other reason. Because Paul was suffering as a prisoner in Rome, none of his co-workers should have left him for any reason unless they were sent by Paul. They should have remained there with Paul to strengthen him. Paul’s word about bringing Mark also indicates that he needed helpers to strengthen him. Ultimately we must leave to the Lord the question of whether Titus was sent by Paul to Dalmatia or went there on his own.

Verse 12 says, “Now Tychicus I have sent to Ephesus.” It is difficult to decide how to translate the first word in this sentence. We could use now, but, yet, or and. I prefer to use either but or yet. It seems that Paul is saying, “Although I need helpers and although I need you to come quickly and bring Mark with you, yet I have still sent Tychicus to Ephesus.” Although we may have difficulty deciding how to render the Greek word at the beginning of this sentence, we can still praise the Lord that there was a church in Ephesus, that Paul could send a brother there, and that there was a brother willing to be sent. Thank the Lord for such a sending!

I treasure verses 9 through 12 because they reveal that the relationship among Paul and his co-workers was divinely arranged; it was not based on human organization. Paul’s co-workers had the freedom to act on their own. Paul did not say, “Titus, don’t go to Dalmatia. I need you to stay here with me. If you leave, I shall fire you from the work.” But although there was no human organization, there was a divine arrangement in which the leading apostle was the authority. Therefore, Paul could charge Timothy to come to him quickly.

If we compare the books of 2 Timothy and Titus, we shall see that there was greater intimacy between Paul and Timothy than between Paul and Titus. Yes, Paul wrote an epistle to Titus. But he could not say as much to Titus as he could to Timothy. To such an intimate co-worker as Timothy, Paul could issue a command for him to come quickly.

Paul and his co-workers were not related to one another in the way of organization. This means that Paul did not regard himself as a boss who could hire or fire co-workers at his discretion. Likewise, because there is no organization in the Lord’s recovery today, there is no hiring or firing.

We have seen that, due to the attraction of the present age, Demas forsook the apostle. In verses 8 and 10 we have a contrast between loving the Lord’s appearing and loving the present age. If we love the Lord’s appearing, we shall take sides with Him and fight with Him for His interests. But if we love the present age, we shall take sides with the world. Even though Demas loved the present age and forsook Paul, Paul does not say that he

dismissed him from the work. Furthermore, Crescens and Titus may have left Paul without having been sent by him. Perhaps, deep within, Paul wanted Titus to stay with him to help and support him. Whatever the situation may have been, these verses make it clear that Paul did not use his authority according to the way of human organization.

According to Philippians 2, Timothy was one with Paul in a very intimate way. He was one soul with him and was even willing to risk his soul for the work of Christ. Because of this oneness, this intimacy, Paul could command Timothy to come to him. He could also send Tychicus to Ephesus. This, however, is not organization. On the contrary, it is according to the spiritual situation among those in God's coordination. How much the leading ones in God's coordination can say to you depends on the extent to which you are one with the ministry. This is not a matter of organization, but of the degree of oneness.

In verse 13 Paul goes on to say, "The cloak which I left in Troas with Carpus, bring when you come, and the scrolls, especially the parchments." This word also reveals the intimacy between Paul and Timothy. Troas was a seaport in northwest Asia Minor, where Paul received the Macedonian call (Acts 16:8-11). The scrolls and the parchments were materials used for writing in ancient times. The cloak was probably a traveling cloak or traveling case.

-----[SECTION 4] -----

## II. DOING MANY EVILS

Verse 14 says, "Alexander the coppersmith did many evil things to me; the Lord will repay him according to his works." Paul did not curse Alexander, but he did utter a word of righteousness, saying that the Lord would repay him according to his works.

In verses 10 and 14 we see two aspects of the issue of the decline. On the one hand, certain of those affected by the decline loved the present age; on the other hand, certain ones did evil things against the apostle. In times of degradation these things occur again and again.

In 1 Timothy 1:20 Paul speaks of Hymenaeus and Alexander. In 2 Timothy 2:17 he again refers to

Hymenaeus, and in 4:14, to Alexander. Were Hymenaeus and Alexander genuine believers, or were they impostors? This raises the question concerning the boundary line between the great house (2 Tim. 2:20) and the house of God (1 Tim. 3:15). Only the Lord is able to draw the line with finality. Only He has the full knowledge concerning who is genuine and who is false.

Concerning ourselves as believers, there should not be any gray areas. This means that it should be easy for others to discern whether we are "black" or "white." Certainly no one doubts that Timothy was a genuine believer. Timothy was not only white, but was white in a bright, shining way. It should also be clearly evident that we are true believers in the Lord.

Do not spend too much time trying to discern whether or not Alexander was a true believer. Instead, concentrate on those matters which are positive, clear, and nourishing. Whether Alexander was genuine or false, a wheat or a tare, will be decided by the Lord. One thing, however is certain: we should not follow his example. We should be a Timothy, not an Alexander.

Concerning Alexander the coppersmith, Paul advised Timothy, "You also guard against him, for he greatly opposed our words" (v. 15). No doubt, the words opposed by Alexander were the healthy words of God's economy. Today we are facing similar opposition from those who oppose the words of God's economy.

Verse 16 continues, "At my first defense no one came with me, but all forsook me; may it not be counted against them." We do not know whether Demas left Paul before the time of his first defense or after. We know only that all forsook him, that no one came with him.

In verse 17 Paul testifies, "But the Lord stood with me and empowered me, that through me the proclamation might be fully accomplished, and all the nations might hear; and I was delivered out of the lion's mouth." The expression "the lion's mouth" is a figure of speech referring to an evil matter (v. 18) or an evil person (1 Cor. 15:32). Perhaps at the time of Paul's trial a certain person dealt with him in an extremely cruel manner. Paul may have such a person in mind when he speaks of "the lion's mouth."

In verse 18 Paul says, “The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom, to Whom be the glory forever and ever. Amen.” The heavenly kingdom is the kingdom of our Father (Matt. 13:43), the kingdom of the Father (Matt. 26:29), the kingdom of Christ and of God (Eph. 5:5), and the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in verse 8, and it is an incentive to the believers to run the heavenly course. Paul had the assurance to make the triumphant declaration that he would be saved into this heavenly kingdom.

### III. THE CONCLUSION

After greeting Prisca and Aquila and the household of Onesiphorus (v. 19), Paul says, “Erastus remained in Corinth, but Trophimus I left at Miletus sick.” Miletus is a city in Asia Minor near Ephesus (Acts 20:15, 17). Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness rather than instruct him to take the natural way for healing (1 Tim. 5:23)? The answer to both questions is that both Paul and his co-workers were under the discipline of the inner life in this time of suffering rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power—miraculous power. In the decline of the church and in suffering for the church, the gift of power is not as much needed as the grace in life.

According to the New Testament, miraculous gifts may have a place when the church is first raised up. But for the church to withstand decline or persecution, miraculous gifts or powers are not very helpful. Only the eternal life on which we are to lay hold is prevailing. By this life we can withstand decline and persecution.

In the grievous days during the worsening degradation of the church, what is needed is the eternal grace of God, which was given to us in eternity (1:9) and is appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ the Son of God, who is the embodiment of the divine life, dwelling and living in our spirit. We need to exercise this spirit to enjoy the riches of Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus, we may live Him as our

godliness (1 Tim. 4:7-8) for the building up of the church as a testimony of Christ, bearing all the divine realities according to God’s economy.

We all must know how to contact the Lord in our spirit, realizing that the grace with us is nothing less than the Triune God processed to be the all-inclusive, life-giving, compound, indwelling Spirit. Now our human spirit is one with the Spirit, one with the ultimate consummation of the processed Triune God. Day by day, we may enjoy such a Spirit in our spirit. As long as we know that the Lord is with our spirit and that the processed Triune God is our grace, and as long as we exercise our spirit to enjoy this grace, we shall have the reality of God’s New Testament economy.

According to John 1:14, the Word, which is God Himself, became flesh, full of grace and reality. This indicates that as long as we have grace, we shall also have reality. If we exercise our spirit and enjoy this grace, we shall have reality. Then we shall carry out God’s New Testament economy.