2022 International Chinese-speaking Conference

General Subject:
The Grace of God in the Economy of God

Outline & Scriptures
Key Statements

① 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.

② 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.

③ 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.

④ 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.
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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

John 1:14 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

1 Pet. 5:10 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.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

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

I. The grace of God is a matter of tremendous significance—John 1:14, 16-17; Eph. 2:7; Rev. 22:21:

John 1:14 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

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

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.

John 1:14 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.
John 1:16 For of His fullness we have all received, and grace upon grace.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.
Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

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:

John 1:16 For of His fullness we have all received, and grace upon grace.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

John 1:14 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.
John 1:16 For of His fullness we have all received, and grace upon grace.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

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; Psa. 36:8-9:

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Num. 6:22 Then Jehovah spoke to Moses, saying,
Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
Num. 6:24  Jehovah bless you and keep you;  
Num. 6:25  Jehovah make His face shine upon you and be gracious to you;  
Num. 6:26  Jehovah lift up His countenance upon you and give you peace.  
Num. 6:27  So shall they put My name upon the children of Israel, that I Myself may bless them.  
Psa. 36:8  They are saturated with the fatness of Your house; / And You cause them to drink of the river of Your pleasures.  
Psa. 36:9  For with You is the fountain of life; / In Your light we see light.  

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:  
2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.  

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.  
   Matt. 28:19  Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,  

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.  
   1 Cor. 15:10  But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.  
   2 Cor. 1:12  For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.  
   2 Cor. 8:1  Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,  
   2 Cor. 8:9  For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.  
   2 Cor. 9:14  While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.  
   2 Cor. 12:9  And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.  
   2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.  
   Heb. 10:29  By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?  

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.  
   1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
1 Cor. 6:17  But he who is joined to the Lord is one spirit.

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.

John 1:14  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.

John 1:16  For of His fullness we have all received, and grace upon grace.

John 1:17  For the law was given through Moses; grace and reality came through Jesus Christ.

1 Pet. 5:10  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.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 10:29  By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

1 Cor. 15:10  But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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

D. Without being processed, the Triune God could not be grace to us—John 1:14; 1 Cor. 15:45b:

John 1:14  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.

1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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.

Heb. 10:29  By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

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.

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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

Eph. 1:6  To the praise of the glory of His grace, with which He graced us in the Beloved;

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.

Eph. 1:6  To the praise of the glory of His grace, with which He graced us in the Beloved;
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:

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

1. In the Beloved we have been graced, made the object of God's favor and pleasure—Eph. 1:6b.

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

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”:

Eph. 2:8 For 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.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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.
Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

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.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will;
Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

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.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

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.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
Message Two

Experiencing the Grace of God in the Economy of God

Hymns: 497

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

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 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,

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Pet. 3:18 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.

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:

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according
to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

Eph. 1:16 Do not cease giving thanks for you, making mention of you in my prayers,

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavens,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

A. The eternal economy of God is the central line of the entire Scripture—v. 10; 3:9.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 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,

B. The interpretation of the Scriptures should be strictly governed by this central line under its enlightenment—Luke 24:27, 32, 44.

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

Luke 24:32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?

Luke 24:44 And He said to them, These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled.

C. The one thing that should be focused on, emphasized, and ministered is the New Testament economy of God—1 Tim. 1:4.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

D. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
2 Cor. 5:15  And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

II. “The grace of our Lord Jesus Christ be with your spirit”—Gal. 6:18:

Gal. 6:18  The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

A. The mark of God's economy is that Christ today is the grace of God in our spirit—v. 18:

Gal. 6:18  The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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.

John 3:6  That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
Rom. 8:10  But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 15:29  And I know that when I come to you, I will come in the fullness of the blessing of Christ.
Eph. 1:3  Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

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.

Phil. 1:19  For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
2 Tim. 4:22  The Lord be with your spirit. Grace be with you.

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:

John 1:14  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.
1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
2 Tim. 4:22  The Lord be with your spirit. Grace be with you.
Philem. 25  The grace of the Lord Jesus Christ be with your spirit.

1. Grace is God the Father embodied in the Son who is realized as the Spirit; ultimately, the Spirit is grace—Heb. 10:29.

Heb. 10:29  By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

2. This grace, the ultimate consummation of the Triune God, now dwells in our spirit—Phil. 4:23.

Phil. 4:23  The grace of the Lord Jesus Christ be with your spirit.

3. Our spirit is the only place where we can experience grace—2 Tim. 4:22.
2 Tim. 4:22  The Lord be with your spirit. Grace be with you.

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.

Gal. 6:18  The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Heb. 4:16  Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

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:

2 Cor. 13:14  The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Philem. 25  The grace of the Lord Jesus Christ be with your spirit.

1. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter—John 1:16; Rev. 22:21.

John 1:16  For of His fullness we have all received, and grace upon grace.
Rev. 22:21  The grace of the Lord Jesus be with all the saints. Amen.

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.

Gal. 3:2  This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
Gal. 3:3  Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
Gal. 3:4  Have you suffered so many things in vain, if indeed it was in vain?
Gal. 3:5  He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
John 3:34  For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

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.

1 Thes. 5:16  Always rejoice,
1 Thes. 5:17  Unceasingly pray,
1 Thes. 5:18  In everything give thanks; for this is the will of God in Christ Jesus for you.
Rom. 10:12  For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Rom. 10:13  For "whoever calls upon the name of the Lord shall be saved."

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.

2 Cor. 1:12  For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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:

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

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 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

1. Grace is the Triune God becoming life and everything to us—John 1:17; Gal. 2:21.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Gal. 2:21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.

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.

1 Tim. 1:15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.

1 Tim. 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

3. Paul's ministry and living by this grace are an undeniable testimony to Christ's resurrection—2 Cor. 1:12; 12:9.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
Gal. 2:20  I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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”:

Phil. 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.

Phil. 4:13  I am able to do all things in Him who empowers me.

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:

2 Pet. 3:18  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.

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.

1 Pet. 5:10  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.

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:

Phil. 4:23  The grace of the Lord Jesus Christ be with your spirit.

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.

Col. 2:19  And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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.

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

John 1:16 For of His fullness we have all received, and grace upon grace.
Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
1 Cor. 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
1 Cor. 1:4 I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus,
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.
Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

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:

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

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.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

B. A total living means that our entire living is a living of the Triune God processed to be grace
to us—13:14.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.
1 John 2:27 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.

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.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?
Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.
Philem. 25 The grace of the Lord Jesus Christ be with your spirit.
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

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.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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.

Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.
Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

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

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
1 Cor. 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
1 Cor. 1:4 I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus,

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.

1 Cor. 16:23 The grace of the Lord Jesus be with you.
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.
   1 Cor. 1:4 I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus.

D. The church is standing on the base of grace in order that it may receive further grace—Rev. 22:21.
   Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

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.
   John 1:16 For of His fullness we have all received, and grace upon grace.

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:

   1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
   1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
   1 Cor. 12:27 Now you are the body of Christ, and members individually.
   Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;
   Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
   Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,
   Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
   Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

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.
   1 Pet. 5:10 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 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.
   2 Cor. 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
   2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.
   1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

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:

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

1. 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

3. In Romans 12:6 the gifts differ according to grace; in Ephesians 4:7 grace was given according to the gift:

Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

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.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
Rom. 12:3  For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom. 12:4  For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5  So we who are many are one body in Christ, and individually members one of another.

Rom. 12:6  And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

Rom. 12:7  Or service, let us be faithful in that service; or he who teaches, in that teaching;

Rom. 12:8  Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

Rom. 12:9  Let love be without hypocrisy. Abhor what is evil; cling to what is good.

Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Rom. 12:12 Rejoice in hope; endure in tribulation; persevere in prayer.

Rom. 12:13 Contribute to the needs of the saints; pursue hospitality.

Rom. 12:14 Bless those who persecute you; bless and do not curse.

Rom. 12:15 Rejoice with those who rejoice; weep with those who weep.

Rom. 12:16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

Rom. 12:17 Repay no one evil for evil; take forethought for things honorable in the sight of all men.

Rom. 12:18 If possible, as far as it depends on you, live in peace with all men.

Rom. 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."

Rom. 12:20 But "if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head."

Rom. 12:21 Do not be conquered by evil, but conquer evil with good.

c. In Ephesians 4 the grace is according to the gift, according to the measure of the gift.

Eph. 4:1  I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

Eph. 4:2  With all lowliness and meekness, with long-suffering, bearing one another in love,

Eph. 4:3  Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph. 4:4  One Body and one Spirit, even as also you were called in one hope of your calling;

Eph. 4:5  One Lord, one faith, one baptism;

Eph. 4:6  One God and Father of all, who is over all and through all and in all.

Eph. 4:7  But to each one of us grace was given according to the measure of the gift of Christ.

Eph. 4:8  Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph. 4:9  (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?)
Eph. 4:10  He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Eph. 4:11  And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12  For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:13  Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph. 4:14  That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

Eph. 4:15  But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16  Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph. 4:17  This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

Eph. 4:18  Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph. 4:19  Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Eph. 4:20  But you did not so learn Christ,

Eph. 4:21  If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

Eph. 4:22  That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

Eph. 4:23  And that you be renewed in the spirit of your mind

Eph. 4:24  And put on the new man, which was created according to God in righteousness and holiness of the reality.

Eph. 4:25  Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

Eph. 4:26  Be angry, yet do not sin; do not let the sun go down on your indignation,

Eph. 4:27  Neither give place to the devil.

Eph. 4:28  He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.

Eph. 4:29  Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Eph. 4:30  And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

Eph. 4:31  Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.

Eph. 4:32  And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
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:

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

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 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Rom. 16:20 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 The grace of the Lord Jesus be with you.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

2. The word that builds up others always ministers Christ as grace to the hearer—Eph. 4:29.

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

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:

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 5:30 Because we are members of His Body.

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.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 3:9 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,

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:

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

Eph. 3:5 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,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

Eph. 3:7 Of which I became a minister according to the gift of the grace of God which was given to me according to the operation of His power.
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.

   1 Cor. 4:1 A man should account us in this way, as servants of Christ and stewards of the mysteries of God.
   1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

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.

   1 Cor. 9:17 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.

3. Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Eph. 3:8.

   Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

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.

   Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
   Eph. 3:9 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,
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

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1 Pet. 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

1 Pet. 1:13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

1 Pet. 2:19 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.

1 Pet. 2:20 For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with God.

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

1 Pet. 5:10 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.

1 Pet. 5:12 Through Silvanus, the faithful brother, as I account him, I have written to you briefly, exhorting and testifying fully that this is the true grace of God; enter into this grace and stand in it.

2 Pet. 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

2 Pet. 3:18 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.

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.

John 1:14 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

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:

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

2 Pet. 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord; John 1:16 For of His fullness we have all received, and grace upon grace.

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

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

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.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
2 Cor. 1:15 And in this confidence I intended to come to you previously that you might have double grace,

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.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

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.

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

III. The prophets in the Old Testament prophesied concerning the grace that was to come unto us—1 Pet. 1:10:

1 Pet. 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

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.
1 Pet. 1:5   Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;
1 Pet. 1:9   Receiving the end of your faith, the salvation of your souls.
1 Pet. 1:10  Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,
Psa. 22 Title To the choir director: according to the hind of the dawn. A Psalm of David
Psa. 22:1   My God, my God, why have You forsaken me? / Why are You so far from saving me, / From the words of my groaning?
Psa. 22:2   O my God, I call out in the day, but You do not answer; / And in the night, but there is no rest for me.
Psa. 22:3   But You are holy, You who sit enthroned / Upon the praises of Israel.
Psa. 22:4   In You our fathers trusted; / They trusted and You rescued them.
Psa. 22:5   To You they cried out and were delivered; / In You they trusted and were not put to shame.
Psa. 22:6   But I am a worm and not a man, / A reproach of men and one despised by the people.
Psa. 22:7   All who see me deride me; / They sneer at me; they shake their heads, saying,
Psa. 22:8   He committed himself to Jehovah; let Him rescue him; / Let Him deliver him since He takes pleasure in him.
Psa. 22:9   But You are the One who drew me forth from the womb, / Who made me trust while at my mother's breasts.
Psa. 22:10  I was cast upon You from birth; / From my mother's womb You have been my God.
Psa. 22:11  Do not be far from me, / For trouble is near, / For there is none to help me.
Psa. 22:12  Many bulls surround me; / The mighty bulls of Bashan encompass me.
Psa. 22:13  They open their mouth at me, / Like a ravening and roaring lion.
Psa. 22:14  I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me.
Psa. 22:15  My strength is dried up like a shard, / And my tongue is stuck to my jaws; / You have put me in the dust of death.
Psa. 22:16  For dogs surround me; / A company of evildoers encloses me; / They pierce my hands and feet.
Psa. 22:17  I count all my bones; / They look, they stare at me.
Psa. 22:18  They divide my garments to themselves, / And for my clothing they cast lots.
Psa. 22:19  But You, O Jehovah, be not far off; / O my help, hasten to aid me.
Psa. 22:20  Deliver my soul from the sword, / My precious life from the power of the dog;
Psa. 22:21  Save me from the mouth of the lion; / Indeed while I am in the horns of wild oxen, answer me.
Psa. 22:22  I will declare Your name to my brothers; / In the midst of the assembly I will praise You.
Psa. 22:23  You who fear Jehovah, praise Him! / All you seed of Jacob, glorify Him! / And stand in awe of Him, all you seed of Israel!
Psa. 22:24  For He has not despised nor detested / The affliction of him who is afflicted; / And He has not hidden His face from him; / But when he cried out to Him, He heard.
Psa. 22:25  From You comes my praise in the great assembly; / My vows will I pay before those who fear Him.
Psa. 22:26  The lowly will eat and be satisfied; / Those who seek after Jehovah will praise Him - / May your hearts live forever!
Psa. 22:27  All the ends of the earth / Will remember and return to Jehovah, / And all families of the nations / Will worship before You;
Psa. 22:28 For the kingdom is Jehovah's, / And He rules among the nations.
Psa. 22:29 All the flourishing of the earth / Will eat and worship. / All who go down into the
dust will bow down before Him, / Even he who does not keep his soul alive.
Psa. 22:30 A seed will serve Him; / That which concerns the Lord will be told to a coming
generation.
Psa. 22:31 They will come and declare His righteousness / To a people yet to be born, that He
has done this.
Isa. 53:1 Who has believed our report? / And to whom has the arm of Jehovah been
revealed?
Isa. 53:2 For He grew up like a tender plant before Him, / And like a root out of dry ground. / He
has no attracting form nor majesty that we should look upon Him, / Nor
beautiful appearance that we should desire Him.
Isa. 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with
grief; / And like one from whom men hide their faces, / He was despised; and we
did not esteem Him.
Isa. 53:4 Surely He has borne our sicknesses, / And carried our sorrows; / Yet we ourselves
esteemed Him stricken, / Smitten of God and afflicted.
Isa. 53:5 But He was wounded because of our transgressions; / He was crushed because of
our iniquities; / The chastening for our peace was upon Him, / And by His stripes
we have been healed.
Isa. 53:6 We all like sheep have gone astray; / Each of us has turned to his own way, / And
Jehovah has caused the iniquity of us all / To fall on Him.
Isa. 53:7 He was oppressed, and it was He who was afflicted, / Yet He did not open His
mouth; / Like a lamb that is led to the slaughter / And like a sheep that is dumb
before its shearsers, / So He did not open His mouth.
Isa. 53:8 By oppression and by judgment He was taken away; / And as for His generation,
who among them had the thought / That He was cut off out of the land of the living
/ For the transgression of my people to whom the stroke was due?
Isa. 53:9 And they assigned His grave with the wicked, / But with a rich man in His death, / Although He had done no violence, / Nor was there any deceit in His mouth.
Isa. 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes
Himself an offering for sin, / He will see a seed, He will extend His days, / And the
pleasure of Jehovah will prosper in His hand.
Isa. 53:11 He will see the fruit of the travail of His soul, / And He will be satisfied; / By the
knowledge of Him, the righteous One, My Servant, will make the / many righteous,
/ And He will bear their iniquities.
Isa. 53:12 Therefore I will divide to Him a portion with the Great, / And He will divide the
spoil with the Strong; / Because He poured out His life unto death / And was
numbered with the transgressors, / Yet He alone bore the sin of many / And
interceded for the transgressors.
Dan. 9:26 And after the sixty-two weeks Messiah will be cut off and will have nothing; and
the people of the prince who will come will destroy the city and the sanctuary; and
the end of it will be with a flood, and even to the end there will be war; desolations
are determined.

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).
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

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.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

1 Pet. 1:9 Receiving the end of your faith, the salvation of your souls.

Matt. 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt. 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.


1 Pet. 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

1 Pet. 1:11 Searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.

1 Pet. 1:12 To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

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:

1 Pet. 1:13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.
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 Pet. 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

1 Pet. 1:9 Receiving the end of your faith, the salvation of your souls.

1 Pet. 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.

2 Tim. 1:9 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

Titus 2:11 For the grace of God, bringing salvation to all men, has appeared,

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

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.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.

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.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

1 Pet. 1:13 Therefore girding up the loins of your mind and being sober, set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

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:

1 Pet. 2:19 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.

1 Pet. 2:20 For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with 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.

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

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.

Acts 11:23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

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.

1 Pet. 2:20 For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with God.

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

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

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

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.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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.

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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:

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

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.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Luke 4:22 And all bore witness to Him and marveled at the words of grace proceeding out of His mouth, and they said, Is not this Joseph's son?

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

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

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

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.

John 13:3 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God,

John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;
John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

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.

James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

Psa. 138:6 For though Jehovah is high, He regards the lowly; / And the haughty He knows from afar.

Prov. 29:23 A man's pride will bring him low, / But he who is of a lowly spirit will obtain honor.

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.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

1 Pet. 5:7 Casting all your anxiety on Him because it matters to Him concerning you.

Psa. 55:22 Cast your burden upon Jehovah, / And He will sustain you; / He will never allow the righteous to be moved.

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.

1 Pet. 5:10 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.

1 Pet. 5:12 Through Silvanus, the faithful brother, as I account him, I have written to you briefly, exhorting and testifying fully that this is the true grace of God; enter into this grace and stand in it.

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.

2 Pet. 3:18 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.
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

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

John 1:16 For of His fullness we have all received, and grace upon grace.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Gen. 6:8 But Noah found favor in the sight of Jehovah.

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

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:

John 1:16 For of His fullness we have all received, and grace upon grace.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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:

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

1. 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).
Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

Dan. 7:9 I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire.

Rev. 5:1 And I saw on the right hand of Him who sits upon the throne a scroll written within and on the back, sealed up with seven seals.

Exo. 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Exo. 25:21 And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.

Psa. 80:1 O Shepherd of Israel, give ear, / You who lead Joseph like a flock; / You who are enthroned between the cherubim, shine forth.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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 (2Tim. 4:22), where the habitation of God is (Eph. 2:22).

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2Tim. 4:22 The Lord be with your spirit. Grace be with you.

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

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.

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen. 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen. 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen. 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
Gen. 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
Gen. 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
John 1:51 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.

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).

Isa. 22:23 And I will drive him as a peg into a sure place, / And he will become a throne of glory for his father's house.
Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.
Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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:

Gen. 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.
Gen. 6:5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
Gen. 6:11 And the earth was corrupt before God, and the earth was filled with violence.
Gen. 6:13 And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence because of them; and now I am about to destroy them with the earth.
Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.
Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,
Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.
2 Tim. 3:1 But know this, that in the last days difficult times will come.
2 Tim. 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,
2 Tim. 3:3 Without natural affection, implacable, slanderers, without self-control, savage, not lovers of good,
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.

Gen. 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.

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:

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.
Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.
Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.
Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.
Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.
Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.
Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

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.

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.
Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

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.

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.
Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

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.
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Deut. 25:17 Remember what Amalek did to you on the way when you came out of Egypt,

Deut. 25:18 That he met you on the way and struck you at the rear, struck all those who were worn out at your rear, when you were faint and weary; and he did not fear God.

Deut. 25:19 Therefore when Jehovah your God gives you rest from all your enemies surrounding you, in the land which Jehovah your God is giving you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

1 Sam. 15:3 Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

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.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

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).

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart.

1 Thes. 5:17 Unceasingly pray,

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

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

Gen. 6:8 But Noah found favor 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:

Dan. 1:8 But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank, so he requested of the leader of the eunuchs that he might not defile himself.

Dan. 9:23 At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.

Dan. 10:11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

Dan. 10:19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.

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.

John 1:14 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

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

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.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.
Philem. 25 The grace of the Lord Jesus Christ be with your spirit.
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

c. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.

Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

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.

Psa. 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 11:23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

e. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

f. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Cor. 3:10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

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.
Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

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).

1 Pet. 3:20 Who had formerly disobeyed when the long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water.

1 Pet. 3:21 Which water, as the antitype, also now saves you, that is, baptism, not a putting away of the filth of the flesh but the appeal of a good conscience unto God, through the resurrection of Jesus Christ,

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

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).

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Phil. 2:14 Do all things without murmurings and reasonings

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

Phil. 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.

Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,

Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

Luke 17:26 And even as it happened in the days of Noah, so will it be also in the days of the Son of Man:

Luke 17:27 They were eating, they were drinking, they were marrying, they were being given in marriage, until the day in which Noah entered into the ark and the flood came and destroyed them all.

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.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

Eph. 2:9 Not of works that no one should boast.

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2 Pet. 3:13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

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