

Monday 8/22

Related Verses

Eph. 1:10

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

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,

Heb. 1:2

2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Col. 1:16-18

16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

17 And He is before all things, and all things cohere in Him;

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Eph. 4:13-16

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,
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,

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

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.

Related Reading

God's eternal economy is to gain a group of people that He 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 entity with Him on the earth to be the Body of Christ, the church, for His expression. This expression begins in the church today, proceeds to the millennial kingdom in the next age, and continues in the New Jerusalem in eternity. For this, God created the universe. In this universe there is the earth,...and there are various living creatures upon the earth. All these things were created for the existence of the man whom God created. Hence, man is the center of God's created universe. (CWWL, 1987, vol. 3, p. 146)

The Christian life is the life in which the Christians live Christ and magnify Him corporately in their locality as a local church to be a local expression of Christ as a part of the universal Body of Christ...The Christian life should not be just an individual Christian life.

The Christian life is not just to live an ethical life with the human virtues, as the salt of the earth and the light of the world, for the glory of God (Matt. 5:13-16), but to live a life that is Christ Himself with His divine attributes expressed in His human virtues to be a part of His organic Body for the universal consummation of the eternal economy of God (Eph. 3:8-11).

In the church life we live a life that is Christ Himself with His divine attributes expressed in His human virtues. His attributes are divine, but His virtues are human. The human virtues are to manifest the divine attributes, and the divine attributes are to be expressed in the human virtues. This is for us to be a part of His organic Body. We live a life that is Christ Himself, not just for the individual Christian life but for the Body life. We live as parts of His organic Body for the universal consummation of the eternal economy of God.

We have seen that Psalm 1 is not concerning God's economy. It concerns only the personal benefit of the

individual godly man. But Psalm 2 is altogether concerning God's economy. This psalm says that God made Christ His Anointed (v. 2). God set up Christ as His King (v. 6) to inherit all the nations and to possess the earth to gain a great kingdom on the earth for God's economy (vv. 8-11). We have to believe in such a Christ, taking Him as our refuge. We also have to love Him, to kiss Him (v. 12). This concerns God's economy. All that most Christians think about is their personal benefit. To them salvation is only a matter of either going to heaven or perishing in the lake of fire. There is no consideration about God's economy. But Psalm 2 reveals that Christ is altogether for God's economy. We have to believe in Him, to take refuge in Him, and we have to love Him, to kiss Him.

We also have to admit that much of our consideration is for our personal benefit. We may consider whether we will receive a reward from Christ when He returns or will be punished by Him. We do not consider God's economy that much. The entire book of Psalms, from the first point to the last point, reveals that Christ is altogether for God's economy. He died for us in order to accomplish God's economy. He saves us in order to accomplish God's economy. He also lives in us that we may live in Him for God's economy. This is why we are not only the church, the Body of Christ, but also the kingdom of Christ, of God. The kingdom of God is the accomplishment of God's economy. We all have to realize that the Christian life is a life that is for God's economy. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 348, 354-355)

Further Reading: CWWL, 1987, vol. 3, pp. 143-149

Corporate Reading of "The Tree of Life" Chapter 10 – Sections:
The Church; The Christian Living ; The Christian Ministry

Tuesday 8/23

Related Verses

Heb. 4:16

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

Gal. 6:18

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

John 3:34

34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

John 3:6

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Rom. 8:10

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

John 1:16

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

2 Cor. 12:9

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.

Related Reading

In their experience of the grace in God's economy, the believers come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16). The very Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is (Eph. 2:22). Since today our spirit is the place of God's habitation, whenever we turn to our spirit, we touch the throne in heaven, and this throne is the throne of grace to us. When we come forward to the throne of grace, we receive Christ as grace for our timely help. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 312)

Christ created the new creation by His grace being with the believers' spirit [Gal. 6:18]...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. Grace is God the Father embodied in the Son who is

The Grace of God in the Economy of God – Week 2
Experiencing the Grace of God in the Economy of God

realized as the Spirit. Ultimately, the Spirit is grace (Heb. 10:29). This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Thus, our spirit is the only place where we can experience grace. 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, and honoring His authority. We need to see that the throne of grace is in our spirit (4:16). Whenever we come to the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us (Col. 1:18; Rev. 4:2). God's throne is the source of the flowing grace...If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow from the throne of grace to supply us and we will receive grace and enjoy grace (Heb. 4:16; cf. Rev. 22:1-2).

We need to be those who receive and enjoy the grace of the Lord in our spirit. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter. Day by day a marvelous divine transmission should take place: God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually (Gal. 3:2-5; John 3:34). 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). As we receive and enjoy the 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).

The mark of God's economy is that Christ today is the grace of God in our spirit. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing. It is in our spirit that we experience and enjoy the Spirit as the central blessing of the New Testament. Hence, we need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit (Phil. 1:19), to be with our spirit. If we do not know our human spirit, which has been regenerated by the Holy Spirit, we have no way to enjoy Christ as the all-inclusive Spirit. We need to learn to exercise our spirit and to walk in our spirit in order to

enjoy the grace of Christ, which is Christ Himself for our enjoyment.

Christ is the center of God's economy, and the Spirit is the reality of Christ. When Christ is realized through the Spirit in our spirit, we become the new creation. The new creation is Christ living in our spirit. Hence, our spirit is vital for us to live the life of the new creation for the fulfilling of God's purpose. (The Conclusion of the New Testament, pp. 3328-3329)

Further Reading: The Conclusion of the New Testament, msgs. 313, 332, 390

Corporate Reading of "The Tree of Life" Chapter 10 – Sections:
Christ As The Seed Of Life Being the Seed Of Everything Related To God's Purpose

Wednesday 8/24**Related Verses****Gal. 3:5, 2**

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?

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?

John 3:6

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 4:24

24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom. 8:16

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 15:45

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

17 But he who is joined to the Lord is one spirit.

Rom. 10:12-13

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;

13 For "whoever calls upon the name of the Lord shall be saved."

Eph. 6:18

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,

Related Reading

Galatians 1 and 2 are concerned with revelation and speak of the Son of God revealed in us and Christ living in us. But when we turn to experience, as seen in 3:2, we realize that the One we receive is the Spirit. The Spirit is the very Person of Christ, MIthe Son of God.

Receiving the Spirit does not take place once for all. Like breathing, it is a lifelong matter. This is the reason that in 3:5 Paul uses the present tense...Here Paul does not say that God supplied the Spirit or that He shall supply the Spirit; he says that God is supplying the Spirit. Because God is continually supplying the Spirit, we need to receive the Spirit continually. (Life-study of Galatians, p. 367)

The grace of Christ is with our spirit (Gal. 6:18). However, many Christians know only of the Holy Spirit; they do not know anything of the human spirit. For this reason, whenever they see the word spirit in the New Testament, they assume that it refers to the Holy Spirit. They are ignorant of the fact that besides the Spirit of God, the Bible speaks of the human spirit. Three verses in the New Testament mention these two spirits. John 3:6 says, "That which is born of the Spirit is spirit"; 4:24, "God is Spirit, and those who worship Him must worship in spirit"; Romans 8:16, "The Spirit Himself witnesses with our spirit."

The Grace of God in the Economy of God – Week 2
Experiencing the Grace of God in the Economy of God

The Spirit of God and our spirit are both crucial for God's economy today. The Spirit is the very Triune God who has passed through the process of incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit (1 Cor. 15:45). This life-giving Spirit now dwells in our spirit and witnesses with our spirit that we are sons of God. First Corinthians 6:17 tells us that he who is joined unto the Lord is one spirit. This is a clear indication that the two spirits have become one.

Grace [in Galatians 6:18] is Christ Himself as our enjoyment. Today Christ as the Spirit is in our spirit for our experience and enjoyment. This enjoyment of Christ is the very grace that is with our spirit.

We may enjoy the Lord in our spirit simply by calling on His name. Do you know why we enjoy the Lord when we call on Him? We enjoy Him in this way because by calling on the Lord we automatically exercise our spirit. For example, even though I may not have the intention to exercise my legs and feet, I spontaneously exercise them whenever I walk. In like manner, whenever we call on the Lord from deep within, we automatically exercise our spirit. Anywhere and at any time we may enjoy the riches of Christ by calling on the Lord's name. By calling on the Lord in this way we walk by the Spirit. Calling on the Lord also defeats the negative things within us.

Suppose a young married sister has a problem with her temper. She earnestly desires to be a good wife and mother, and she loathes her temper. However, she has no way to overcome it. Years ago, I did not know how to advise someone plagued by the problem of temper. Now I know that the best cure for this plague is to call on the name of the Lord with the exercise of the spirit. By calling on the Lord in this way we breathe in a spiritual element which subdues our temper. After more than fifty years of experience and after having contacted many different aspects of organized Christianity, I have come to the conclusion that the best way to enjoy the Lord is to call on Him.

Just as we cannot stay alive if we "graduate" from breathing, so we cannot live spiritually if we stop calling on the name of the Lord...Oh, how we need to call on the

Lord Jesus that we may enjoy Him as our grace...I encourage you to breathe spiritually by calling on the Lord Jesus. (Life-study of Galatians, pp. 384-386)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 1-3

Corporate Reading of "The Tree of Life" Chapter 11 – Sections:
How To Feast On The Tree Of Life Through The Word; The Children's Bread

Thursday 8/25

Related Verses**1 Cor. 15:10**

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

Gal. 2:20-21

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 of the Son of God, who loved me and gave Himself up for me.

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

1 Cor. 15:45

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

John 1:16-17

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

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

2 Cor. 12:9

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.

Related Reading

Grace is the central thought of 1 Corinthians [cf. 1:4]...In verse 9 Paul goes on to say that God has called us into the fellowship of His Son, Jesus Christ our Lord. This means that God has called us to participate in, or to partake of, the Son. The fellowship, the enjoyment, and the partaking of Christ are grace.

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. Thus, grace is the Triune God becoming life and everything to us. (The Conclusion of the New Testament, p. 3173)

Apart from the Triune God being processed in Christ, He cannot be enjoyed by us as the grace of God. Apart from the resurrected Christ becoming the life-giving Spirit, the grace of God cannot reach us, and we cannot participate in it. Therefore, the grace of God must be the resurrected Christ becoming the life-giving Spirit for our participation in Him.

The enjoyment of the processed Triune God is grace...God in creation is for our worship, but God in resurrection is not only for our worship but also for our enjoyment. The Jews know how to worship God only as their Creator; however, we enjoy our Triune God as the life-giving Spirit. God in resurrection is for enjoyment.

The unprocessed God is not grace. Rather, grace is the Triune God in resurrection. The God in Paul's ministry is not merely the God of creation—He is God in resurrection. Resurrection involves the process of incarnation, human living, and crucifixion...Therefore, when we speak of God as the God of resurrection, we imply the process through which He has passed. Christ passed through incarnation, through thirty-three and a half years of human living, and through six hours of crucifixion. After He died, He was placed in a tomb. Then He went into Hades and had a tour of the realm of death. Following that, He came forth in resurrection. Now He is the God not only of creation but also of resurrection. This processed God is now our grace.

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Christ, the grace of God, is now in resurrection as the life-giving Spirit, the consummation of the processed Triune God. Since He is in resurrection, we, His believers, should also be in resurrection and live in resurrection. Resurrection means that all the old, natural things have been terminated and that something new and spiritual has been germinated. This is resurrection—the termination of the natural and the germination of the spiritual, to transform the natural into the spiritual. In resurrection we do not live a natural life but a life that was terminated in the old nature and germinated in the new nature to make us members of Christ.

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. His ministry and living by this grace are an undeniable testimony to Christ's resurrection.

In 1 Corinthians 15:10 grace is the Christ who is in resurrection and who is resurrection. By this grace Paul could be what he was and labor more than all the other apostles. Not I but the grace of God which is with me in 1 Corinthians 15:10 equals no longer I...but...Christ who lives in me in Galatians 2:20. This shows that Christ Himself is the grace of God—God Himself working through the apostle. (The Conclusion of the New Testament, pp. 3173-3175)

Further Reading: Life-study of 1 Corinthians, msg. 65

Corporate Reading of “*The Tree of Life*” Chapter 11 – Sections: *The Christian Life Being A Life Of Enjoyment; The Beginning of the Christian Life—a Marriage Feast; The Continuation of the Christian Life; The Consummation of the Christian Life*

Friday 8/26

Related Verses**2 Cor. 1:12**

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

1 Tim. 1:15-16

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.

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.

Phil. 4:12-13

12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

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

1 Tim. 1:2

2 To Timothy, genuine child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

Titus 3:7

7 In order that having been justified by His grace, we might become heirs according to the hope of eternal life.

2 Cor. 8:9

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.

Related Reading

All the disciples and apostles who saw the resurrected Christ not only saw Him objectively but also experienced Him subjectively. Through their seeing of Christ, He entered into them and became the subjective One in them. When the day of Pentecost came, this was the reason they were living, energetic, and operative. The resurrected Christ was in them.

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. This corresponds to Paul's declaration in Philippians 4:13: “I

am able to do all things in Him who empowers me.” Here Him refers to the resurrected Christ who became the life-giving Spirit. In such a Christ, Paul was empowered to do all things. This is the grace of God. (The Conclusion of the New Testament, p. 3175)

Grace is something of God which is wrought into our being and which works in us and does things for us. It is nothing outward...In 1 Corinthians 15:10 Paul does not tell us that by the grace of God he has what he has, or even that by the grace of God he does what he does. It is not a matter of doing, having, or working; it is absolutely a matter of being. Hence, Paul says, “By the grace of God I am what I am.” This means that the grace of God had been wrought into his being, making him that kind of person. Grace is not outside of us or beside us. It is a divine person, God Himself in Christ, wrought into our being to be the constituent of our being. Grace is the Triune God wrought into our being to be what we should be and to live, work, and do things for us so that we may say, “I am what I am by the grace of God. It is not I, but the grace of God.”

Paul indicates that by himself he was nothing and by himself could never be an apostle and that he labored more than the others, yet it was not he who labored—it was the grace of God. The grace which was with Paul and which enabled him to labor more than others was actually God Himself. God in Paul was eternal life as his supply and support for the carrying out of His New Testament economy.

Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He as the grace of God lives in us, enabling us to do what we could never do in ourselves. We may be persecuted and opposed, and we may suffer very much; however, we have the resurrected Christ in us. The more we are opposed, the more alive and active we become. We must all declare that in our labor it is not we but the grace of God with us.

We should not be the ones working; rather, the grace of God, the resurrected Christ who lives in us, should be the One working. We need to learn of Paul to coordinate

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with the One living in us. Although in ourselves we cannot carry out the Lord’s work or bear the burden of the churches, the work is easy to do and the burden is easy to bear when it is the processed and consummated One living in us who does the work and bears the burden. We should praise the Lord that we can simply enjoy His living and His working and rejoice in Him.

Grace is the incarnated, crucified, resurrected Christ becoming the life-giving Spirit to enter into us, to indwell us, and to be our life and life supply. Such an amazing grace can make a sinner the foremost apostle. (The Conclusion of the New Testament, pp. 3175-3177)

Further Reading: Life-study of Galatians, msg. 31

Corporate Reading of “The Tree of Life” Chapter 11 –
Sections: *The Lord Being The Spirit And The Word; Exercising Our Spirit To Touch The Word; The Written Word Becoming The Living Word* (paragraphs 1-3)

Saturday 8/27

Related Verses

1 Pet. 5:10

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

Col. 2:19

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.

Rev. 22:21

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

2 Pet. 3:18

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

Rom. 12:2-3

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.

3 For I say, through the grace given to me, to every one 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.

2 Tim. 4:2

2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

Related Reading

We come to the most crucial point, which is the grace in God’s economy in the believers’ experience. The everyday experience of the believers must be grace. If it is not grace, it is not the believers’ experience; if it is not grace, it is not the Christian living. The Christian living must be the living of grace, the experience of grace...Grace is God’s embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. (CWWL, 1991-1992, vol. 2, “The Law and Grace of God in His Economy,” p. 321)

Peter tells us to grow in grace [2 Pet. 3:18]. This proves that grace is not material things. Grace is something living, something in which we can grow...This grace is the divine person, the very Triune God who has been imparted into us as our life for our enjoyment. This is the grace in which we grow. May the Lord grant us all to grow in the divine person who is grace. (CWWL, 1973-1974, vol. 1, pp. 374-375)

In 2 Peter 3:18, Peter tells us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” This verse reveals Christ as the element of our growth. The word grow in verse 18 indicates that what Peter wrote in his two Epistles is a matter of life (1 Pet. 2:2; Eph. 4:15; Col. 2:19). To grow in grace is to grow by the bountiful supply of eternal life provided by the divine power (2 Pet. 1:3-4), and to grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and the realization of truth (John 1:14).

Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of this Epistle, Peter speaks of grace, and now at the end he charges us to grow in this grace. Grace is God Himself with divinity processed through incarnation, death, resurrection, and ascension. All these elements of grace are within us to be one with us. 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. Grace is God's visitation to us to stay in us and make Himself one with us. We need to grow in such a grace for His glory today and unto the day of eternity. Second Peter 3:18 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.

Verse 18 tells us to "grow in the grace." This indicates that to grow is by the feeding and watering, as revealed by Peter in 1 Peter 2:2 and by Paul in 1 Corinthians 3:2 and 6. To grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water. All the riches of what Christ is to us are for our growth in life. The more we enjoy the riches of Christ (Eph. 3:8), the more we will grow in life (4:15).

Peter...encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charged the believers to grow not only in grace but also in this truth. The full knowledge of Jesus Christ, knowing Christ in a deeper and fuller way, helps us to grow and develop. Both in the grace and knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity. (The Conclusion of the New Testament, pp. 3947-3949)

Further Reading: Life-study of 2 Peter, msg. 13

Corporate Reading of "The Tree of Life" Chapter 11 – Sections: *The Written Word Becoming The Living Word* (paragraphs 4-9)

The Grace of God in the Economy of God – Week 2
Experiencing the Grace of God in the Economy of God

Lord's Day 8/28

Related Verses

John 1:16-17

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

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

Rom. 1:5

5 Through whom we have received grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name,

Rom. 15:15

15 But I have written the more boldly to you on some points so as to remind you of them again because of the grace given to me by God

Eph. 3:7

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 Cor. 3:10

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. 15:10

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

Rev. 22:21

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

Further Reading:

CWWL, 1987, vol. 3, pp. 143-149
The Conclusion of the New Testament“ msg. 313 , 332

CWWL, 1991-1992, vol. 2, “The Law and Grace of God in His Economy,” chs.1-3
Life-Study of 1 Corinthians, msg. 65

Hymns, #312

1 Grace! 'tis a charming sound,
Harmonious to the ear;
Heav'n with the echo shall resound,
And all the earth shall hear.

All sufficient grace!
Never powerless!
It is Christ who lives in me,
In His exhaustlessness.

2 'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

3 Grace taught my wandering feet
To tread the pilgrim road;
And new supplies each hour I meet
While pressing on to God.

4 Grace taught my heart to pray,
And made my eyes o'erflow;
'Tis grace which kept me to this day,
And will not let me go.

5 Grace all the work shall crown
Through everlasting days;
It lays in love the topmost stone,
And well deserves the praise.

6 Oh, let that grace inspire
My heart with strength divine;
May all my powers to Thee aspire,
And all my days be Thine.