

**THE GRACE OF GOD  
IN  
THE ECONOMY OF GOD**

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

Message One

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

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

- I. The grace of God is a matter of tremendous significance—John 1:14, 16-17; Eph. 2:7; Rev. 22:21:**
  - A. Grace is the greatest truth and the highest revelation in God's New Testament economy—John 1:14, 16-17; Heb. 10:29; 1 Cor. 15:10; Phil. 4:23; Rev. 22:21.
  - B. If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole.
- II. According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9:**
  - A. Grace is God not in doctrine but in our experience, for grace is God in Christ with all that He is for our enjoyment; this includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine attributes.
  - B. Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced by us for our enjoyment—13:14.
  - C. The New Testament is a history of the grace of God as the incarnation of the Triune God in His Divine Trinity processed and consummated and moving and living in and among the believers—John 1:14, 16-17; Rev. 22:21.
- III. Grace is the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:**
  - A. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14:
    1. The source of grace, the element of grace, and the application of grace are of the three persons of the Divine Trinity to be our everything—Matt. 28:19.
    2. In the divine dispensing, grace is called the grace of God, the grace of Christ, and the grace of which the Spirit is—1 Cor. 15:10; 2 Cor. 1:12; 8:1, 9; 9:14; 12:9; 13:14; Heb. 10:29.
  - B. Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension; now He is the life-giving Spirit dwelling in us—1 Cor. 15:45b; 6:17.
  - C. Grace is the Triune God processed and consummated for us so that we may enjoy Him—John 1:14, 16-17; 1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29; 1 Cor. 15:10, 45b; Rev. 22:21.
  - D. Without being processed, the Triune God could not be grace to us—John 1:14; 1 Cor. 15:45b:

1. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit enters into us as grace for our enjoyment—Heb. 10:29.
2. The processed and consummated Triune God dispenses Himself into us to be our portion as grace so that we may enjoy Him as everything in His Divine Trinity—2 Cor. 13:14.

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

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

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

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

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

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

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

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

## Message Two

### Grace in Peter's Epistles

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

- I. Grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, for us, and through us for our enjoyment—John 1:14, 16-17; 2 Cor. 1:8-9, 12; Gal. 2:20; cf. 1 Cor. 15:10.**
- II. The multiplication of grace is the grace that multiplies in our daily life in the full knowledge of God and of Jesus our Lord; the grace of God in His economy is rich, multiplying, and abounding—1 Pet. 1:2b; 2 Pet. 1:2; John 1:16; Eph. 1:6-8; 2:7; Rom. 5:17, 21; 1 Tim. 1:14; Rev. 22:21:**
  - A. Grace is multiplied to us through our sufferings, limitations, and weaknesses; grace is Christ as our Burden-bearer; the more burdens we have, the more opportunities we have to experience Christ as grace—2 Cor. 12:7-9; cf. 1:12, 15.
  - B. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17; 1 Pet. 1:8.
  - C. The enjoyment of the Lord as grace with His divine nature is by our receiving and abiding in the word of His grace, which includes all His precious and exceedingly great promises—Acts 20:32; 2 Pet. 1:4; Eph. 6:17-18.
- III. The prophets in the Old Testament prophesied concerning the grace that was to come unto us—1 Pet. 1:10:**
  - A. The Spirit of Christ in the Old Testament prophets made them clear concerning Christ coming as grace to us through His incarnation, His sufferings in His human living and crucifixion, and His glories in His resurrection, ascension, second coming, and reigning for the application of God's full salvation to us—vv. 5, 9-10; cf. Psa. 22; Isa. 53; Dan. 9:26.
  - B. Although the Spirit of Christ was constituted dispensationally through and with Christ's death and resurrection in the New Testament time (John 7:39; Rom. 8:9-11), the function of the Spirit is eternal, because He is the eternal Spirit (Heb. 9:14).
  - C. The Spirit of Christ, in His eternal function, was in the Old Testament prophets, making them clear concerning Christ coming to the New Testament believers to be the all-sufficient and unlimited grace of God's full salvation to them for their entry into the joy of the Lord in the kingdom age, which is the salvation of their souls—John 1:17; Heb. 10:29b; 1 Pet. 1:9; Matt. 25:21, 23.
  - D. The Spirit of Christ applies God's full salvation as grace to us by two instrumentalities: the prophesying of the Old Testament prophets and the preaching of the New Testament apostles—1 Pet. 1:10-12; cf. Rev. 2:7a.
- IV. The grace on which the believers set their hope perfectly will be brought to them at the revelation of Jesus Christ—1 Pet. 1:13:**
  - A. The grace being brought to us at the revelation of Jesus Christ refers to the salvation of the soul as the consummation of God's full salvation—vv. 5, 9-10:
    1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
    2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy—John 1:1, 14, 16-17.
    3. The processed Triune God, who has been consummated as the all-inclusive, life-giving, and indwelling Spirit, has become the Spirit of grace with our spirit—1 Cor. 15:45b; 2 Cor. 3:17; Heb. 10:29b; Gal. 6:18; Phil. 4:23.

- B. Day by day we should be open vessels to be continual receivers of grace and set our hope wholly and perfectly on this grace—Rom. 5:17; 1 Pet. 1:13.
- V. **Grace with God in 1 Peter 2:19-20 refers to the motivation of the divine life within us and its expression in our living, which becomes in our behavior gracious and acceptable in the eyes of both man and God:**
- A. Grace as the processed Triune God for our enjoyment becomes our inward motivation and outward expression in our intimate fellowship with God and our consciousness of God; we all have to learn how to have grace, which is to take grace, possess grace, use grace, and apply grace—Heb. 12:28.
- B. The processed Triune God as grace received and enjoyed by us becomes visibly expressed for others to see in our holy living and church meetings—Acts 11:23.
- C. We have been called to enjoy and express Christ as grace in the midst of sufferings so that we may become a reproduction, a xerox copy, of Christ as our model, according to His God-man living—1 Pet. 2:20-21.
- VI. **The grace of life is the inheritance of all the believers, whether strong or weak—3:7:**
- A. The grace of life is God as life and life supply to us in His Divine Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—1 John 5:11-12; John 7:38-39; Rev. 22:1.
- B. We are heirs to inherit the grace of life and vessels to contain the grace of life—1 Pet. 3:7; Eph. 1:14; 2 Cor. 4:7.
- VII. **The varied grace of God indicates the riches of the grace of God in its varieties ministered by the saints one to another—1 Pet. 4:10:**
- A. The varied grace of God is the rich supply of life, which is the Triune God ministered into us in many aspects—2 Cor. 13:14; 12:9.
- B. We need to be good stewards of the varied grace of God, speaking the words of grace as the oracles of God and ministering out of the strength and power of grace, which God supplies—1 Pet. 4:10-11; Luke 4:22; Eph. 3:2; 4:29.
- VIII. **God gives grace to the humble, but He resists the proud—1 Pet. 5:5:**
- A. In the church life all of us need to gird ourselves with humility toward one another so that we may enjoy God as the Grace-giver—cf. John 13:3-5.
- B. Humility saves us from all kinds of destruction and invites God's grace, whereas pride makes us a top fool—James 4:6; Psa. 138:6; Prov. 29:23.
- C. We must be willing to be made humble, lowly, under the mighty hand of God in His discipline and to throw our life with its care upon God, because He cares for us lovingly and faithfully—1 Pet. 5:5-7; cf. Psa. 55:22.
- IX. **“The God of all grace”—who has called the believers into His eternal glory—perfects, establishes, strengthens, and grounds them through their sufferings; this “all grace” is the “true grace of God,” into which the believers should enter and in which they stand—1 Pet. 5:10, 12.**
- X. **The true grace of God is the grace in which, together with the knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity; this is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God—2 Pet. 3:18.**

## Message Three

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

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

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

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

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

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

- d. We fight against Amalek by the interceding Christ and the fighting Spirit; Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens; Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—Exo. 17:9, 11, 13; Rom. 8:34; Heb. 7:25; Gal. 5:17.
- e. In the battle against Amalek, we need to cooperate with the Lord by praying in order to be one with the interceding Christ (Rom. 8:34) and by putting the flesh to death in order to be one with the fighting Spirit (Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:16-17, 24); God has decided to war against the flesh continually until He utterly blots out the memory of it from under heaven (Exo. 17:14).

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

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

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

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

ushered into a new age, the age of the millennium (Phil. 2:12-16; Heb. 11:7; Matt. 24:37-39; Luke 17:26-27).

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