

Monday 3/31

Related Verses

1 Pet. 1:2

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

2 Pet. 1:2

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

John 1:14, 16-17

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.

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.

Isa. 55:1

1 Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price.

2 Cor. 1:8-9, 12

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.

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;

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.

Related Reading

Peter speaks of the grace that multiplies in the believers' daily life in the full knowledge of God and of Jesus their Lord (1 Pet. 1:2; 2 Pet. 1:2). In the full knowledge of God and the Lord, the onefold grace multiplies...When a believer becomes mature in the divine life, he will enjoy a multiplication manyfold.

Grace in Peter's Epistles

Grace is unlimited just as God is unlimited. When we were regenerated, we received God into us, but we had only a small amount of God. Gradually, as God increases within us through the years, we will be weighty with the measure of God. This is because God as grace will be increased in us. (*CWWL, 1994–1997*, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 404)

The grace of God in His economy is rich, multiplying, and abounding...The riches of God's grace surpass every limitation. These are the riches of God Himself for our enjoyment. Furthermore, the grace of God and the gift in grace of Jesus Christ have abounded to the many (Rom. 5:15b, 20b).

In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace. Second Corinthians 9:8 says, “God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work.” Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21). Peter speaks of this multiplying grace in his first and second Epistles. This grace is not dead but living and multiplying; it is being multiplied to us day by day. (*CWWL, 1991–1992*, vol. 2, “The Law and Grace of God in His Economy,” pp. 309, 312)

Paul often uses the expression *grace to you and peace*. Peter, however, twice speaks of grace and peace being multiplied [1 Pet. 1:2; 2 Pet. 1:2]...Peter desires not only that grace be with the saints but that grace be multiplied to them. Have you ever thought about what it means for grace to be multiplied?...Most of us may find this expression puzzling. Peter's use of the word *multiplied* is another illustration of his particularity. In this matter, not even Paul was as particular as Peter, for he never spoke in his Epistles of grace and peace being multiplied.

The word *multiplied* indicates that a certain thing is present and that instead of having another of the same thing added, we need what we have to be multiplied.

This means that we need the multiplication of the grace we already have. We do not need another grace. What we need is to have multiplied the grace we have already.

With the thought of multiplied grace as the base, Peter goes on to speak in 1 Peter 4:10 of varied grace: “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.” We all should be good stewards of what Peter calls varied grace, grace in different aspects and of different categories. Peter mentions grace again in 5:10, where he speaks of the God of all grace. Therefore, in 1 Peter we have four unique expressions concerning grace: *grace of life*, *multiplied grace*, *varied grace*, and *all grace*. The grace of life is being multiplied in us. Then it becomes the varied grace and eventually, the all grace. As a result, we do not have grace just from one direction but from many directions, for example, from the heavens and from the earth, from our husband or wife, and from our children...If you have four children, you will enjoy grace in four aspects. But if you have more children, you will enjoy more aspects of grace. (*Life-study of 1 Peter*, pp. 4-5)

Further Reading: *CWWL, 1973–1974*, vol. 1, pp. 367-375, 389-397; *CWWL, 1994–1997*, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 19–20

Tuesday 4/1

Related Verses

1 Pet. 1:10-11

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

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.

Gal. 2:20

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.

Grace in Peter's Epistles**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.

Eph. 1:6-8

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

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

8 Which He caused to abound to us in all wisdom and prudence,

Rom. 5:17, 21

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.

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.

Related Reading

[In] 1 Peter 1:10...Peter used the Old Testament prophets to confirm his teaching concerning the New Testament salvation. The Lord Jesus did the same thing (Luke 24:25-27, 44-46).

In 1 Peter 1:10...*grace* is a synonym for *salvation*. In 1:13 *grace* also refers to God's salvation. John 1:14 says that the Word became flesh and tabernacled among us, full of grace. This grace is God in the Son as our enjoyment. In 1 Corinthians 15:10 Paul says, "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." The grace to which Paul refers three times in this verse is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply that we may live in resurrection. Therefore, grace is the Triune God becoming life and everything to us. (*Life-study of 1 Peter*, p. 64)

First Peter 1:10 speaks of the grace that was to come unto the believers, which was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers' souls. The [aspect of] grace mentioned by Peter here is different from the [aspect of] grace mentioned in John 1. John says that the Word became flesh, full of grace, and that grace came through Jesus Christ (vv. 14, 17). Grace came through Jesus Christ, with Jesus' incarnation, but Peter says that there is a grace that is not yet but is to come. This grace was not mentioned in the Old Testament, but it was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers' souls (1 Pet. 1:9)...Peter speaks of the grace that was for the salvation of the believers' souls. What Peter teaches as grace is not the grace that saves our spirit or our body, but the grace that saves our soul...A man can gain the whole world and lose his soul [Mark 8:36]. This shows that the soul needs to be saved. If, for the sake of saving your soul, you sacrifice the whole world, that is worthwhile. (*CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 457-458*)

In 1 Peter 1:12...*these things* refers to the sufferings of Christ and His glories. The Old Testament prophets ministered the sufferings and glories of Christ to the New Testament believers. These things have been announced to us through those who preached the gospel. The ones who preached the gospel were the apostles of the New Testament. The prophets searched and prophesied; the apostles preached. The preaching of the apostles is the Spirit's practical application of God's salvation in the New Testament. Both the prophesying of the prophets and the preaching of the apostles were the application of the Spirit. This means that the Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

I believe that...the Spirit is applying God's full salvation to you...I simply preach Christ, the death of Christ, and the different glories of Christ. Each preaching is an application of the Spirit...My greatest joy is to see the saints receive Christ through the application of the Spirit. I am especially happy to see the second generation growing up in the church life. My heart leaps when I see

that they are receiving the application of God's salvation through this ministry and by the Spirit.

I encourage you all to go forth and preach Christ. The apostles are not the only ones who can preach. As long as you preach Christ, you are included among those who preach the gospel by the Holy Spirit sent from heaven. (*Life-study of 1 Peter*, pp. 76-77)

Further Reading: *Life-study of 1 Peter*, msgs. 1—2, 7—9

Wednesday 4/2**Related Verses****1 Pet. 1:13**

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.

2 Tim. 1:9-10

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

10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

1 Tim. 1:14

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

Rev. 22:21

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

Titus 2:11-12

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

12 Training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age,

Phil. 4:23

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

Related Reading

First Peter 1:13 speaks of the grace on which the believers set their hope perfectly. Nearly every day, I pray that my soul will be saved at the Lord's coming back...This is the saving of the soul in the next age for those who enter into the enjoyment of the Lord to feast with Him [Matt. 25:20-23]. This grace will come by the revelation of the Lord Jesus at His second coming. It was studied by the prophets in the Old Testament and is hoped for by us, the New Testament believers. Thank the Lord for such a grace. (*CWWL, 1994–1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

Grace is God's provision in life given to us so that we may live out His purpose [2 Tim. 1:9-10]...God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26)...The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (*Conclusion of the New Testament*, pp. 3675-3676)

In 1 Peter 1:13 Peter...charges us to set our hope perfectly on the grace. This hope is the living hope obtained through regeneration (v. 3). We need to set our living hope perfectly on the grace that is being brought to us at the revelation of Jesus Christ. Surely this grace is not merely unmerited favor. It refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. Grace was brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

Whatever we enjoy of the Lord today is, comparatively speaking, a small portion. In the Bible this is called the foretaste; it is not yet the full taste. This age is an age of foretaste. But when the Lord Jesus comes back, we will enjoy the full taste. While we are enjoying the foretaste, we set our hope on the coming full taste...The coming full taste will be the consummation of this unique grace.

Grace in Peter's Epistles

Toward the end of 1 Peter 1:13 Peter speaks of the revelation, [the unveiling] of Jesus Christ...At present, we are enjoying the Lord Jesus as a foretaste under the veil. But the time is coming when the veil will be taken away.

Because we are under a veil with the Lord, others may not be able to understand what we are doing. We may try to tell them that we are enjoying Christ. However, they may say that this is nonsense. Our enjoyment is concealed, and others who do not share the same experience cannot know anything about it. But one day the Lord Jesus will be revealed. Then others will be able to understand that we have been enjoying the Lord Jesus. This revelation will be the coming grace as the consummation of the full salvation of the Triune God.

If we are not enjoying the Lord Jesus as the foretaste, we will not have the hope that He will be revealed as our full taste...When we enjoy the foretaste, we have such a hope. We need to set our hope perfectly on the grace being brought to us at the revelation, the unveiling, of Jesus Christ. (*Life-study of 1 Peter*, pp. 89-90)

Further Reading: *Life-study of 1 Peter*, msg. 11; *CWWL, 1994–1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 22—24

Thursday 4/3Related Verses**1 Pet. 2:19-21**

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

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.

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;

Heb. 12:28

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

Acts 11:23

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;

John 7:38-39

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

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.

Eph. 1:14

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

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

2 Cor. 13:14

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

Related Reading

If, due to our consciousness of God, we are willing to bear sorrows and suffer unjustly, that is, suffer unjust treatment, this is grace. The Greek word rendered "grace" in 1 Peter 2:19 is *charis*, referring here 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 (v. 20). (*Life-study of 1 Peter*, pp. 172-173)

A consciousness of God [1 Pet. 2:19] can also be rendered "for conscience toward God" and is the consciousness of our relation to God. It indicates that a believer is living in an intimate fellowship with God, that he has and keeps a conscience toward God that is both good and pure.

According to the context, the unjust suffering spoken of in 1 Peter 2:19 must be the mistreatment inflicted by the unbelieving masters. These masters opposed and

persecuted their believing servants because of their Christian testimony (3:14-18; 4:12-16).

These verses speak about our behavior in our daily life as Christians. The Christian life is a matter of behavior. Suppose we did not have the divine life within us. This would certainly make family life very difficult, especially in relation to our in-laws, and particularly, to the mother-in-law...For both a husband and a wife, a mother-in-law can create a difficult situation. For this reason, humanly speaking, it is better that a married couple not have a mother-in-law live with them.

The point here is that if we are those without the divine life, we will face problems in our married life, no matter how much we may love one another...No matter how much alike a husband and a wife may be, there will be differences between them regarding temper, disposition, habit, background, and understanding. The husband will have his way of viewing things, and the wife will have hers. Likewise, the wife will have her habits and disposition, and the husband will have his. Therefore, they will have difficulties with the five troubling factors of temper, disposition, habit, background, and way of understanding. This will be the situation even if the husband and wife love each other very much and are refined, educated people. Sometimes at least they will find the situation intolerable and will quarrel with one another. If a mother-in-law is visiting at such a time, she will find the situation altogether unpleasant and unacceptable. She would not even want to observe such an ungracious situation.

But suppose a husband and wife both have the divine life and live according to this life. In spite of the differences in temper, disposition, habit, background, and understanding, grace inwardly motivates both the husband and the wife. Furthermore, this grace is expressed in their living. If the mother-in-law of either the husband or wife observes their way of living, she will find it gracious, pleasant, and acceptable. This is grace.

Peter...says, "This is grace." Then he tells us that Christ has left us a model. The grace and the model are closely related. When anyone observes the expression of the Triune God as grace from within a believer and recognizes that this is grace, there is an indication that this one has become a xerox copy of Christ, the model.

Grace in Peter's Epistles

To express the Triune God as grace in the midst of unjust suffering is to become a reproduction of Christ. Therefore, instead of saying, "This is grace," it is possible to say, "This is a reproduction of Christ." The manner of life that expresses the processed Triune God as grace is not only grace—it is a reproduction of Christ. (*Life-study of 1 Peter*, pp. 173-174, 182)

Further Reading: *Life-study of 1 Peter*, msgs. 19—20

Friday 4/4

Related Verses

1 Pet. 3:7

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

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

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.

James 4:6

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

Psa. 138:6

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

Psa. 55:22

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

Prov. 29:23

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

Related Reading

Peter also speaks of the grace of life that is the inheritance of all the believers, whether strong or weak (1 Pet. 3:7). Peter teaches the believing brothers to love

and to sympathize with their wives because the wives as the weaker vessels are fellow heirs of the grace of life...This life is the Triune God Himself as our life, living in us to be our inheritance.

The varied grace of God [1 Pet. 4:10]...indicates the riches of the grace of God in its varieties ministered by the saints to one another. You minister to me one variety of grace, and I minister to you another variety. (*CWWL, 1994-1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

Grace varies according to our situation and environment. For example, it will vary according to the kind of wife you have, whether she is naturally submissive or difficult. If your wife is good, you will not have as much grace as if she were difficult. Likewise, if you do not have any children, you will not enjoy the aspect of grace related to children. Oh, we all need to know this varied grace!

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another...God resists the one who lifts himself above others and regards himself as better than others. Instead of being proud and showing ourselves above others, we should gird ourselves with the apron of humility. (*Life-study of 1 Peter*, pp. 5-6, 295-296)

Pride is an attribute of our fallen nature by birth. God has His attributes, and we have ours. We are fallen human beings, and as such, the first attribute we have is pride. Who is not proud? Whoever is not proud is good for nothing. In the Lord's work, however, we must try our best to guard against pride.

Even with Paul, the Lord was wary of an exceeding exaltation of himself, so He let him have a thorn in his flesh from Satan (2 Cor. 12:7). Concerning the thorn, Paul entreated the Lord three times that it might depart from him. Nevertheless, the Lord said to him, "My grace is sufficient for you" (v. 9). The Lord seemed to be saying, "Paul, I will not remove the thorn, because My grace is sufficient for you. I will give you sufficient grace."

Pride means destruction...Always remember that humility saves you from all kinds of destruction and

invites God's grace for you. God resists the proud but gives grace to the humble (James 4:6). If you are humble, grace comes. If you are proud, grace goes away; you have hindered grace. (*CWWL, 1994–1997*, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 271-273)

Peter speaks of the all grace by which God, who has called the believers into His eternal glory, perfects, establishes, strengthens, and grounds them through their sufferings (1 Pet. 5:10). The all grace is the perfecting grace, establishing grace, strengthening grace, and grounding grace. God perfects, establishes, strengthens, and grounds us by grace through the channel of sufferings. Because of my weakness, nearly every day is a suffering day for me. But God has perfected, established, strengthened, and grounded me through sufferings.

Some kinds of so-called grace are untrue; they are false. In 1 Peter 5:12 there is the true grace of God that is the all grace of God in verse 10, into which the believers should enter and in which they should stand. (*CWWL, 1994–1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 405)

Further Reading: *Life-study of 1 Peter*, msg. 22—23, 27, 33—34; *CWWL, 1994–1997*, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 3—4

Saturday 4/5

Related Verses

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.

Eph. 2:7

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

2 Pet. 1:3-4

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

Grace in Peter's Epistles

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.

2 Pet. 3:14-15

14 Therefore, beloved, since you expect these things, be diligent to be found by Him in peace without spot and without blemish;

15 And count the long-suffering of our Lord to be salvation, even as also our beloved brother Paul, according to the wisdom given to him, wrote to you,

Related Reading

Second Peter 3:18 says that we need to grow in 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. 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. (*CWWL, 1994–1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 460)

The consummation of the believers' experience of the grace of God in His economy is the church as the Body of Christ (Eph. 1:6-8, 22-23). How is the Body of Christ produced? We were fallen sinners, but Christ came and shed His blood to redeem us back into Himself. Christ is the sphere and element of our salvation. The precious blood of Christ redeemed us back into Himself as the sphere and element. In Christ we enjoy His element, and with His element we have been made God's precious possession. Ephesians 1:22-23 shows us that the power that God caused to operate in Christ raised Him from the dead so that He might transcend the world and ascend to the heavenlies, being seated at the right hand of God, crushing the enemy, having all things subjected under His feet, and thus being given to be the Head over all things. Such power is "to the church," that is, transmitted to the church. The church as His Body receives the transmission of this power. Since the Head has this power, the Body also receives the transmission of this

power. It is in this way that the Body of Christ is produced.

The product of the grace in God's economy is a poem (2:10a). The heavens, the earth, and man, which were created by God, are not God's poem. Rather, the church, the Body of Christ, is God's poem.

The product of the grace in God's economy is a poem to exhibit the surpassing riches of the grace in God's economy (v. 7)...Grace is rich, abounding, multiplying, and increasing.

On the one hand, we are to exhibit the rich grace of God, and on the other hand, we are to carry out what God foreordained. These good works [v. 10] must be the doing of His will that we may live the church life and bear the testimony of Jesus Christ.

To the apostle Paul, all things were like refuse, and grace was God in Christ. It was by grace, the Lord whom he experienced, that he labored for the Lord more abundantly than all the apostles. Like Paul, we should take the processed and consummated Triune God as grace in our living and work today. Our total living should be like this, not just doing some proper things or good things. In such a total living, it is altogether not a matter of being right or wrong or of doing good or evil; it is altogether in the sphere of the processed Triune God. In such a living we take only life as the principle. Whatever is of life, that is what God wants; whatever is not of life, that is what God rejects. This life is the rich grace with God the Father as the substance, God the Son as the element, and God the Spirit as the essence; this life is God coming to be our grace. This is the living that we should have. May the Lord be merciful to us and bless us that we may live such a life so that eventually we can experience the consummation of the grace of God in His economy. (*CWWL, 1991–1992*, vol. 2, "The Law and Grace of God in His Economy," pp. 335-336, 342-343)

Further Reading: *CWWL, 1991–1992*, vol. 2, "The Law and Grace of God in His Economy," chs. 2, 4

*Grace in Peter's Epistles***Lord's Day 4/6***Related Verses***2 Cor. 12:7-9**

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.

8 Concerning this I entreated the Lord three times that it might depart from me.

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.

Eph. 6:24

24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

John 21:15-17

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.

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.

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

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,

Further Reading:

Further Reading: *Life-study of 1 Peter*, msg. 1

Hymn: #497

1 Grace in its highest definition is
God in the Son to be enjoyed by us;
It is not only something done or giv'n,
But God Himself, our portion glorious.

2 God is incarnate in the flesh that we
Him may receive, experience ourself;
This is the grace which we receive of God,
Which comes thru Christ and which is Christ Himself.

3 Paul the Apostle counted all as dung,
'Twas only God in Christ he counted grace;
'Tis by this grace—the Lord experienced—
That he surpassed the others in the race.

4 It is this grace—Christ as our inward strength—
Which with His all-sufficiency doth fill;
It is this grace which in our spirit is,
There energizing, working out God's will.

5 This grace, which is the living Christ Himself,
Is what we need and must experience;
Lord, may we know this grace and by it live,
Thyself increasingly as grace to sense.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 9

Assigned Reading: *Life-study of Genesis*, msg(s). 17-18

Level 2—Topical Study

Crucial Point: The Garden of Eden

Scripture: Gen. 2:8-17

Assigned Reading: *Life-study of Genesis*, msg. 12

Supplemental Reading: *The Divine Economy*, ch. 3; *The Believer's Experience of Transformation*, ch. 2; *The Central Thought of God*, ch. 5

Questions: See the church website at

churchinnyc.org/bible-study