

## Crystallization-Study – Epistle to the Romans

### The Grace of God

- In God's New Testament economy, **grace is the top revelation**.
  - **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 1:17** – For the law was given through Moses; **grace** and reality came through Jesus Christ.
  - **God's incarnation**, which was the **coming of grace**, is the biggest revelation concerning God's economy. **Grace is the processed and consummated Triune God**.
- The New Testament unveils to us that grace is the Triune God **coming into us** as our **life**, as our **everything**, and as our enjoyment through His processes.
  - When God was incarnated, He became grace to us.
- In order to enter into the intrinsic significance of grace, we need to see one point that is very crucial.
  - **God does not want us to do anything for our salvation**, to do something to please Him. Instead, God says that **we must stop ourselves**.
  - The **principle of the Sabbath** is for us to stop ourselves, not do anything, and **let God be everything to us and do everything for us**. This is grace.
- In the unveiling of God's the Father being life in the Son as the Spirit to the believers, **John's writings begin with grace and end with grace**.
  - In the accomplishment of His eternal economy, God commenced it in His incarnation by **coming to be a man as the grace to the believers**. Grace is the Triune God by the Father as the **source**, by the Son as the **element**, and by the Spirit as the **application**.
- In his first Epistle, Peter speaks concerning the grace of God in **five aspects**.
  - Peter speaks of the **grace that multiplies** in the believers daily life in the full knowledge of God and of Jesus their Lord.
  - Peter speaks of the **grace of life** that is the inheritance of all the believers.
  - Peter speaks of the **varied grace of God** that indicates the riches of the grace of God in its varieties ministered by the saints to one another.

- 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.
- Finally, 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.
- In Paul's writings:
  - The grace of God is for the **enablement of the apostles**.
  - The grace for the **believers' living**.
  - The grace by which we are **justified freely** through the redemption in Christ Jesus.
  - When God justifies us, **He does not count on what we labor for or can do** as a wage to account for His justification of us.
  - Our inheritance is **out of faith** that it might be according to grace.
  - We have **entered** into the grace, and we **stand** in it.
  - The **abounding grace** of God in which is the free gift of Christ.
  - We can **reign in life** by grace.
  - The **grace that constitutes the dispensation of the New Testament**. Under which the believers are to overcome sin's lording it over them.
  - **God's selection** is by grace, not by works.
  - **We must enjoy the grace of God; that gives God the ground to crush Satan**.
- **First Corinthians 1:4** speaks of the grace that was given to the Corinthian believers based upon which the apostle thanked God.
- Paul received grace not only to make him an apostle but also to make him a **wise master builder**.
  - The real building work of this Body of Christ is the Body's **growth**.
  - The grace that made Paul an apostle who labored more abundantly than all the other apostles; such a grace was **God Himself** working **through** the apostle.
  - The closing word of 1 Corinthians indicates that **grace has brought all of us in** and **grace has built all of us together**.
- We need grace in the way that we **conduct ourselves** all the time.
  - We must conduct ourselves by **singleness and sincerity**. We must be so **simple**, so **strict**. When we say yes, we mean yes. When we say no, we mean no.
  - When we go to **visit any place**, we should not exercise our wisdom; we should conduct ourselves only in singleness and sincerity by the grace of God.

- We want to see **increase**, because the **grace abounds** and is more greatly manifested through a greater number.
  - **The increase in number should not be our boast.** It is for the **increase of the grace** to **produce the increase** and the **abounding thanksgiving to God**, to the glory of God.
- Paul entreats the believers **not to receive God's grace in vain**.
  - 2 Corinthians also reveals the **surpassing grace** of God given to the Macedonian churches, which was the cause of their liberality in **giving**.
  - This grace became the **fellowship** of the Macedonian churches in giving, the fellowship in liberality, to **minister to the need of the saints**.
- Grace is a **business** in which all the believers should **participate** for its accomplishment.
  - Grace first becomes the **fellowship**, and the fellowship, the **traffic**, becomes a **business**.
- **2 Cor. 9:8** speaks of the **all grace** that God causes to abound unto the believers that, in **everything** always having **all sufficiency**, they may abound unto **every good work**.
- In **2 Cor 12:9** we see the **sufficient grace** of Christ to the apostle Paul as the power of Christ that was **perfected in weakness** and that **overshadowed the apostle**.
- **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.
  - Grace is the Triune God becoming our enjoyment.
  - The **source** is God, the **element** is Christ, and this grace being **applied** to us and **reaching** us is the fellowship of the Holy Spirit.
- Grace in Galatians is for the believers to be **built up in God's economy**; to bring the believers **out of bondage** into the **freedom of the gospel**.
- Grace was given to the apostle Paul, and this grace **differed** from the grace given to James, Cephas, and John.
  - Paul was the most complete, perfect, apostle.
  - Grace was given to Paul in **carrying out God's New Testament economy**, which was much different from the grace given to James, and much greater, higher, and deeper than the grace given to Peter and John.
- Paul says that he was **justified** by the grace of God, not by the law.
  - The Galatian believers **fell from grace** because they **went back** to the law for their justification.

- The grace of the Lord Jesus Christ is the bountiful supply of the Triune God enjoyed by us through the exercise of our human spirit.
- **Ephesians 1:6,7** speak of the **rich grace** of God with which God graced us, the believers, in three main things: in **choosing** us, **predestinating** us, and **redeeming** us.
- **Ephesians 2:5-8** speaks of the grace by which the believers have been saved through the **death and resurrection of Christ** and of which the surpassing riches might be **displayed** in the ages to come.
  - The New Jerusalem will be a big show, a big exhibition, to display the rich grace of God.
- The more we **grow**, the more **grace** we have and the more **gift** we have.
  - In Ephesians the grace is given according to the gift; the grace will be given to us according to **what kind of member we are**.
- Paul says that the Philippians shared his **grace in his bonds** and in his **defense** and **confirmation** of the gospel.
  - We have the **bountiful supply** of the Spirit of Jesus Christ to **experience** Christ and to **magnify** Christ, regardless of how much **persecution** there is toward the church.
- When the Colossian believers heard the gospel, they knew the **grace in truth**. This grace is the very **God distributed** and **dispensed** to us for our possession and enjoyment.
  - Paul exhorted the believers in Colossae to **sing with grace in their hearts** when the **word of Christ dwelt in them richly** in all wisdom by their teaching and admonishing one another with psalms and hymns and spiritual songs.
- 1 Thes. 5:23-28 reveals the **grace that sanctifies us wholly** and **preserves us complete** in our spirit, soul, and body.
  - When the name of the Lord Jesus is glorified in us according to the grace, we also are glorified.
  - **We have to live, to have our being, all the time by grace**, by letting God come in to **replace** us.

(Crystallization-Study of the Epistle to the Romans – Messages 19-21)