

**KEY STATEMENTS FOR THE 2024 THANKSGIVING BLENDING
CONFERENCE**

**Although the subject of 1 and 2 Peter is God's
government, we need to see that everything
concerning God's government
should bring us back to the central focus and basic structure of these
Epistles—the Triune God as our full enjoyment to carry out the
economy of God.**

**The preciousness of Peter's writing is that
he combines the Christian life and God's government,
revealing that the Christian life and the government of God go
together as a pair.**

**“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.
As believers in Christ, we may become a reproduction of Christ as
our model, and we can experience and enjoy Christ as the
Shepherd of our souls.**

**HWMR: LIVING A CHRISTIAN LIFE AND CHURCH LIFE UNDER THE GOVERNMENT OF GOD
FOR THE ECONOMY OF GOD (Week 1)**

Scripture Reading: 1 Pet. 1:2-3, 5, 10-12, 20; 2:1-5, 9; 3:4; 4:14; 5:10; 2 Pet. 1:4; 3:13, 18

The Government of God for the Economy of God

- 1 Peter 1:2 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.
- 1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- 1 Peter 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;
- 1 Peter 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,
- 1 Peter 1:11 Searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.
- 1 Peter 1:12 To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into.
- 1 Peter 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,
- 1 Peter 2:1 Therefore putting away all malice and all guile and hypocrisies and envyings and all evil speakings,
- 1 Peter 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
- 1 Peter 2:3 If you have tasted that the Lord is good.
- 1 Peter 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Peter 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- 1 Peter 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
- 1 Peter 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.
- 1 Peter 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
- 2 Peter 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 2 Peter 3:13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.
- 2 Peter 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

Day 1

1 Peter 4:17 - For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

2 Peter 3:12 - Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

I. The subject of Peter's Epistles is the **government of God** with His **judgment**:

- A. **God's judgment** began from the angels (2 Pet. 2:3-4) and **passed through** the generations of man in the Old Testament (vv. 5-9).
- B. In the New Testament age it **begins** from the **house of God** (1 Pet. 1:17; 2:23; 4:6, 17) and continues **until** the **coming** of the day of the Lord (2 Pet. 3:10), which will be a **day of judgment** on the Jews, the believers, and the Gentiles before the millennium (v. 12).
- C. After the millennium **all the dead**, including men and demons, **will be judged** and will perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be consumed by fire (vv. 10b, 12).
- D. The results of the various judgments are not the same; some judgments result in a **disciplinary dealing**, some in a **dispensational punishment**, and some in **eternal perdition**—2:1, footnote 5, point 2.
- E. However, by all these judgments the Lord God will **clear up** and **purify** the entire universe that He may have a new heaven and a new earth for a new universe filled with His righteousness (3:13) for His delight.
- F. God's governmental judgment can also be seen in the book of **Daniel**:
 1. Because Nebuchadnezzar's "heart was lifted up and his spirit became so arrogant that he conducted himself in pride, he was **deposed** from his royal throne, and his glory was **taken away** from him" (5:20); God said that his kingdom would be assured to him after he had "come to know that the heavens do rule" (4:26; 5:21).
 2. Although his descendant Belshazzar knew all this, his debauchery before God was an insult to God's holiness, and Daniel told him that "the God in whose hand is your breath and to whom all your ways belong, you have not honored" (vv. 22-23); thus, his kingdom was "**divided** and **given** to the Medes and Persians" (v. 28).

Day 2

1 Peter 1:17 - And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

Isaiah 43:7 - Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.

- G. Thus, Peter tells us that we should "pass the time of your sojourning in fear" (1 Pet. 1:17); he also says that we need to "be **humbled** under the mighty hand of God that He may exalt you in due time" (5:6); to be **willing to be made low** by God's humbling hand in His discipline is a prerequisite to our being made high by God's exalting hand and to our enjoying the Triune God Himself as our life supply, which is multiplied in the humble believer (v. 5; 1:2; 4:10).
- H. To **fear** the Lord is to **revere** Him and to **consider** and **regard** Him in everything (Psa. 86:11; Isa. 11:2; Prov. 1:7; 3:5-10), never forgetting that He is the wonderful God who has created us (Isa. 43:7); fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

God's judgment is for God's government. Peter does not use the term *government*, nor for that matter does he speak of an *administration* or *throne*. But by speaking about judgment, he demonstrates that God, the faithful Creator, is still ruling the universe. Judgment executes governmental authority by carrying out the will of government. For example, when moving to a new place, a person may have no immediate reason to contact politicians or administrators, but its police force and law court will soon make him aware of its government. To enter into any country, he must pass through the judgment of immigration officers, which likewise impresses him with the rule of government in that country.

In 1 Peter 4:17, Peter tells us that it is time for the judgment to **begin from the house of God**. This is a strong indication that the disciplinary judgment of God in the universe has **His own children** in this age as its starting point. Daily, as His children, we are under His governmental judgment. The fiery ordeals that we pass through are part of God's governmental administration (v. 12), and He uses these to deal with everything that does not match His government. The purpose of this judgment is that we would **live in the spirit** (v. 6). It is God's judgment on His own house that affords Him a strong ground to judge those who "disobey the gospel" (v. 17). Again, the term disobey indicates that the gospel includes the aspect of God's government. (*Affirmation and Critique, Volume XIV, No.2, Fall 2009*)

Day 3

1 Peter 2:4-5 - *Coming to Him, a living stone, rejected by men but with God chosen and precious, You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

Day 4

1 Peter 4:14 - *If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.*

1 Peter 3:4 - *But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.*

II. Although the subject of 1 and 2 Peter is God's government, this is not the central focus and basic structure of these Epistles; everything concerning God's government should bring us back to the central focus and basic structure of these Epistles—the **Triune God as our full enjoyment to carry out the economy of God:**

- A. The central focus and basic structure of 1 and 2 Peter are the energizing Triune God operating in His economy to **bring His chosen ones into the full enjoyment** of the **Triune God**; our human **spirit**, as the hidden man of the heart, and God's Spirit, as the Spirit of glory and as the Spirit of Christ, are the **means** for us to partake of God, in His divine nature, as our portion—1 Pet. 1:2-3, 5, 11; 2:1-3, 5, 9; 3:4; 4:14; 5:10; 2 Pet. 1:4.
- B. The central focus and basic structure of 1 and 2 Peter are the Triune God operating to accomplish His complete salvation so that we may be **regenerated**, so that we may **feed on His word**, and so that we may **grow**, be **transformed**, and be **built up** in order that He may have a dwelling place and we may be glorified to express Him—1 Pet. 1:23; 2:1-5, 9.

Day 5

2 Peter 3:15-16 - *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, As also in all his letters, speaking in them concerning these things, in which some things are hard to understand, which the unlearned and unstable twist, as also the rest of the Scriptures, to their own destruction.*

- C. Peter was bold in admitting that the early apostles, such as John, Paul, and himself (although their style, terminology, utterance, certain aspects of their views, and the way they presented their teachings differed), **participated** in the same, unique ministry, the **ministry of the New Testament**—2 Pet. 1:12-21; 3:2, 15-16; 2 Cor. 3:6, 8-9; 4:1.
- D. Such a ministry **ministers to people**, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father—Acts 2:36; 3:13, 15; 10:36; 1 Pet. 1:2-3, 18-19, 23; 2:2-5, 7, 9, 25; 3:7; 4:10, 17; 5:2, 4, 10; 2 Pet. 1:2-4; 3:18.

God is triune. This is mysterious to us. We can never understand the mystery of God's person. We can never give an adequate explanation of the verses that speak concerning the Triune God. It is very clear that there is only one God. Portions in Exodus and Isaiah tell us clearly and definitely that God is one, and in the New Testament 1 Timothy 2:5 says, "There is one God." However, in the first chapter of Genesis God spoke of Himself using not the singular pronoun *I* but the plural pronouns *Us* and *Our*.

We cannot fully illustrate the Father, Son, and Spirit in our human language because this is something divine and mysterious, but we may use the illustration of a large watermelon. We may have the intention of eating a watermelon, or we may say, of working a watermelon into ourselves and into our family. Yet how can we work this melon into our stomach? We must first cut the melon into slices. Then after the slices of melon get into our stomach, they become juice. First we have the whole watermelon, then the slices, and then the juice. Otherwise, how can we get the melon into us? It is bigger than our mouth, throat, and stomach. The melon has to become slices. Then it can contact our mouth, and it is so easy to take in. However, as soon as we take in the slices, they are no more slices but juice. Are the melon, slices, and juice three things or one? Is the juice not the melon? It is foolish to say that the juice is not the melon. After being cut, the watermelon is not only a melon; now it is the slices, and within us it is juice. Originally, the melon was on the table, but after we eat it, the melon seems to be gone. Where is the melon? It is now in us and in the members of our family. In this sense, to speak of the melon, slices, and juice is the best "teaching" of the theology of the Trinity. **God** is now not only the **Father**; He is also the **Son** and even the more, He is the **Spirit**.

God has wrought Himself into us in His three persons. I am here not teaching mere theology. Rather, I am pointing out that this is God's economy. **God's economy is to work Himself into us in His three persons.** Without being in three persons, God could never be wrought into us, just as the watermelon could never be wrought into us without being cut into slices and taken as juice. (*Dealing with Our Inward Parts for the Growth in Life, Chapter 2, by Witness Lee*)

Day 6

1 Peter 1:10-12 - Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently, 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. To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into.

III. In his two Epistles, comprising only eight chapters, Peter covers the entire **economy of God, from eternity past before the foundation of the world (1 Pet. 1:2, 20) to the new heavens and new earth in eternity future (2 Pet. 3:13); he unveils the crucial things related to God's economy, concerning which things the prophets prophesied and the apostles preached (1 Pet. 1:10-12) from **four sides**:**

A. From the side of the **Triune God:**

1. **God the Father** chose a people in eternity according to His foreknowledge (vv. 1-2; 2:9) and called them into His glory (2 Pet. 1:3).
2. **Christ**, foreknown by God before the foundation of the world but manifested in the last times (1 Pet. 1:20), has redeemed and saved God's chosen people (vv. 18-19, 2) by His vicarious death (2:24; 3:18) through His resurrection in life and ascension in power (1:3; 3:21-22).
3. The **Spirit**, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved (1:2, 12, 22; 4:14)—the angels long to look into these things (1:12).
4. The **Triune God's** divine power has provided the redeemed ones with all things that relate to life and godliness (2 Pet. 1:3-4) to guard them unto full salvation (1 Pet. 1:5).
5. **God** also disciplines them (5:6) by some of His varied governmental judgments (1:17; 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7), and He will perfect, establish, strengthen, and ground them by His all grace (1 Pet. 5:10).
6. The **Lord** is long-suffering toward them that they all may have opportunity to repent unto salvation—2 Pet. 3:9, 15.
7. Then, **Christ** will appear in glory with His full salvation for His lovers—1 Pet. 1:5, 7-9, 13; 4:13; 5:4.

B. From the side of the **believers:**

1. The **believers**, as God's possession, were chosen by God (1:2; 2:9), called by His glory and virtue (v. 9; 3:9; 2 Pet. 1:3, 10), redeemed by Christ (1 Pet. 1:18-19), regenerated by God through His living word (vv. 3, 23), and saved through the resurrection of Christ (3:21).
2. They now are being guarded by the power of God (1:5), are being purified to love one another (v. 22), are growing by feeding on the milk of the word (2:2), are developing in life the spiritual virtues (2 Pet. 1:5-8), and are being transformed and built up into a spiritual house, a holy priesthood to serve God (1 Pet. 2:4-5, 9).
3. They are **God's chosen race**, royal priesthood, holy nation, and peculiar people for His private possession to express His virtues—v. 9.
4. They are being disciplined by His governmental judgment (1:17; 2:19-21; 3:9, 14, 17; 4:6, 12-19; 5:6, 9), are living a holy life in an excellent manner and in godliness to glorify Him (1:15; 2:12; 3:1-2), are ministering as good stewards of His varied grace for His glorification through Christ (4:10-11)—under the elders' exemplary shepherding (5:1-4)—and are expecting and hastening the coming of the Lord (1:13; 2 Pet. 3:12) in order to be richly supplied with an entrance into the eternal kingdom of the Lord (1:11).
5. Further, they are expecting the new heavens and new earth, in which righteousness dwells, in eternity (3:13), and they are growing continually in the grace and knowledge of our Lord and Savior Jesus Christ (v. 18).

- C. From the side of **Satan**—Satan is the believers' **adversary**, the devil, who as a roaring lion is walking about, seeking someone to devour—1 Pet. 5:8.
- D. From the side of the **universe**:
1. The **fallen angels** were **condemned** and are awaiting eternal judgment (2 Pet. 2:4); the ancient **ungodly world** was **destroyed** by a flood (v. 5; 3:6); the **ungodly cities** were **reduced to ashes** (2:6); the **false teachers** and **heretical mockers** in the apostasy and mankind in his evil living will all be **judged unto destruction** (vv. 1, 3, 9-10, 12; 3:3-4, 7; 1 Pet. 4:5); the **heavens and the earth** will be **burned up** (2 Pet. 3:7, 10-11); and **all the dead men** and the **demons** will be **judged** (1 Pet. 4:5).
 2. Then the **new heavens and new earth** will come as a **new universe**, in which God's righteousness will dwell for eternity—2 Pet 3:13; cf. Isa. 1:26.