

**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 2)**

Scripture Reading: 1 Pet. 1:17; 2:21-24; 4:17-19; 5:6

Living a Christian Life under the Government of God

- 1 Pet 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,
- 1 Pet 2:21 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;
- 1 Pet 2:22 Who committed no sin, nor was guile found in His mouth; 1 Pet 2:23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;
- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- 1 Pet 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?
- 1 Pet 4:18 And if the righteous man is saved only with difficulty, where will the ungodly and the sinner appear?
- 1 Pet 4:19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.
- 1 Pet 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

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 1:2 - Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

I. The Epistles of 1 and 2 Peter are on the **universal government of God:**

- A. The subject of 1 Peter is the **Christian life under the government of God**, showing us the government of God especially in His dealings with His chosen people—1:2.
- B. The subject of 2 Peter is the divine provision and the divine government, showing us that as God is governing us, **He supplies us** with whatever we need—1:1-4; 3:13.
- C. **God governs by judging**; the judgment of God is for the carrying out of His government—1 Pet. 1:17; 4:17:
 1. Because 1 and 2 Peter are concerned with the government of God, in these Epistles the judgment of God and of the Lord is referred to repeatedly as one of the essential items—1 Pet. 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7.
 2. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have a new heaven and a new earth for a new universe filled with His righteousness for His delight—v. 13.

First Peter 5:10 says, “*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.*” All grace in this verse refers to the riches of the bountiful supply of the divine life in many aspects ministered to us in many steps of the divine operation on and in us in God’s economy. The initial step is to call us, and the consummate step is to glorify us. Between these two steps are God’s loving care while He is disciplining us, and His perfecting, establishing, strengthening, and grounding work in us. In all these divine acts, the bountiful supply of the divine life is ministered to us as grace in varied experiences. Through such dispensing God enables us to attain His glorious goal. (*Truth Lesson, Level Two, Vol. 3, Lesson 29*)

Here we see that there is a progression in the four divine acts of God’s grace. Perfecting leads to establishing, establishing to strengthening, and strengthening to grounding in the God of all grace. First, God perfects us, perhaps through the suffering of persecution or through different kinds of environments, that we may be restored, put in order again, equipped, and edified. Then God establishes us that we may be set fast, confirmed, and that we may no longer wander and may no longer be changeable. After this, God strengthens us, empowers us, and eventually He grounds us solidly in Himself. Thus, He as the God of all grace and as the solid foundation enables us to gradually attain the consummate goal of His eternal glory, into which we have been called. What a miracle that fallen sinners could be brought into God’s eternal glory! And how excellent is His perfecting, establishing, strengthening, and grounding work. (*Truth Lesson, Level Two, Vol. 3, Lesson 29*)

The more we love the Lord Jesus, the more difficulties we have because God’s judgment begins from His own household. You and I are under God’s judgment. God is perfecting us, establishing us, strengthening us, and grounding us. (*Testimony*)

Day 2

1 Peter 1:15-17 - But according to the Holy One who called you, you yourselves also be holy in all your manner of life; Because it is written, “You shall be holy because I am holy.” 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,

- D. The judgment in 1 Peter 1:17, which is carried out by the Father, is not the future judgment but is the **present, daily judgment** of God’s governmental dealings with His children:
 - 1. The Father has regenerated us to produce a holy family—a holy Father with holy children—vv. 3, 15, 17.
 - 2. As holy children, we should **walk in a holy manner of life** (vv. 15-16); otherwise, in His government God the Father will become the Judge and will deal with our unholiness (4:15-17; Heb. 12:9-10).
- E. The disciplinary judgment in the government of God **begins from the house of God**—1 Pet. 4:17:
 - 1. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1:17.

God's children should not regard lightly the discipline of the Lord. If the Lord disciplines us, we have to pay attention to it. Everything the Lord measures to us has a purpose and meaning to it. He wants to build us up through our experiences and environment. All of His discipline is for the purpose of perfecting us and making us holy. All of His discipline works His nature into our nature. As a result, we become disciplined in our character. This is the purpose of the Lord's discipline. He does not discipline us without reason. He disciplines us for the purpose of making us vessels. The Lord does not allow suffering to come to His children without a cause. We do not suffer for the purpose of suffering. He does not give us tribulation simply to make us suffer. The purpose in all our suffering is that we would partake of God's holiness and nature. This is the goal of discipline. (*Messages for the New Believers Chapter 40*)

Day 3

1 Peter 4:12-13 - Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you; But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly.

2. God uses **fiery ordeals** to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.
3. The **purpose** of this judgment is that we would **live according to God** in the spirit—v. 6.

II. The preciousness of Peter's writings 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—1 Pet. 1:17; 2:21, 24; 3:15; 4:17; 5:5-8:

- A. The Triune God has passed through a long process in Christ and has become the life-giving Spirit **to indwell us**; this is for our **Christian life**—John 1:14; 14:17; 1 Cor. 15:45b; 6:17.
- B. At the same time, the Triune God is still the **Creator** of the universe and its **Ruler**—1 Pet. 4:19.
- C. Although we have been born of God to have a spiritual life and to be a new creation, we are **still in the old creation**—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17:
 1. For this reason, we need God's governmental dealings—1 Pet. 1:17.
 2. In order for the Christian life to grow, we need the discipline of God's government—2:2; 4:17; 2 Pet. 1:5-7.

The judgment in 1 Peter 4:17 is not for condemnation to eternal perdition; it is judgment for discipline, a discipline in this age to purify our life. This judgment is a fiery ordeal, a burning furnace (v. 12), to purify us and remove any dross. We can be compared to gold, but we still have a certain amount of dross from which we need to be purified. No teaching or fellowship can accomplish this purification. The disciplinary judgment of the burning furnace is necessary to carry it out. Hence, God puts us into a burning furnace, into fiery ordeals, to burn away our dross that our life may be purified. Thus, we may be saved through the difficulty of persecution from God's destruction of the world. This is the way God exercises judgment on the believers in His governmental administration. On the one hand, God is gracing us that we may live a life that suits His righteousness under His government. On the other hand, through discipline He judges anything that does not match His government. Therefore, today we believers are under the daily judgment of God. When we are under God's judgment, we also enjoy His dispensing in His love. (*Truth Lesson, Level Two, Vol. 3, Lesson 29*)

Day 4

1 Peter 2:21-23 - 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; Who committed no sin, nor was guile found in His mouth; Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

III. When the Lord Jesus was on earth, He lived a human life that was **absolutely under the government of God**, and He committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:

- A. The Lord kept committing all His insults and injuries to Him who judges righteously in His government, the righteous God, to whom He submitted Himself; He put His trust in this righteous One, recognizing His government—v. 23.
- B. When God counseled Christ as a man, Christ's inward parts were one with God and instructed Him through His contact with God—Psa. 16:7; Isa. 50:4.

IV. As believers in Christ and children of God, we should live a Christian life under the government of God—John 3:15; 1:12-13; 1 Pet. 4:13-19; 5:6-8:

- A. The Epistles of Peter reveal the Christ who enables us to take God's governmental dealings administered through sufferings—1 Pet. 1:6-8; 2:3-4, 19, 21-25; 3:18, 22; 4:1, 15-16; 5:8-9.
- B. We should pass the time of our sojourning in holy fear, that is, in a healthy, serious caution that leads us to be holy in all our manner of life—1:15, 17.

I would like to say a further word concerning the matter of becoming holy in all our manner of life (1:15). The phrase "manner of life" is a literal translation of the Greek. According to 1:15, we should not merely be holy and live a holy life; we should become holy in all our manner of life. Others should be able to see a certain manner in our living, and this manner should be holy. This does not mean that we are holy occasionally or that we are holy in certain things. For instance, it is not that in the morning we are holy in one matter, and then later in the day we are no longer holy in that matter. No, we need habitually to have a holy life. This is what constitutes a holy manner of life. If we would have a holy manner of life, we need to be habitually holy in our constitution. This means that we need to become a certain kind of person, a person who is holy in constitution. (*Life-study of 1 Peter, Message 12*)

Day 5

1 Peter 5:5-6 - 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. Therefore be humbled under the mighty hand of God that He may exalt you in due time,

- C. We should be humbled under the mighty hand of God, which carries out the government of God—5:6:
 - 1. In verse 6 the mighty hand of God refers to God's administrating hand seen especially in His judgment—1:17; 4:17.
 - 2. To be humbled under God's mighty hand is to be made humble by God; however, we must cooperate with God's operation and be willing to be made humble, lowly, under His mighty hand—5:6.

Day 6

1 Peter 4:19 - So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

2 Peter 2:24 - Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

- D. We should **commit** our souls to the **faithful Creator**—4:19:
 - 1. God can **preserve our soul**, and His loving and faithful care accompanies His justice in His governmental administration.
 - 2. While God judges us in His government, He **cares for us faithfully** in His love; as we are suffering His disciplinary judgment, we should commit our souls to the faithful care of our Creator—Matt. 10:28; 11:28-29.
- E. In the **death of Christ** we have **died to sins** so that in the **resurrection of Christ** we might **live to righteousness** under God's government—1 Pet. 2:24:
 - 1. God's government is established upon righteousness (Psa. 89:14a); as God's people living under His government, **we must live a righteous life**.
 - 2. The expression *live to righteousness* is related to the **fulfilling** of God's governmental requirements—1 Pet. 2:24:
 - a. We were saved so that we might **live rightly** under the government of God, that is, in a way that **matches the righteous requirements** of His government.
 - b. In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might **live spontaneously to righteousness** under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:6; John 14:19; 2 Tim. 2:

Should we fall into God's governmental hand, for any reason great or small, the last thing we should do is rebel. Rebellion is foolishness! There is only one principle we can act upon when we fall into God's hand, that is, to humble ourselves under God's mighty hand. If we truly humble ourselves under God's mighty hand, He will relieve and release us "in due time." When God feels that events have run their course, He will let us go. I would like to draw attention to the words in due time. First Peter 5:6 says, "Therefore be humbled under the mighty hand of God that He may exalt you in due time." The emphasis here is in due time. God will open a way for us in due time. He will direct us to a straight path in due time. He will release us in due time, and He will exalt us in due time.

The mighty hand of God in this verse specifically refers to the matter of discipline. His hand here is not for protection. If it were for protection, the verse would say, "The eternal arm of God." Here we are the ones who humble ourselves under God's mighty hand. This implies obedience. Here is God's mighty hand. We cannot shake off such a hand! We cannot resist it. Instead, we must learn to humble ourselves under it by saying, "Lord! I am willing to obey. I will not resist You no matter where You put me. I accept everything, and I accept it willingly! I have nothing to say about the way You are treating me. I am willing to obey Your word! No matter how long You keep me in this condition, I am willing to obey!" Then we will see that there is a "due time." We do not know how long it will be. But at a certain time, the Lord will let us go, and He will move the church to pray for us and release us. (*Messages for the New Believers Chapter 40*)