

**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 5)**

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

Grace in Peter's Epistles

- 1 Pet 1:2b ... Grace to you and peace be multiplied.
- 1 Pet 1:10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,
- 1 Pet 1:13 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.
- 1 Pet 2:19 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.
- 1 Pet 2:20 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.
- 1 Pet 3:7 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 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 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.
- 1 Pet 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.
- 1 Pet 5:12 Through Silvanus, the faithful brother, as I account him, I have written to you briefly, exhorting and testifying fully that this is the true grace of God; enter into this grace and stand in it.
- 2 Pet 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;
- 2 Pet 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 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.

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

- I. **Grace is Christ Himself as our enjoyment**—grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, through us, and for us—John 1:14, 16-17; Isa. 55:1; 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.

Whatever we can do is not grace. Whatever we have to use and apply in our situation is not grace. Grace is supplied only when we cannot do anything. We cannot do anything, but the Lord does it for us. This is grace. It is only when we have nothing to apply, nothing to use, and are short of everything that grace is available. It is then that we will pray, “Lord Jesus, I have nothing, and I can do nothing.” When we pray in this way, the Lord Jesus will do things for us, and He will give us whatever we need. This is the Christian life. It is altogether a matter of grace. In 1 Corinthians 15:10 Paul says, “Not I but the grace of God which is with me.” It is not I but Someone else. It is not my ability but His. It is not my doing but His. It is not my having something but His giving something. This is grace. Grace is Christ Himself doing things for us and giving things to us.

We must all realize that the Lord’s salvation is not a kind of religion, philosophy, or psychology. These things always require us to have something and to do something. The Lord’s salvation is absolutely a matter of grace. There is no requirement, and there is no demand. Instead, there is the abundant supply of grace. We only need to open ourselves to the Lord and pray, “Lord Jesus, I cannot do it.” Then the Lord will do it for us. The more we realize that we cannot do it, the more the Lord supplies us with His grace. How wonderful this is! This is the proper Christian life. (CWWL, 1973–1974, vol. 1, Chapter 3)

Day 2

1 Peter 1:10-11 - 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.

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. Ps. 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.

In verse 10 Peter also tells us that the prophets sought out and searched out. In verse 11 he speaks of the prophets' searching. All these words indicate seeking. If we read through the Old Testament from Genesis to Malachi, we shall see that all the Old Testament saints were seekers. I believe that they were much more exercised in their seeking than we are today. The prophets in particular were seeking and searching into what manner of time the Spirit of Christ in them made clear. Let us quote the first part of Peter's word in verse 11 once again: "Searching into what or what manner of time the Spirit of Christ in them made clear." The composition here seems awkward. Nevertheless, Peter's expression is marvelous and has been much used by God. What does this marvelous expression indicate? It indicates that while the prophets were searching, they had the Spirit of Christ in them. (*Life-study of 1 Peter, Message 8*)

Day 3

- 1 Peter 1:13* - 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 Timothy 1:9-10* - 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. 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,

IV. The grace on which the believers set their hope perfectly will be brought to the believers 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. 10:29; 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.

Titus 2:11-13 speaks of the grace of God that has appeared to bring salvation to all men, training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ. Soberly is toward ourselves; righteously, toward others; and godly, toward God. We have to be sober people. Actually, the worldly people are drunk. They are not sober, but foolish. Before we were saved, we did things foolishly, but now we have become sober toward ourselves. Only those who live by God as grace can deny ungodliness and worldly lusts to live a life of soberness, righteousness, and godliness in this age. We live such a life while we are awaiting the appearing of the glory of our great God and Savior, Jesus Christ. Jesus Christ is our great God and our Savior. (*CWWL, 1994-1997, Vol. 1, Crystallization-study of the Epistle to the Romans, p.434*)

Day 4

1 Peter 2:19-21 - For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly. 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. 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;

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.

We all need to learn how to have grace, that is, how to use grace. If we do this, something wonderful, excellent, and pleasant will motivate us from within. Then we shall be able to bear things, forbear things, and do things that others cannot. Spontaneously, as the result of the motivation within us, there will be a certain expression upon us. This motivation and expression is the Triune God experienced by us and lived out by us. To others, this is something sweet, gracious, acceptable, and worthy of thanksgiving.

I appreciate what Peter says concerning grace in verses 19 and 20. Paul had much to say about grace, but he never wrote a word like we have in 2:19 and 20. Peter's word here is unique. As we have seen, the grace spoken of in these verses is actually the processed Triune God, who is now the all-inclusive, life-giving, indwelling Spirit for our experience and enjoyment. Inwardly He motivates us, and outwardly He is the expression upon us. As such a One, He becomes sweet, lovely, gracious, and acceptable. This is grace. How great this is! (*Life Study of 1 Peter, Message 20*)

Day 5

1 Peter 3:7 - 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 Peter 4:10 - Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Peter 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.

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—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 while 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; Psalms 138:6; Proverbs 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. Psalm 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.

Why is it that Paul might be lifted up? It is because no one had ever seen a vision and revelation higher than that seen by Paul. Not only was he born on this earth, but he had also been down to the Paradise in Hades and even had been up to the third heaven. Because the visions and revelations that Paul received were so high, so great, and so many, the Lord, being concerned, permitted a thorn to be given to him in his body.

Now I am also afraid that the visions I have seen may be too high, so I pray daily, "O Lord, I humble myself at Your feet; I am a slave, and You are the sovereign Lord. I am truly in fear and trembling, Lord." I am in fear and trembling that I may be lifted up. Sometimes when I receive numerous letters of appreciation, I am also afraid that people may regard me too highly. Therefore, be cautious; do not praise people carelessly. Your praise may damage them. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chapter 4)

Day 6

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| <i>2 Peter 3:18</i> | <i>- 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.</i> |
| <i>Ephesians 2:7</i> | <i>- That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.</i> |

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—2 Pet. 3:18:

- A. 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.
- B. The product of the grace in God's 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—Eph. 2:7-10; 2 Pet. 3:13.
- C. The riches of God's grace, the riches of God Himself for our enjoyment, surpass every limit and will be publicly displayed for eternity—Eph. 2:7.

In the church life, when all the believers have grace upon them, the church will be built up. However, it is easy for us to come out of grace and argue with others. A person who has seen grace knows Christ and has nothing to argue about with others. If a person argues, he does not know grace. How do we stand in grace? Practically, it means that we come back to our spirit. We need to exercise to turn back to our spirit. When we return to our spirit, we stand in grace. Regardless of how much others criticize you, judge you, or dispute with you, never open your mouth and never reason. Instead, learn to return to your spirit. Once you begin to reason, you will begin to debate; if you keep arguing, you will end up murmuring. Do not reason or murmur; do not stay in your mind or in your emotion but be in spirit. When you are in spirit, you are in Christ; that is to stand in grace. Sometimes when you pray-read a verse or sing a hymn, the Lord's word will bring you into the grace in Christ. You may be full of reasonings and murmurings, but when you turn back to your spirit, you stand in grace. As a result, what comes out of your mouth is grace. In His economy God does not require you to do anything. What God wants in His economy is for Christ, the embodiment of the Triune God, to become the embodied grace to you. He lives in us, and we live in Him as grace. In this way God can obtain His organism. (CWWL, 1991-1992, vol. 2, *"The Law and Grace of God in His Economy"*)