

Monday 5/18

Related Verses**1 Peter 4:17**

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 Peter 1:2-4

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

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,

4 Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

1 Peter 2:11-12

11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,

12 Having your manner of life excellent among the Gentiles, so that in the matter concerning which they speak against you as evildoers they may, by your good works, as they see them with their own eyes, glorify God in the day of His visitation.

2 Peter 2:9

9 The Lord knows how to deliver the godly out of trial and how to keep the unrighteous under punishment for the day of judgment,

Eph. 1:4-6

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

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

Suggested Reading

In his two Epistles Peter is on the subject of God's universal government...Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing and the government is another. A country or nation has a

government. The government, however, is not the nation; rather, the government is the administrative center of the nation. For example, the government in Washington, D.C., is the administrative center of the United States. Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter.

Mark presents service; Luke, salvation; and John, life. Thus, in the four Gospels we have the kingdom, service, salvation, and life. But we do not have the divine government. In his Epistles Peter makes up this lack by showing us God's universal government. (Life-study of 1 Peter, pp. 8-9)

God's government covers the entire universe. We know this by the fact that Peter speaks of the new heavens and new earth. This indicates God's universal government. Eventually, in eternity future, everything will be right and in good order, for righteousness will dwell in the new heavens and new earth. Today the earth is filled with unrighteousness and disorder. Nevertheless, God is still governing heaven and earth.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose, such as Hitler's slaughtering of the Jews, which caused the Jews to be one. Nevertheless, God judged them.

In 1 and 2 Peter we have a record of God's judgment. God judged the earth by means of the flood, the deluge. Later He judged Sodom and Gomorrah. The history of God's judgment also includes the judgment upon the children of Israel in the wilderness. During their years of wandering, the children of Israel experienced God's judgment again and again. With the exception of Joshua and Caleb, all those who came out of Egypt, including Moses, Aaron, and Miriam, died in the wilderness under God's judgment. Furthermore, the Bible says that thousands of the disobedient ones were strewn by God in the wilderness. That was God's judgment.

[Do] not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 4:17, God's governing judgment begins from His own household: "Because 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?" This is God's government.

What is the purpose of God's governing judgment? God judges in order to clear up His universe. The universe was created by God for a positive purpose, but Satan came in to defile it. Now God is cleansing the universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God's universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household....The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The subject of 1 Peter, therefore, is the Christian life under the government of God. The subject of 2 Peter is a little different: it is the divine provision and the divine government. In his second Epistle Peter shows us that God is not only governing us, ruling us, but also providing us with whatever we need. God supplies us all things to live a holy life, a Christian life, under His government. (Life-study of 1 Peter, pp. 9-11)

Corporate Reading of "The Christian Life" Chapter 16
– Sections: *In The Fellowship Of The Sufferings Of Christ* (paragraphs 1-4)

Tuesday 5/19

Related Verses**1 Peter 1:15-17**

15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

16 Because it is written, "You shall be holy because I am holy."

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,

Heb. 12:9-10

9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

1 Peter 1:6-9

See Lord's Day

1 Peter 4:5-6

5 Who will render an account to Him who is ready to judge the living and the dead.

6 For unto this end the gospel was announced also to those who are now dead, that they might be judged in the flesh according to men but live in the spirit according to God.

1 Peter 3:10, 13

10 For "he who desires to love life and see good days, let him cause his tongue to cease from evil and his lips to speak no guile.

13 And who will harm you if you become zealous for what is good?

Suggested Reading

First Peter 1:15 says, "But according to the Holy One who called you, you yourselves also become holy in all your manner of life." ...In verse 16 Peter gives us the reason we need to become holy: "Because it is written, You shall be holy, because I am holy." [Lev. 11:44; 19:2; 20:7].

In 1 Peter 1:17 Peter continues, "And if you call upon as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear." In this verse Peter comes to the matter of God's government, the particular point that he covers in his Epistles. The judgment of God is for the carrying out of His government.

The Holy One who has called us as the Father has regenerated us to produce a holy family—a holy Father with holy children. As holy children, we should walk in a holy manner of life. Otherwise, the Father will become the Judge (4:17) to deal with our unholiness. He begat us with life inwardly that we may have His holy nature. He disciplines us with judgment outwardly that we may partake of His holiness (Heb. 12:9-10). His judgment is

according to our work, our conduct, without respect of persons. Hence, we should pass the time of our sojourning in fear. If we call upon Him as our Father, we should also fear Him as our Judge and live a holy life in fear. (Life-study of 1 Peter, pp. 91-92)

In verse 17 Peter "is not speaking of the final judgment of the soul. In that sense 'the Father does not judge anyone, but He has given all judgment to the Son (John 5:22). The thing spoken of here is the daily judgment of God's government in this world, exercised with regard to His children. Accordingly it says, 'the time of your sojourning' here" (Darby). This is God's judgment on His own household (1 Pet. 4:17).

Since these two Epistles are concerned with the government of God, the judgment of God and of the Lord is referred to repeatedly (2:23; 4:5-6,17; 2 Pet. 2:3-4, 9; 3:7), as one of the essential items. It began from the angels (2 Pet. 2:3-4) and passed through the generations of man in the Old Testament (2 Pet. 2:5-9). Then 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. After the millennium, all the dead, including men and demons, will be judged and perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be burned up (2 Pet. 3:10b, 12). The results of the varied judgments are not the same. Some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition. However, by all these 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 (2 Pet. 3:13) for His delight.

The daily judgment of God is not exercised upon fallen sinners; instead, it is exercised upon God's children....I am burdened that we all grasp the pure thought regarding [the truth of God's judgment] in the Bible. Today all of us are under God's judgment. God is not only gracing us, giving us grace. He is also judging us. This is the reason we have many sufferings. We have sufferings because God is judging us. On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His

government. Therefore, in this age we the believers are under the daily judgment of God. (Life-study of 1 Peter, pp. 92, 270)

Corporate Reading of "The Christian Life" Chapter 16 – Sections: In The Fellowship Of The Sufferings Of Christ (paragraphs 5-7)

Wednesday 5/20

Related Verses**1 Peter 4:12-13**

12 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;

13 But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly.

1 Peter 2:21-23

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;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

Prov. 27:21

21 The refining pot is for silver and the furnace for gold, And a man is tried by the praise given him.

Psa. 66:10

10 For You have tried us, O God; You have refined us as silver is refined.

2 Cor. 4:16-18

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

18 Because we do not regard the things which are seen but the things which are not seen; for the things which

are seen are temporary, but the things which are not seen are eternal.

Suggested Reading

The Greek word for *fiery ordeal*... means burning, signifying the burning of a smelting furnace for the purification of gold and silver (Prov. 27:21; Psa. 66:10), like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own household (4:17-19)...Fiery persecution is common to the believers. They should not think it is strange or alien to them and be surprised and astonished by it. This persecution is a trial, a testing.

Peter's use of the metaphor of a burning furnace in verse 12 indicates that today the Lord is using persecutions and trials as a furnace to serve a positive purpose. The positive purpose served by persecution and trial is the purification of our life. We can be compared to gold and silver. However, we still have some amount of dross. Therefore, we need purification. As gold and silver are purified through burning, we also need to be purified in this way. In verse 12 Peter tells the believers not to regard the fiery ordeal as strange. As Christians, we should realize that fiery ordeals are common....It is our destiny to suffer in this age. Of course, this is not our eternal destiny. God has not destined us to suffer in eternity, but He surely has destined us to suffer in this age. (Life-study of 1 Peter, pp. 247-248)

In 1 Peter 4:13 Peter...[indicates], that by experiencing such a fiery ordeal we share, participate in, the sufferings of Christ. Here Peter is saying that it is possible for the sufferings a Christian undergoes to be the sufferings of Christ....If we were not Christians, we certainly would not suffer the kind of persecution described in verses 12 and 13. Such persecutions are due to the fact that we are Christians, men of Christ. Because we believe in Christ, love Christ, live Christ, bear testimony to Christ, witnessing of Him in this age, the world rises up against us. This age is under the hand of the evil one, and for this reason unbelieving ones persecute those who believe in

Christ and witness of Him. In the sight of God this kind of suffering is regarded as the sufferings of Christ.

First Peter is a book on the Christian life under the government of God. It is easy for us to pay attention to the Christian life and to neglect God's government. Actually, the Christian life and the government of God go together. The Triune God has passed through a long process and has become the life-giving Spirit to indwell us. This is for our Christian life. At the same time, the Triune God is still the Creator of the universe and its ruler. On the one hand, we have been reborn to have a spiritual life, the divine life. On the other hand, we are still in the old creation. For this reason, we need God's governmental dealings. In order for the Christian life to grow, we need the discipline of God's government.

The preciousness of Peter's writings is that he combines the Christian life and God's government. Paul did the same thing, but he did not do it in such a clear way as Peter did. Peter's writings show us that the Christian life and the government of God go together as a pair. If we would carefully read the two Epistles of Peter, we would see that Peter is quite deep in the matter of life. The first chapter of 2 Peter, in particular, is rich, deep, and profound in the matter of life. But at the same time in his writings Peter gives a serious word regarding God's governmental dealings with His regenerated people. Therefore, in the Epistles of Peter we need to see the Christian life and God's government and also see how the two go together. (Life-study of 1 Peter, pp. 248-249, 280-281)

Corporate Reading of "The Christian Life" Chapter 17
– Sections: *The Living Of The Processed Triune God As The Consummated Spirit; The Christian Life Being The Living Of The Processed Triune God As The Consummated Spirit In The Believers*

Thursday 5/21

1 Peter 1:17-19

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,

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

1 Peter 2:21-24

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;

22 Who committed no sin, nor was guile found in His mouth;

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously;

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.

Psa. 16:7

7 I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.

Isa. 50:4-5

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

John 6:38

38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

Suggested Reading

[In 1 Peter 2:23], according to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I commit everything to God who judges righteously"?...Our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word. Therefore,

in reading a verse such as 2:23, we may take it for granted and fail to get into the real meaning.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment. (Life-study of 1 Peter, pp. 185-186)

In 1 Peter 1:17 Peter [says], "And if you call upon as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear." In this verse Peter comes to the matter of God's government....The judgment of God is for the carrying out of His government.

In verse 17 Peter urges us to pass the time of our sojourning in fear. This is a holy fear, as in Philippians 2:12. It refers to a healthy, serious caution for us to behave in a holy manner. Such fear is mentioned a number of times in this book because its teaching is concerning the government of God.

Verses 18 and 19 explain why we should pass the time of our sojourning in fear....Because we know that we have been redeemed by the precious blood of Christ....we now pass the time of our sojourning in fear. The point here is that the holy manner of life should issue out from the dear and precious redemption of Christ.

In order to pass the time of our sojourning in fear, we need a deep realization concerning the redemption of Christ. Today many Christians are living in a loose way because their understanding of Christ's redemption is shallow.

According to verse 18, the blood of Christ has redeemed us from our vain manner of life. This vain manner of life is in contrast to the holy manner of life in verse 15....Christ's redemption is for this—to separate us from our vain manner of life handed down from our fathers. Knowing that this was accomplished with the highest price, the precious blood of Christ, we pass the days of our sojourning in fear.

The blood of Christ, by which we are sprinkled and thus marked out from common people, is more precious than silver and gold. The highest price has been paid for

our redemption, that we might be redeemed from the vain manner of life to the holy (vv. 18, 15). For this we should have a holy fear, a healthy, serious caution before God that, as God's elect, redeemed with such a high price, we would not miss the purpose of this most high redemption of Christ. (Life-study of 1 Peter, pp. 91-93, 97-99)

Corporate Reading of "The Christian Life" Chapter 17 – Sections: *God Being Spirit—The Substance Of God's Being; The Spirit Of God—God In His Move; The Spirit Of Jehovah—God In His Relationship With Man; The Holy Spirit—God In Sanctifying, Separating Man Unto Himself; The Spirit Of Jesus—The Holy Spirit Becoming The Spirit Of The Incarnated Jesus*

Friday 5/22

Related Verses

1 Peter 5:5-6

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.

6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

Isa. 57:15

15 For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.

Isa. 66:1-2

1 Thus says Jehovah, Heaven is my throne, And the earth the footstool for My feet. Where then is the house that you will build for Me, And where is the place of My rest?

2 For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor And of a contrite spirit, and who trembles at My word.

Matt. 5:3

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Phil. 2:5, 8

5 Let this mind be in you, which was also in Christ Jesus,

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

James 4:6-7

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

7 Be subject therefore to God; but withstand the devil, and he will flee from you.

Suggested Reading

[According to 1 Peter 5:5] everyone in the church, including the elders, should gird himself with humility....It is used here as a figure of speech, signifying the putting on of humility as a virtue in service. This figure comes evidently from Peter's impression of how the Lord girded Himself with a towel when He humbled Himself to wash the disciples' feet, especially Peter's (John 13:4-7).

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. Putting on such an apron will always bring us down and cause us to be lowly.

The Greek word for "humble" in 5:5 also means lowly, as in Matthew 11:29, where the Lord Jesus says, "I am meek and lowly in heart." To be proud is to be high, but to be humble is to be low. If we would humble ourselves in the church life, we need to become lowly. Instead of uplifting ourselves, we should always keep ourselves low. Then we shall be in a position to receive the Triune God as our life supply. We shall receive the grace God gives to humble believers.

The words "be humbled" here are passive voice, indicating to be made humble by God, mostly through the sufferings of persecutions (v. 10). This, however, needs our cooperation with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, *be humbled*. We may say that "humbled" is passive, but "be" is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us. (Life-study of 1 Peter, pp. 297-299)

Persecution may be used by God to humble us. Actually, any kind of suffering may be used by God for this purpose. When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected. If this student receives a high grade, he may be somewhat uplifted. But if he receives a lower grade, he may be humbled.

We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly.

In 1 Peter 5:6 Peter tells us to “be humbled.” We cannot make ourselves humble. Rather, we need to be made humble by God. Nevertheless, God’s humbling of us requires our cooperation with God’s operation. This means that we must be willing to be made humble, lowly, under the mighty hand of God.

We may say that “be humbled” is active-passive: “be” is active, pointing to our initiative to be humbled, and “humbled” is passive, pointing to God’s operation to humble us. Although God’s hand is mighty to do whatever is necessary for us, His hand still needs our cooperation. God’s operation needs our cooperation. Therefore, we need to be humbled.

The entire book of 1 Peter is on God’s government, and that God’s government is administrated through His judgment. God’s judgment is carried out in the environment arranged according to His sovereignty. For example, in order to judge Noah’s generation, God arranged a great catastrophe, the flood. Only God could have done such a thing. The flood that terminated the human race at the time of Noah was brought about by the mighty hand of God. In 5:6 the mighty hand of God refers to God’s administrating hand seen especially in His judgment. (Life-study of 1 Peter, pp. 299-300, 307)

Corporate Reading of “The Christian Life” Chapter 17 – Sections: *God Being Spirit—The Spirit Of Christ—The Spirit Of God Becoming The Spirit Of The Resurrected Christ; The Spirit Of Jesus Christ—The Spirit Of The Processed And Consummated Triune God*

Becoming The All-Inclusive Spirit Of The Incarnated Jesus And The Resurrected Christ; The Compound Spirit—The Spirit Of God Compounded With Christ’s Divinity, Humanity, Death And Its Sweet Effectiveness, And Resurrection And Its Fragrant Power

Saturday 5/23

Related Verses

1 Peter 2:24

See Thursday

1 Peter 4:19

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 Pet. 3:13-15

13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

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,

Matt. 10:28, 30, 38-39

28 And do not fear those who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in Gehenna.

30 But even the hairs of your head are all numbered.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.

1 Thes. 3:3

3 That no one would be shaken by these afflictions; for you yourselves know that we are appointed for this.

Suggested Reading

The will of God in 1 Peter 4:19 is that He wants us to suffer for Christ’s sake and has appointed us to this (3:17; 2:15; 1 Thes. 3:3). Literally “commit” here means to give in charge as a deposit....When the believers suffer persecution in their body, especially as in martyrdom, they should commit their souls as a deposit to God, the faithful Creator, as the Lord did with His spirit to the Father (Luke 23:46). The persecution could damage only the body of the

suffering believers, not their souls (Matt. 10:28). Their souls are kept by the Lord as the faithful Creator. They should cooperate with the Lord by their faithful commitment....“*Welldoing*” indicates doing right, good, and noble deeds.

The Creator in verse 19 does not refer to the Creator of the new creation in the new birth, but to the Creator of the old creation. Persecution is a suffering in the old creation. God as our Creator can preserve our soul, which He created for us. He has even numbered our hairs (Matt. 10:30). He is loving and faithful. His loving and faithful care (1 Pet. 5:7) accompanies His justice in His governmental administration. While He is judging us, as His household, in His government, in His love He cares for us faithfully. In suffering His just disciplinary judgment in our body, we should commit our souls to His faithful care. (Life-study of 1 Peter, pp. 265-266)

The phrase “having died to sins” [in 1 Peter 2:24] literally means being away from sins. When Christ carried up our sins onto the cross and died,...the death of Christ terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins....Through Christ’s death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness.

The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ’s death we are being kept away from sins....There is no need for us to strive or to try to energize ourselves. We simply live, and this living always has an inclination toward righteousness. This is the experience of our Savior saving us daily.

Peter uses the expression “live to righteousness.” ...Actually, God’s government requires just one thing—righteousness. This is the reason 2 Peter 3:13 says, “But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.” In 1 Peter 2:23 we see that the Lord Jesus

continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne....Because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government....His death separates us from sins and enlivens us so that we may live to righteousness. Spontaneously, we are under God's government and have no problem with His government because we live to righteousness. (Life-study of 1 Peter, pp. 188-190)

Hymns, #21

1

We praise Thee for Thy righteousness;
Thy justice, Father, we confess,
And fully testify.
Thou art the judge of all mankind,
In Thee injustice none can find,
Nor wrong to Thee apply.

2

O holy Father, righteous One,
Thy righteousness upholds Thy throne,
'Tis a foundation sure.
'Tis through this righteousness of Thine
That reigns in Christ the grace divine,
And peace we thus secure.

3

Thy righteousness has caused Thy Son
To die for us that we be won,
Redemption thus was bought;
Thy righteousness has justified
When Christ's redemption was applied,
Salvation thus was wrought.

4

That Thou might show Thy righteousness,
With Thy forgiveness Thou didst bless
Men in the ancient age;
For Thee Thy righteousness to show,
Remission Thou dost now bestow
On sinners in this age.

5

All people Thou wilt judge one day,
Thy righteousness to all display
By Christ, Thy Son, our Lord;
Yet fast we'll stand, for none can move,
Thy righteousness we'll ever prove,
With grace Thou wilt afford.

6

With justice is Thy kingdom filled,
And peace upon it Thou dost build
With all in harmony;
In the new heaven and new earth
Thy righteousness will be their worth,
As promised, God, by Thee.

Lord's Day 5/24

Psa. 89:14

14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before Your face.

Phil. 2:12

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

1 Pet. 1:3-9, 13

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,

4 Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

6 In which time you exult, though for a little while at present, if it must be, you have been made sorrowful by various trials,

7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

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,

9 Receiving the end of your faith, the salvation of your souls.

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.

Life Study Messages

Life-Study of 1 Peter, msgs.

1, 11-12, 27-28, 33-34

Life-Study of 2 Peter, msgs. 1, 9