

<b>Monday 9/5</b>
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**Related Verses**

**1 Peter 1:2**

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**

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

**John 1:16-17**

16 For of His fullness we have all received, and grace upon grace.

17 For the law was given through Moses; grace and reality came through Jesus Christ.

**1 Cor. 15:10**

10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

**Rom. 5:17, 21**

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

**1 Tim. 1:14**

14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

**Rev. 22:21**

21 The grace of the Lord Jesus be with all the saints. Amen.

**Related Reading**

Peter speaks of the grace that multiplies in the believers' daily life in the full knowledge of God and of Jesus their Lord (1 Pet. 1:2; 2 Pet. 1:2). In the full knowledge of God and the Lord, the onefold grace multiplies again and again...Grace is unlimited just as God is unlimited. When we were regenerated, we received God into us, but we had only a small amount of God. Gradually, as God increases within us through the years, we will be weighty with the measure of God. This is because God as grace will be increased in us. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

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The grace of God in His economy is rich, multiplying, and abounding...The riches of God's grace surpass every limitation. These are the riches of God Himself for our enjoyment. Furthermore, the grace of God and the gift in grace of Jesus Christ have abounded to the many (Rom. 5:15b, 20b).

In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace [cf. 2 Cor. 9:8]...Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace...This grace is not dead but living and multiplying; it is being multiplied to us day by day. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 309, 312)

Paul often uses the expression "grace to you and peace." Peter, however, twice speaks of grace and peace being multiplied. In 1 Peter 1:2 he says, "Grace to you and peace be multiplied," and in 2 Peter 1:2, "Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord." Peter desires not only that grace be with the saints, but that grace be multiplied to them. Have you ever thought about what it means for grace to be multiplied? Have you ever heard of a sermon or message telling you that grace and peace can be multiplied? Most of us may find this expression puzzling. Peter's use of the word multiplied is another illustration of his particularity. In this matter, not even Paul was as

particular as Peter, for he never spoke in his Epistles of grace and peace being multiplied.

The word multiplied indicates that a certain thing is present and that instead of having another of the same thing added, we need what we have to be multiplied. This means that we need the multiplication of the grace we already have. We do not need another grace. What we need is to have multiplied the grace we have already.

With the thought of multiplied grace as the base, Peter goes on to speak in 1 Peter 4:10 of varied grace: "Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God." We all should be good stewards of what Peter calls varied grace, grace in different aspects and of different categories. Peter mentions grace again in 5:10, where he speaks of the God of all grace. Therefore, in 1 Peter we have four unique expressions concerning grace: grace of life, multiplied grace, varied grace, and all grace. The grace of life is being multiplied in us. Then it becomes the varied grace and eventually, the all grace. As a result, we do not have grace just from one direction, but from many directions, for example, from the heavens and from the earth, from our husband or wife, and from our children. The more children we have, the more aspects of grace we shall experience. If you have four children, you will enjoy grace in four aspects. But if you have more children, you will enjoy more aspects of grace. (Life-study of 1 Peter, pp. 4-5)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 19-20

**Corporate Reading of "The Tree of Life" Chapter 13 – Sections:** *The Need To Be Poor In Spirit And pure In Heart To Experience the Tree Of Life; The Heart And The Spirit*

<b>Tuesday 9/6</b>
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**Related Verses**

**1 Peter 1:10-12**

**10** Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

**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.

**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.

**John 12:23-25**

**23** And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

**24** Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

**25** He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

**1 Peter 1:5-9**

**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.

**Related Reading**

[In] 1 Peter 1:10...Peter uses the Old Testament prophets to confirm his teaching concerning the New Testament salvation.

Peter points out that the prophets prophesied concerning “the grace...unto you.” In verse 10 grace is a synonym for salvation. In verse 13 grace also refers to God’s salvation. John 1:14 says that the Word became flesh and tabernacled among us, full of grace. This grace is God in the Son as our enjoyment. In 1 Corinthians 15:10 Paul says, “But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but...I labored more abundantly than all of them, yet not I but the grace of God...with me.” The grace to which Paul refers three times in this verse is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply that we may live in resurrection. Therefore, grace is the Triune God becoming life and everything to us. (Life-study of 1 Peter, p. 64)

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First Peter 1:10 speaks of the grace that was to come unto the believers, which was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers’ souls. The grace mentioned by Peter here is different from the grace mentioned in John 1. John says that the Word became flesh, full of grace, and that grace came through Jesus Christ (vv. 14, 17). Grace came through Jesus Christ, with Jesus’ incarnation, but Peter says that there is a grace that is not yet but is to come. This grace was not mentioned in the Old Testament, but it was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers’ souls (1 Pet. 1:9)...Peter speaks of the grace that was for the salvation of the believers’ souls. What Peter teaches as grace is not the grace that saves our spirit or our body, but the grace that saves our soul. The Lord Jesus said, “What does it profit a man to gain the whole world and forfeit his soul-life?” (Mark 8:36). A man can gain the whole world and lose his soul. This shows that the soul needs to be saved. If, for the sake of saving your soul, you sacrifice the whole world, that is worthwhile. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 457-458)

In 1 Peter 1:12...“these things” refer to the sufferings of Christ and His glories. The Old Testament prophets

ministered the sufferings and glories of Christ to the New Testament believers.

These things have been announced to us through those who preached the gospel...The prophets searched and prophesied; the apostles preached. The preaching of the apostles is the Spirit’s practical application of God’s salvation in the New Testament...The Spirit applies God’s full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

In my ministry...I believe that...the Spirit is applying God’s full salvation to you...I simply preach Christ, the death of Christ, and the different glories of Christ. Each preaching is an application of the Spirit...My greatest joy is to see the saints receive Christ through the application of the Spirit. I am especially happy to see the second generation growing up in the church life. My heart leaps when I see that they are receiving the application of God’s salvation through this ministry and by the Spirit.

The apostles are not the only ones who can preach. As long as you preach Christ, you are included among those who preach the gospel by the Holy Spirit sent from heaven. (Life-study of 1 Peter, pp. 76-77)

Further Reading: Life-study of 1 Peter, msgs. 1-2, 7-9

**Corporate Reading of “The Tree of Life” Chapter 13 – Sections: *The Hidden Man Of The Heart; Loving The Lord With All Our Heart; Dealing With The Heart So That Christ Can Grow Within Us* (paragraphs 1-3)**

**Wednesday 9/7**

**Related Verses****1 Peter 1:13**

**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 Tim. 1:9-10**

**9** 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

**10** 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,

**1 Cor. 1:7-9**

**7** So that you do not lack in any gift, eagerly awaiting the revelation of our Lord Jesus Christ,

**8** Who will also confirm you until the end unreprouvable in the day of our Lord Jesus Christ.

**9** God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

**Titus 2:11-14**

**11** For the grace of God, bringing salvation to all men, has appeared,

**12** Training us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age,

**13** Awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ,

**14** Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

**Related Reading**

First Peter 1:13 speaks of the grace on which the believers set their hope perfectly. Nearly every day, I pray that my soul will be saved at the Lord's coming back...This is the saving of the soul in the next age for those who enter into the enjoyment of the Lord to feast with Him [Matt. 25:20-23]. This grace will come by the revelation of the Lord Jesus at His second coming. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

In 2 Timothy 1:9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26). Because this grace was manifested through the appearing of Christ,

Old Testament saints such as Abraham and David did not experience it. The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (The Conclusion of the New Testament, pp. 3675-3676)

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In 1 Peter 1:13 Peter also charges us to set our hope completely on the grace. This hope is the living hope which has issued from regeneration (v. 3). We need to set our living hope completely on the grace that is being brought to us at the unveiling of Jesus Christ...This grace...refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. The grace has been brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

Whatever we enjoy of the Lord today is, comparatively speaking, a small portion...This age is an age of foretaste. But when the Lord Jesus comes back, we shall enjoy the full taste...The coming full taste will be the consummation of this unique grace.

Toward the end of 1 Peter 1:13 Peter speaks of the revelation, the unveiling, of Jesus Christ...At present, we are enjoying the Lord Jesus as a foretaste under the veil. But the time is coming when the veil will be taken away.

Because we are under a veil with the Lord, others may not be able to understand what we are doing. We may try to tell them that we are enjoying Christ. However, they may say that this is nonsense. Our enjoyment is concealed, and others who do not share the same experience cannot know anything about it. But one day the Lord Jesus will be unveiled. Then others will be able to understand that we have been enjoying the Lord Jesus. This unveiling will be the coming grace as the consummation of the full salvation of the Triune God.

If we are not enjoying the Lord Jesus as the foretaste, we shall not have the hope that He will be unveiled as our full taste...When we enjoy the foretaste, we have such a

hope. We need to set our hope completely on the grace being brought to us at the unveiling of Jesus Christ. (Life-study of 1 Peter, pp. 89-90)

Further Reading: Life-study of 1 Peter, msg. 11; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 22-24

**Corporate Reading of "The Tree of Life" Chapter 13 – Sections: Dealing With The Heart So That Christ Can Grow Within Us (paragraphs 4-6); Turning Our Heart To The Lord; The Parts Of Man**

**Thursday 9/8**

**Related Verses**

**1 Peter 2:19-21**

**19** For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.

**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.

**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 Peter. 3:14-18**

**14** But even if you suffer because of righteousness, you are blessed. And do not be afraid with fear from them, nor be troubled,

**15** But sanctify Christ as Lord in your hearts, being always ready for a defense to everyone who asks of you an account concerning the hope which is in you,

**16** Yet with meekness and fear, having a good conscience, so that in the matter in which you are spoken against, those who revile your good manner of life in Christ may be put to shame.

**17** For it is better, if the will of God should will it, to suffer for doing good than for doing evil.

**18** For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

**Heb. 12:28**

28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

**Acts 11:23**

23 Who, when he arrived and saw the grace of God, rejoiced and encouraged them all to remain with the Lord with purpose of heart;

**Related Reading**

In 1 Peter 2:19 and 20...Peter is saying that if, because of a consciousness of God, we are willing to bear sorrows and suffer unjustly, that is, suffer unjust treatment, this is grace. The Greek word rendered “grace” in verse 19 is *charis*, referring here to the motivation of the divine life within us and its expression in our life, becoming in our behavior gracious and acceptable in the eyes of both man and God (v. 20). (Life-study of 1 Peter, p. 173)

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The words consciousness of God also mean conscience toward God. This is the consciousness of our relation to God. It indicates that a believer is living in an intimate fellowship with God, that he has and keeps a conscience toward God that is both good and pure (3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3).

According to the context, the unjust suffering spoken of in 1 Peter 2:19 must be the mistreatment inflicted by the unbelieving masters. These masters opposed and persecuted their believing servants because of their Christian testimony (1 Pet. 3:14-18; 4:12-16).

The Christian life is a matter of behavior. Suppose we did not have the divine life within us. This would certainly make family life very difficult, especially in relation to our in-laws...For both a husband and a wife, a mother-in-law can create a difficult situation...Humanly speaking, it is better that a married couple not have a mother-in-law live with them.

The point here is that if we are those without the divine life, we shall face problems in our married life, no

matter how much we may love one another. We shall have at least five major problems: temper, disposition, habit, background, and our way of understanding things. No matter how much alike a husband and a wife may be, there will be differences between them regarding temper, disposition, habit, background, and understanding. The husband will have his way of viewing things, and the wife will have hers. Likewise, the wife will have her habits and disposition, and the husband will have his...This will be the situation, even if the husband and wife love each other very much and are refined, educated people. Sometimes at least they will find the situation intolerable and will quarrel with one another. If a mother-in-law is visiting at such a time, she will find the situation altogether unpleasant and unacceptable. She would not even want to observe such an ungracious situation.

But suppose a husband and wife both have the divine life and live according to this life. In spite of the differences in temper, disposition, habit, background, and understanding, grace inwardly motivates both the husband and the wife. Furthermore, this grace is expressed in their living. If the mother-in-law of either the husband or wife observes their way of living, she will find it gracious, pleasant, and acceptable. This is grace.

Peter...says, “This is grace” [1 Pet. 2:19]. Then he tells us that Christ has left us a model. The grace and the model are closely related. When anyone observes the expression of the Triune God as grace from within a believer and recognizes that this is grace, there is an indication that this one has become a xerox copy of Christ, the model. To express the Triune God as grace in the midst of unjust suffering is to become a reproduction of Christ. Therefore, instead of saying, “This is grace,” it is possible to say, “This is a reproduction of Christ.” The manner of life that expresses the processed Triune God as grace is not only grace—it is a reproduction of Christ. (Life-study of 1 Peter, pp. 173-174, 182)

Further Reading: Life-study of 1 Peter, msgs. 19-20

**Corporate Reading of “The Tree of Life” Chapter 13 – Sections: *Opening Our Heart To The Lord By Repenting And Confessing***

**Friday 9/9****Related Verses****1 Peter 3:7**

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**

10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

**Eph. 4:7**

7 But to each one of us grace was given according to the measure of the gift of Christ.

**John 7:38-39**

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.  
39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

**Rev. 22:1**

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

**2 Cor. 4:7**

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

**2 Cor. 12:9-10**

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

**Related Reading**

In 1 Peter 3:7 Peter uses another unique expression—grace of life. We are familiar with the words grace and life, but not with the expression grace of life...What a sweet expression! We, however, may be familiar with the grace of salvation or the grace of forgiveness without ever having been impressed with the grace of life. (Life-study of 1 Peter, p. 4)

Peter...speaks of the grace of life that is the inheritance of all the believers, whether strong or weak (1 Pet. 3:7). Peter teaches the believing brothers to love and to sympathize with their wives because the wives as the weaker vessels are fellow heirs of the grace of life...This life is the Triune God Himself as our life, living in us to be our inheritance.

First Peter 4:10 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. You minister to me one variety of grace, and I minister to you another variety. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

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The husbands should appreciate the preciousness, the valuable worth, of the wives, and apportion it, assign it, as honor to them duly and reasonably as to the weaker, female vessel.

Man, including woman, was made a vessel to contain God (Rom. 9:21, 23), and believers in Christ are vessels to contain Christ as the treasure (2 Cor. 4:7). The female, according to nature in God's creation, is weaker than the male physically and psychologically...They are still vessels of the Lord and can be vessels unto honor (2 Tim. 2:21), deserving a certain honor.

In 1 Peter 3:7 Peter says that husbands and wives are "fellow heirs of the grace of life." Grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, flowing within us with the Son and the Father (1 John 5:11-12; John 7:38-39; Rev. 22:1). All believers are heirs of this grace.

In brief, the grace of life is the Triune God processed to become the all-inclusive, life-giving, indwelling Spirit. The Triune God is now within us as the grace of life. Both husbands and wives are joint-heirs of this grace of life. We inherit the grace of life together.

This inheritance is part of the "inheritance, incorruptible and undefiled and unfading" (1 Pet. 1:4). All the items of our eternal inheritance are related to the divine life which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. All husbands and wives need to see that in their married life the husband and wife are co-heirs of such an inheritance, in particular, of the grace of life.

If a brother is unmarried, he will lack a particular aspect of grace. A married brother will experience grace in a particular aspect. Furthermore, if a brother's wife is naturally very good, he may be short of a rich aspect of grace. But if his wife is difficult and even somewhat stubborn, he will have the opportunity to enjoy a very specific and rich aspect of grace. Grace varies according to our situation and environment. For example, it will vary according to the kind of wife you have, whether she is naturally submissive or difficult. If your wife is good, you will not have as much grace as if she were difficult. Likewise, if you do not have any children, you will not enjoy the aspect of grace related to children. Oh, we all need to know this varied grace! (Life-study of 1 Peter, pp. 208, 210-211, 5-6)

Further Reading: Life-study of 1 Peter, msgs. 22-23, 27

**Corporate Reading of "The Tree of Life" Chapter 13 – Sections: Dealing With The Lord To Be Poor In Spirit; A Proper Heart And A Proper Spirit To Experience And Enjoy Christ As The Tree Of Life**

**Saturday 9/10**

**Related Verses**

**1 Peter 5:5-12**

**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,

**7** Casting all your anxiety on Him because it matters to Him concerning you.

**8** Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

**9** Him withstand, being firm in your faith, knowing that the same sufferings are being accomplished among you brotherhood in the world.

**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.

**11** To Him be the glory and the might forever and ever. Amen.

**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.

**James 4:6**

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

**2 Pet. 3:18**

**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.

**Related Reading**

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another. Everyone in the church, including the elders, should gird himself with humility. In 1:13 Peter charges us to gird up the loins of our mind, but here he indicates that our entire being needs to be girded...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).

To be proud is to show ourselves above others. 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.

Peter says that God not only resists the proud, but gives grace to the humble. Strictly speaking, this grace refers to the Triune God Himself as the life supply being multiplied in the humble believer...We must be willing to be made humble, lowly, under the mighty hand of God. (Life-study of 1 Peter, pp. 297-299)

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In 1 Peter 5:7 Peter goes on to say, "Casting all your anxiety on Him because it matters to Him concerning you." The word casting here means throwing upon, that is, committing to, giving up to. The verb denotes a once-for-all act. The words all your anxiety indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord.

In persecution the believers' sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

Those who are involved with people will usually have more anxiety than those who live alone...Likewise, the property or possessions we have may cause anxiety...From experience I can testify that the more things I have, the more anxiety I have, the more the "airplanes" of anxiety circle above my head.

The reason we may cast all our anxiety on the Lord is that "it matters to Him" concerning us. The words "it matters to Him concerning you" may also be rendered, "He cares for you." The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 301-302)

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 (1 Pet. 5:10). The all grace is the perfecting grace, establishing grace, strengthening grace, and grounding grace. God perfects, establishes, strengthens, and grounds us by grace through the channel of sufferings. Because of my weakness, nearly every day is a suffering day for me. But God has perfected, established, strengthened, and grounded me through sufferings.

Some kinds of so-called grace are untrue; they are false. In 1 Peter 5:12 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. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 405)

Further Reading: Life-study of 1 Peter, msgs. 33-34; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 3-4

**Lord's Day 9/11**

**Related Verses**

**1 Peter 2:18-25**

**18** Household servants, be subject in all fear to your masters, not only to the good and forbearing but also to the crooked.

**19** For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly.

**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.

**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.

**25** For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

**1 Pet 3:1, 7**

**1** In like manner, wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives,

**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.

**Further Reading:**

*CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chps. 19-20*

*Life-Study of 1 Peter, msgs. 1-2, 11, 19-20*

**Hymns, #723**

- 1** He giveth more grace when the burdens grow greater,  
He sendeth more strength when the labors increase,  
To added affliction He addeth His mercy,  
To multiplied trials, His multiplied peace.
- 2** When we have exhausted our store of endurance,  
When our strength has failed ere the day is half-done,  
When we reach the end of our hoarded resources,  
Our Father's full giving is only begun.
- 3** His love has no limit, His grace has no measure,  
His power no boundary known unto men,  
For out of His infinite riches in Jesus,  
He giveth and giveth and giveth again.