

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2019**

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**GENERAL SUBJECT:  
THE WONDERFUL CHRIST  
IN THE CANON OF THE NEW TESTAMENT**

Message Thirteen

**Living under the Government of God  
and Experiencing Christ as the Shepherd of Our Souls**

Scripture Reading: 1 Pet. 1:2, 17; 2:21-25; 3:15; 4:12, 15-19; 5:5-8; 2 Pet. 1:1-4; 3:13

**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; this 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.
- 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—4:17; 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.
  - 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 spirit—v. 6.

**II. In his writings Peter 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.

**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. 2:21-24:**

- 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 be humbled under the mighty hand of God, which carries out the government of God—v. 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.
- C. 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.
- D. 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. 2:11.

**V. As we live the Christian life under the government of God, we may experience Christ as the Shepherd of our souls—1 Pet. 2:25:**

- A. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being:
  - 1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
  - 2. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being—cf. Heb. 13:17.
  - 3. This kind of shepherding is an inward, intrinsic, organic comforting.
- B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and our problems, needs, and wounds—John 14:16-17; 1 Cor. 15:45b; 6:17:
  - 1. As our pneumatic Shepherd, Christ takes care of us from within our spirit:
    - a. His shepherding begins from our spirit and spreads to every part of our soul.
    - b. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way.
  - 2. This is the inward shepherding of the processed and consummated Triune God united, mingled, and incorporated with His regenerated believers.
- C. As the Shepherd of our souls, Christ restores our soul—Psa. 23:3a:
  - 1. For our soul to be restored means that we are revived.
  - 2. Restoring our soul also includes renewing and transforming—Rom. 12:2; 2 Cor. 3:18.
- D. As the Shepherd of our souls, the Lord gives rest to our soul—Matt. 11:28-30:
  - 1. The Lord calls those who are striving to keep the law or struggling to be successful in any work to come to Him for rest—v. 28.
  - 2. This rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility but also to perfect peace and full satisfaction.
  - 3. To take the Lord's yoke is to take the will of the Father—12:50:
    - a. The Lord lived such a life, constrained by and caring for the will of His Father—John 4:34; 5:30; 6:38.
    - b. He was fully satisfied with the Father's will and had rest in His heart.
  - 4. The rest that we find by taking the Lord's yoke and learning from Him is an inward rest, a rest for our souls—Matt. 11:29-30.
- E. As the Lord shepherds our soul and restores our soul, we not only experience Christ but also enjoy Him—Phil. 2:2; 3:1a:
  - 1. The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul—1:27; 2:2.
  - 2. If there is a problem with our soul, we may have the experience of Christ without the enjoyment of Christ.
  - 3. Regarding Christ, our taste is mainly with our soul; this is the reason that in order to have the enjoyment of Christ, we need the Lord to shepherd us in every part of our soul, especially our mind.
  - 4. In order to have the full enjoyment of Christ, we need to be one with Him not only in our spirit but also in our soul—1:27; 2:2.