

I. The subject of Peter’s Epistles is the government of God with His judgment:

- A. God’s judgment began from the angels and passed through the generations of man in the Old Testament—2 Pet. 2:3-9.
- B. In the New Testament age it begins from the house of God and continues until the coming of the day of the Lord, which will be a day of judgment on the Jews, the believers, and the Gentiles before the millennium—1 Pet. 1:17; 2:23; 4:6, 17; 2 Pet. 3:10, 12.
- C. After the millennium all the dead, including men and demons, will be judged and will perish, and the heavens and the earth will be consumed by fire—1 Pet. 4:5; 2 Pet. 3:7, 10b, 12.
- D. The results of the various judgments are not the same; some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition—2 Pet. 2:1, footnote 5, point 2.
- E. However, by all these judgments the Lord God will clear up and purify the entire universe that He may have a new heaven and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.
- F. God’s governmental judgment can also be seen in the book of Daniel:
 - Because Nebuchadnezzar’s “heart was lifted up and his spirit became so arrogant that he conducted himself in pride, he was deposed from his royal throne, and his glory was taken away from him”; God said that his kingdom would be assured to him after he had “come to know that the heavens do rule”—Dan. 4:26; 5:21.
 - Although his descendant Belshazzar knew all this, his debauchery before God was an insult to God’s holiness, and Daniel told him that “the God in whose hand is your breath and to whom all your ways belong, you have not honored”; thus, his kingdom was “divided and given to the Medes and Persians” —Dan. 5:22-23, 28.
- G. Thus, Peter tells us that we should “pass the time of your sojourning in fear”; he also says that we need to “be humbled under the mighty hand of God that He may exalt you in due time”; to be willing to be made low by God’s humbling hand in His discipline is a prerequisite to our being made high by God’s exalting hand and to our enjoying the Triune God Himself as our life supply, which is multiplied in the humble believer—1 Pet. 5:5; 1:2; 4:10.
- H. To fear the Lord is to revere Him and to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us; fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them—Psa. 86:11; Isa. 11:2; Prov. 1:7; 3:5-10; Isa. 43:7.

II. Although the subject of 1 and 2 Peter is God's government, this is not the central focus and basic structure of these Epistles; 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:

- A. The central focus and basic structure of 1 and 2 Peter are the energizing Triune God operating in His economy to bring His chosen ones into the full enjoyment of the Triune God; our human spirit, as the hidden man of the heart, and God's Spirit, as the Spirit of glory and as the Spirit of Christ, are the means for us to partake of God, in His divine nature, as our portion—1 Pet. 1:2-3, 5, 11; 2:1-3, 5, 9; 3:4; 4:14; 5:10; 2 Pet. 1:4.
- B. The central focus and basic structure of 1 and 2 Peter are the Triune God operating to accomplish His complete salvation so that we may be regenerated, so that we may feed on His word, and so that we may grow, be transformed, and be built up in order that He may have a dwelling place and we may be glorified to express Him—1 Pet. 1:23; 2:1-5, 9.
- C. Peter was bold in admitting that the early apostles, such as John, Paul, and himself (although their style, terminology, utterance, certain aspects of their views, and the way they presented their teachings differed), participated in the same, unique ministry, the ministry of the New Testament—2 Pet. 1:12-21; 3:2, 15-16; 2 Cor. 3:6, 8-9; 4:1.
- D. Such a ministry ministers to people, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father—Acts 2:36; 3:13, 15; 10:36; 1 Pet. 1:2-3, 18-19, 23; 2:2-5, 7, 9, 25; 3:7; 4:10, 17; 5:2, 4, 10; 2 Pet. 1:2-4; 3:18.

III. In his two Epistles, comprising only eight chapters, Peter covers the entire economy of God, from eternity past before the foundation of the world to the new heavens and new earth in eternity future; he unveils the crucial things related to God's economy, concerning which things the prophets prophesied and the apostles preached from four sides—1 Pet 1:2, 20; 2 Pet 3:13; 1 Pet. 1:10-12:

A. From the side of the Triune God:

- God the Father chose a people in eternity according to His foreknowledge and called them into His glory—1 Pet 1:1-2; 2:9; 2 Pet. 1:3.
- Christ, foreknown by God before the foundation of the world but manifested in the last times, has redeemed and saved God's chosen people by His vicarious death through His resurrection in life and ascension in power—1 Pet. 1:20, 18-19, 2; 2:24; 3:18; 1:3; 3:21-22.
- The Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved—the angels long to look into these things—1 Pet. 1:2, 12, 22; 4:14.
- The Triune God's divine power has provided the redeemed ones with all things that relate to life and godliness to guard them unto full salvation—2 Pet. 1:3-4; 1 Pet. 1:5.
- God also disciplines them (5:6) by some of His varied governmental judgments, and He will perfect, establish, strengthen, and ground them by His all grace—1 Pet. 5:6, 1:17; 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7; 1 Pet. 5:10.
- The Lord is long-suffering toward them that they all may have opportunity to repent unto salvation—2 Pet. 3:9, 15.
- Then, Christ will appear in glory with His full salvation for His lovers—1 Pet. 1:5, 7-9, 13; 4:13; 5:4.

B. From the side of the believers:

- The believers, as God's possession, were chosen by God, called by His glory and virtue, redeemed by Christ, regenerated by God through His living word, and saved through the resurrection of Christ—1 Pet. 1:2; 2:9; 3:9; 2 Pet. 1:3, 10; 1 Pet. 1:18-19, 3, 23; 3:21.
- They now are being guarded by the power of God, are being purified to love one another, are growing by feeding on the milk of the word, are developing in life the spiritual virtues, and are being transformed and built up into a spiritual house, a holy priesthood to serve God—1 Pet. 1:5, 22; 2:2; 2 Pet. 1:5-8; 1 Pet. 2:4-5, 9.
- They are God's chosen race, royal priesthood, holy nation, and peculiar people for His private possession to express His virtues—1 Pet 2:9.
- They are being disciplined by His governmental judgment, are living a holy life in an excellent manner and in godliness to glorify Him, are ministering as good stewards of His varied grace for His glorification through Christ—under the elders' exemplary shepherding—and are expecting and hastening the coming of the Lord in order to be richly supplied with an entrance into the eternal kingdom of the Lord—1 Pet. 1:17; 2:19-21; 3:9, 14, 17; 4:6, 12-19; 5:6, 9; 1:15; 2:12; 3:1-2; 4:10-11; 5:1-4; 1:13; 2 Pet. 3:12; 1:11.
- Further, they are expecting the new heavens and new earth, in which righteousness dwells, in eternity, and they are growing continually in the grace and knowledge of our Lord and Savior Jesus Christ—2 Pet 3:13, 18.

C. From the side of Satan—Satan is the believers' adversary, the devil, who as a roaring lion is walking about, seeking someone to devour—1 Pet. 5:8.

D. From the side of the universe:

- The fallen angels were condemned and are awaiting eternal judgment; the ancient ungodly world was destroyed by a flood; the ungodly cities were reduced to ashes; the false teachers and heretical mockers in the apostasy and mankind in his evil living will all be judged unto destruction; the heavens and the earth will be burned up; and all the dead men and the demons will be judged—2 Pet. 2:4-5; 3:6; 2:6; 1, 3, 9-10, 12; 3:3-4, 7; 1 Pet. 4:5; 2 Pet. 3:7, 10-11.
- Then the new heavens and new earth will come as a new universe, in which God's righteousness will dwell for eternity—2 Pet. 3:13; Isa. 1:26.

- I. The subject of Peter's Epistles is the government of God with His judgment**
- Throughout the ages, God governs with His judgment: ①in the Old Testament age – judgment began from the angels and passed through the generations of man; ②in the New Testament age before the millennium – judgment begins from the house of God and continues until the coming of the day of the Lord for judgment on the Jews, the believers, and the Gentiles; ③after the millennium - all the dead, including men and demons, will be judged and perish, the heavens and the earth will be consumed by fire. By these various judgments with different results, the Lord God will clear up and purify the entire universe for a new heaven and a new earth filled with His righteousness for His delight. God's governmental judgment was also seen in the book of Daniel where Nebuchadnezzar and his descendant Belshazzar were judged due to pride and insults against God's holiness. Thus, Peter tells us that we should pass the time of our sojourning in fear, revere and regard Him in everything, and be willing to be made low by God's humbling hand in His discipline. Humbling is a prerequisite to our being made high by God's exalting hand and to our enjoying the Triune God Himself as our life supply. [2 Pet. 3:12] Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away? [2 Pet. 3:13] But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells. [1 Pet. 1:17] And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear. [Psa. 86:11] Teach me, O Jehovah, Your way; I will walk in Your truth. Make my heart single in fearing Your name. [Isa. 43:7] Everyone who is called by My name, Whom I have created, formed, and even made for My glory.
- II. Although the subject of 1 and 2 Peter is God's government, this is not the central focus and basic structure of these Epistles; 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 central focus and basic structure of 1 and 2 Peter are the energizing Triune God operating in His economy to: ①bring His chosen ones into the full enjoyment of the Triune God; our human spirit, as the hidden man of the heart, and God's Spirit, as the Spirit of glory and as the Spirit of Christ, are the means for us to partake of God, in His divine nature, as our portion; ②accomplish His complete salvation that we may be regenerated and may feed on His word that we may grow, be transformed and built up that He may have a dwelling place and we may be glorified to express Him. [1 Pet. 1:11] 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. [1 Pet. 3:4] But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
 - Peter admitted that the early apostles all participated in the same, unique ministry of the New Testament, focusing on ministering the all-inclusive Christ as the embodiment of the Triune God to people. After passing through the processes, Christ dispenses Himself through His redemption and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father. [2 Pet. 1:3-4] Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- III. In his two Epistles, comprising only eight chapters, Peter covers the entire economy of God, from eternity past before the foundation of the world to the new heavens and new earth in eternity future; he unveils the crucial things related to God's economy, concerning which things the prophets prophesied and the apostles preached from four sides**
- From the side of the Triune God: ①God the Father chose a people in eternity according to His foreknowledge and called them into His glory; ②Christ, foreknown by God before the foundation of the world but manifested in the last times, has redeemed and saved God's chosen people by His death, resurrection in life and ascension in power; ③the Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved; ④the Triune God's divine power has provided the redeemed ones with all things that relate to life and godliness to guard them unto full salvation; ⑤God disciplines them by His varied governmental judgments to perfect, establish, strengthen, and ground them by His all grace; ⑥The Lord is long-suffering toward them that they all may have opportunity to repent unto salvation; ⑦Christ will appear in glory with His full salvation for His lovers. From the side of the believers, they are: ①God's possession, chosen by God, called by His glory and virtue, redeemed by Christ, regenerated by God through His living word, and saved through the resurrection of Christ; ②being guarded now by the power of God, being purified to love one another, growing by feeding on the milk of the word, developing in life the spiritual virtues, and being transformed and built up into a spiritual house, a holy priesthood to serve God; ③God's chosen race, royal priesthood, holy nation for His private possession to express His virtues; ④being disciplined by His governmental judgment, living a holy life and in godliness to glorify Him, ministering as good stewards of His varied grace for His glorification through Christ under the elders' shepherding, expecting and hastening the coming of the Lord in order to be richly supplied with an entrance into the eternal kingdom of the Lord; ⑤expecting the new heavens and new earth, in which righteousness dwells in eternity, and growing continually in the grace and knowledge of our Lord and Savior Jesus Christ. From the side of Satan—Satan is the believers' adversary, the devil, who as a roaring lion is walking about, seeking someone to devour. From the side of the universe: ①the fallen angels were condemned; the ancient ungodly world was destroyed; the ungodly cities were reduced to ashes; the false teachers and heretical mockers will all be judged unto destruction; the heavens and the earth will be burned up; and all the dead men and the demons will be judged; ②the new heavens and new earth will come as a new universe, in which God's righteousness will dwell for eternity.. [1 Pet. 1:2] 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. [1 Pet. 2:2] As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation. [1 Pet. 2:9] But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession. [2 Pet. 3:11-13] Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,... but according to His promise we are expecting new heavens and a new earth, in which righteousness dwells