

Message Two

**The Governmental Administration
of the Righteous, Holy, Faithful, and Loving God**

Scripture Reading: Deut. 1:8-18; 16:18-20; 17:8-20; 19:15-21;
21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16; 7:9-15

I. The Bible reveals the government of God—His divine governmental administration of the entire universe—Isa. 9:6-7; Rev. 4:2; 5:6; Deut. 1:8-18:

- A. The government of God is the administrative center of the kingdom of God—Matt. 3:2; 6:10, 13b.
- B. In His divine government God is the King, the Lawmaker, and the Judge; He is the executive branch, the legislative branch, and the judicial branch of His government—Isa. 33:22.
- C. God's government is seen especially in His dealings with His chosen people—1 Pet. 1:2; Heb. 12:6:
 - 1. As believers in Christ, we have been born of God to be children of God, but we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; 1 John 3:1.
 - 2. For this reason we need God's governmental dealings—1 Pet. 1:17; 4:12.
- D. God governs by judging; the judgment of God is for the carrying out of His government—1:17; 4:17; 5:6, 9:
 - 1. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have new heavens and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.
 - 2. 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 Pet. 1:17.
 - 3. 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.
- E. When the Lord Jesus was on earth, He recognized the government of God, lived a human life that was absolutely under the government of God, and committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:
 - 1. The Lord kept committing all the insults and injuries that He suffered to the One who judges righteously in His government, the righteous God, to whom He submitted Himself—vv. 21-23.

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2. He put His trust in this righteous One, recognizing His government—v. 23.
 - F. As believers in Christ, we need to realize that we are under God's government, to respect God's government, and to learn to acknowledge God's government—5:6:
 1. As God is governing us, He supplies us with whatever we need; God grants us His provision so that we may cooperate with His government—v. 5; 2 Pet. 1:1-4; 3:13.
 2. We should be humbled under the mighty hand of God, which carries out the government of God—1 Pet. 5:6:
 - a. In verse 6 *the mighty hand of God* refers to God's administering hand seen especially in His judgment—1:17; 4:17.
 - b. 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.
- II. The book of Deuteronomy speaks regarding the governmental administration of God—16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16:**
- A. The expression *governmental administration* is not found in Deuteronomy, but if we read this book thoroughly, we will see that it is a book of God's government, even His governmental administration.
 - B. God's dealing with His people was an exercise of His governmental administration—Rev. 3:19:
 1. The wise God is a perfecting Father who loves His children and deals with them governmentally; He disciplines us for the purpose of perfecting us—Heb. 12:6.
 2. The children of Israel were disciplined for their mistakes—Num. 12:1-16; 14:39-45; 16:1-50.
 3. Even Moses was disciplined by God for his mistake in 20:2-13:
 - a. Moses made a serious mistake, which God could not tolerate, because it touched His administration—vv. 10-12.
 - b. God's administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration.
 - c. Moses offended God, and as a result, he lost his right to enter into the good land—v. 12; Deut. 3:23-29:

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- 1) Jehovah allowed Moses to view the land, but He did not permit him to go in—34:1, 4.
- 2) Rather, “Moses the servant of Jehovah died there in the land of Moab according to the word of Jehovah”—v. 5.
- 3) Moses served God faithfully for forty years, but because his mistake involved God’s governmental administration, he lost the right to enter into the good land—4:21.
- d. Moses’ being refused in the matter of entering and possessing the good land shows God’s righteous governmental administration; this was an instance of God’s governmental administration, of God’s governmental dealing—1:37:
 - 1) The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God’s righteous dealing—4:21.
 - 2) The punishment Moses suffered was a perfecting to the children of Israel; they should have learned from this how fearful the righteous God is in His governmental dealings—32:52.

III. The government of God is the governmental administration of the righteous, holy, faithful, and loving God:

- A. God is righteous, and His government is established upon righteousness—1 John 1:9; Rev. 15:3; Psa. 89:14:
 1. God’s government requires righteousness; righteousness is a matter of God’s government—v. 14; 1 Pet. 2:23-24.
 2. Righteousness is related to God’s outward acts, ways, actions, and activities; everything God does is righteous—Rev. 15:3.
 3. The righteousness of God is what God is in His actions with respect to justice and righteousness—1 John 1:9; Rev. 16:7.
 4. Righteousness is related to the kingdom of God—Rom. 14:17:
 - a. God’s throne is established with righteousness as the foundation—Psa. 89:14.
 - b. Where God’s righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.
 5. In the death of Christ we have died to sins so that we might live to righteousness—1 Pet. 2:24:
 - a. As God’s people living under His government, we must live a righteous life—Matt. 5:20; 1 John 2:29; 3:7.

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- b. The expression *live to righteousness* is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:
 - 1) 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—Psa. 89:14; Matt. 5:20.
 - 2) 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. 2:5-6; John 14:19; 2 Tim. 2:11.
- 6. Because God's government requires righteousness, 2 Peter 3:13 says, "According to His promise we are expecting new heavens and a new earth, in which righteousness dwells":
 - a. This means that everything will be in order, headed up, and regulated.
 - b. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there, and the result will be peace and joy—Rom. 14:17; 15:13, 33.
- B. God is holy; holiness is one of the main attributes of God—1 Pet. 1:15-16:
 - 1. "The four living creatures... have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming"—Rev. 4:8:
 - a. The emphasis in Revelation 4:8 is that the Triune God is holy and is triply holy, referring to the quality of God's nature—God's being; what He is, is holy—Isa. 6:3.
 - b. To partake of God's holiness is to partake of the quality of His nature, of what He is—Heb. 12:10.
 - 2. "Our God is also a consuming fire"—v. 29:
 - a. God is a consuming fire in His holiness and severity—Deut. 9:3; Rom. 11:22.
 - b. Whatever does not correspond to His holy nature, He, as the consuming fire, will consume; thus, He is severe, expressing His holiness in severity—Deut. 9:3.
- C. God is faithful—1 Pet. 4:19; 1 Cor. 1:9; 10:13; Rev. 3:14; 19:11:
 - 1. God's word is faithful; whatever proceeds out of the mouth of God will be fulfilled—Deut. 8:3; 1 Tim. 1:15; 2 Tim. 2:11.

CRYSTALLIZATION-STUDY OUTLINES

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2. The faithful God who has called us will also sanctify us wholly and preserve our whole being complete—1 Thes. 5:23-24.
 3. Divine faithfulness is a sweet attribute of God—2 Tim. 2:13; 1 John 1:9.
 4. In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is the faithful God, who keeps His covenant and lovingkindness with those who love Him and keep His commandments.
- D. God is love—Eph. 2:4; 1 John 4:8-10, 16; Deut. 7:7; 10:14-15; Jer. 31:3:
1. Love is the nature of God's essence; thus, love is an essential attribute of God—Rom. 5:5, 8; 8:35, 39; 15:30.
 2. Deuteronomy speaks of God as a God of love—7:7; 10:14-15; 11:12:
 - a. As a God of righteousness, God is strict and narrow; as a God of love, He is broad and all-embracing—Jer. 31:3.
 - b. God is a loving God, but His love is a perfecting love, not a spoiling love; God loves us and also disciplines us, for He has His governmental administration—Heb. 12:6.
 3. As a whole, Deuteronomy ultimately shows us that the love of God consummately works for His people so that they may enjoy His full blessing according to His will and foreknowledge—Eph. 1:4-5, 9, 11; 1 Pet. 1:2; Rom. 8:29:
 - a. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful—Phil. 1:6.
 - b. No matter what the condition of His people may be, God will be faithful to the end, and eventually, He will accomplish His intention so that we may enjoy His full blessing—1 Cor. 1:8-9; Rom. 8:37-39; Num. 6:23-26.
- E. The book of Deuteronomy is very particular in its revelation of what God is—1:6-8; 3:20-21, 24; 4:1:
1. All the rehearsed statutes and judgments, with the new developments, speak forth in detail concerning the God of Israel—7:7; 10:14-15; 11:12.
 2. The God manifested in Deuteronomy is not only righteous, holy, faithful, loving, and gracious but also very fine, tender, considerate, and sympathetic; this is our God—Eph. 1:3, 17; 2:4; Rev. 5:12-13.