

CHURCH IN REGINA

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V 3A1

1 Timothy 2:4, "Who [God] desires all men to be saved and to come to the full knowledge of the truth."

The Church of the Saints in Regina

<http://thechurchinregina.org/>

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CHURCH MEETINGS:

Lord's Day

10:00 AM - 12:00 PM

Prayer Meeting

Tuesdays

Saints' Home 7:30 - 8:30 PM

Young People Meeting

Fridays

7:00 - 9:00 PM

Small Groupings

Fridays & Saturdays

Saints' Home

Seven ANNUAL FEAST

1. **International Chinese-speaking Conference**
 Anaheim, CA
 February 14-16, 2020
2. **ITERO (Spring)**
 Anaheim, CA
 March 27-29, 2020
3. **Memorial Day Conference**
 Atlanta, GA
 May 22-25, 2020
4. **Summer Semiannual Training**
 Anaheim, CA
 June 29 - July 4, 2020
5. **ITERO (Fall)**
 Moscow, Russia
 October 1-3, 2020
6. **Thanksgiving Conference**
 Boston, MA
 Nov. 26 - 29, 2020
7. **Winter Semiannual Training**
 Anaheim, CA
 December 21-26, 2020

MATERIAL OFFERINGS AND THE LORD'S MOVE TODAY, Week 2

Scripture Reading: Luke 16:1-14

The parable regarding the prudence of a steward is simple and brief. Nevertheless, this parable contains a **puzzling point**, and this is the Lord's using an **unrighteous steward** to illustrate the service of a steward in God's house. As we shall see, this does not mean that the Lord is teaching us to be unrighteous as we are serving. The important matter here is the steward's prudence.

Verse 1 says, "And He said also to the disciples, There was a certain rich man who had a **steward**, and this one was accused to him of squandering his possessions." The steward here illustrates how the **believers**, saved by the love and grace of the Triune God, are the Lord's stewards, to whom **He has committed His possessions**... Verses 5 through 7 say, "And he called to him each one of his lord's debtors and said to the first, How much do you owe my lord? And he said, A hundred measures of oil. And he said to him, Take your bill and sitting down quickly write fifty. Then to another he said, And you, how much do you owe? And he said, A hundred measures of wheat. He says to him, Take your bill and write eighty." In these verses we see that the **discharged steward**, while he was still in the house, **took the opportunity to do something for others** in order that later they might do something for him. This was the steward's prudence.

In verse 8 the Lord Jesus explains that the sons of this age are more prudent than the sons of light in their own generation. The **sons of this age** are the unsaved ones, the worldlings. The **sons of light** are the saved ones, the believers. The phrase "in their own generation" refers to dealings with the people of their generation. Here the Lord certainly is not teaching us to be unrighteous. Instead, **He is teaching us to be prudent**, that is, to do things at the right time, to take the opportunity at hand.

MAKING FRIENDS BY MEANS OF THE MAMMON OF UNRIGHTEOUSNESS

In verse 9 the Lord goes on to say, "And I say to you, make friends for yourselves by means of the **mammon of unrighteousness**, that when it fails, they may receive you into the eternal tabernacles." To make friends by means of mammon is **to help others by the use of money to do things according to God's leading**.

Mammon, that is, money, is of the **satanic world**. It is **unrighteous in its position and existence**. The steward in the parable exercised his prudence by his unrighteous act. The Lord teaches us, His believers, to exercise our prudence in the use of unrighteous mammon. The phrase "the mammon of unrighteousness" indicates that money is **not** in the realm of God. Money is **outside** the kingdom of God; it is in the world of Satan. Therefore, money is unrighteous both in position and existence. Actually, as far as God is concerned, money should not exist. In this universe there should not be such a thing as money. If we love money, we love something that should not exist.... When the Satanic world is over, mammon will be of no use in the kingdom of God.

FAITHFUL IN THE UNRIGHTEOUS MAMMON

In verse 10 the Lord continues, "He who is faithful in the least is faithful also in much; and he who is unrighteous in the least is unrighteous also in much." "Least" refers to mammon, the possessions of this age. "Much" refers to the rich possessions in the next age. In verse 11 the Lord says, "If therefore you have not become faithful in the unrighteous mammon, who will entrust to you the true?" The "true" refers to the true possessions in the coming kingdom age.

In verse 12 the Lord goes on to say, "And if you have not become faithful in that which belongs to another, who will give to you that which is your own?" It is not God's intent in His New Testament economy for the New Testament believers to care for material possessions... While God does supply the believers with their daily necessities from the material things of this age (Matt. 6:31-33) and commits to them as His stewards a portion of these material goods for their exercise and learning that He may prove them in this age, **none of these goods should be considered theirs** until the restitution of all things in the next age (Acts 3:21). Not till then will the believers inherit the world (Rom. 4:13) and have an abiding possession (Heb. 10:34) for themselves. In this age they should exercise **to be faithful in the temporary material things God has given them** so that they may learn faithfulness toward their eternal possession in the coming age.

"No household servant can serve two lords; for either he will hate the one and love the other, or he will cleave to one and despise the other. You cannot serve God and mammon." the Lord indicates that to serve Him requires us to love Him, giving our hearts to Him, and cleave to Him, giving our entire being to Him... The Lord emphasizes here that to serve Him we must overcome the enticing deceitful mammon of unrighteousness.

(Excerpt from the Life-study of Luke, Chapter 36)

Prayer Burden

1) Lord, You are our Master. We are Your **stewards**. Make us those who live **frugally**. Teach us to consider matters **from Your point of view**. We are not here for money. We hand ourselves over to You.

2) Show us the **Christian way of living**. Give us a giving heart. Free us from the things we want. We don't want to store our treasure here on earth.

3) Make us righteous in Your eyes and in the eyes of others. All money we receive, **we give back to You**. Without Your mercy, we cannot pass through our days on earth. **Make us faithful to give to You first**.

4) Lord, we exercise our faith not with our receiving but with our **giving**. We willingly **share our surplus** with others. Thank You for **faithfully supplying us** with all that we need.

5) Open our eyes. You supply those who give. **Lord, this Your word and it is our duty to give**. We cast ourselves upon the word of God. We give ourselves first to You, then we give You our money again and again.

6) Lord, we don't want to frustrate our growth in life due to boasting in the self and flesh. **Teach us the basic principle of never making a show of ourselves**. We do things in the spirit to please our Father and to live in His presence

7) Please pray for:

INTERNATIONAL GOSPEL TRIPS

- Switzerland (Jan 9 - 23, 12 trainees); Ethiopia (Jan 24 to Feb 10, 13 trainees)

NORTH AMERICA

- 16 trainees in Canada; 190 trainees in US
 - Pray for **300 saints** to migrate to GTCA selected cities for ongoing care and labor.
 Of these 300, thirty would be full-timers.
 - Pray for a **strong leadership** in the churches
 - Millennials (**Generation Y**) will have burden to migrate to strengthen the churches.
 - Enlarge our view of the Body of Christ for **the Lord's renewed move** in North America
Airdrie, AB
 - Preserve the **14 families** that they **enter** into the reality of the day-to-day church life;
 - For a **meeting place** that fits the need in terms of availability, adequate space, and a sanctified atmosphere;

Guelph, ON

- Preserve the **twenty saints** who live there
 - The burden to see the saints **take the ground** in Guelph.

London, ON & Southwest Ontario

- Strengthening **the blending** of the saints with the other churches
 - **The spread of the gospel**, especially on the university and college campuses
 - **Migration of a Chinese speaking family** to help care for the Chinese speaking saints

8. Please pray for the church in **Regina**

- The **Campus Work** at the University of Regina
 - The children, YP and College **work**
 - The **readings** of the **Life-Study** messages, & the daily personal **pursuing** of the truth
 - For the purchase of a lot **property** for the church

LIFE-STUDY OF 2 PETER "One Life-Study a Day Makes One Holy"

The Divine Provision (1) 2 Peter 1:1-4 (Message 1)

1. With God's government there is **God's provision**. God grants us His provision so that we may **cooperate** with His government. In other words, if we would **carry out** God's government, we need God's provision; that is, we need the **divine supply**.

2. In 2 Peter 1:1, Peter speaks of those "who have been allotted like precious faith." As the children of Israel were allotted a piece of the good land, **we have been allotted like precious faith**. This implies that all the things which relate to life and godliness, **including** the divine nature partaken of by the believers through the like precious faith according to the **precious and exceedingly great promises**, are the **real** inheritance given to the believers by God in the New Testament.

3. Our portion today includes all things which relate to **life and godliness**. This includes the **divine nature**, of which the believers partake through the like precious faith according to the precious and exceedingly great promises. All these elements put together make up our portion. All this is the inheritance given by God to those who believe in Christ.

4. Because of the incarnation, God is not merely our God; He is also our **Savior**. Therefore, His righteousness is not only the righteousness of God or the righteousness of Christ; it is the righteousness of **both** our God and our Savior. As our Savior, Christ's righteousness consists in His righteous act. Romans 5:18 says, "*So then, as it was through one offense unto condemnation to all men, so also through one righteous act unto justification of life to all men.*" This righteous act was Christ's death on the cross in absolute obedience to God. Through His crucifixion, Christ accomplished propitiation for the sins of the whole world and made it possible for us to be justified by God. Now **God in His righteousness justifies all believers in Christ**. The righteous act of Christ is the basis upon which God now justifies us. Therefore, **the righteousness of Christ as our Savior is His death on the cross for the accomplishment of our redemption**. As God, His righteousness consists of His justifying all believers based upon Christ's redeeming death.

The Divine Provision (2) 2 Peter 1:1-4 (Message 2)

1. **Faith** is the substantiation of the substance of the truth, which is the reality of the contents of God's New Testament economy. The like precious faith, allotted to us by God through the **word** of God's New Testament economy and the Spirit, responds to the **reality** of such contents and ushers us into the reality, making its substance the very element of our **Christian life and experience**.

2. The like **precious faith**, allotted to us by God through the word of God's New Testament economy and the Spirit, responds to the reality of such a content and ushers us into this reality. It makes the substance of God's economy the element of our Christian life and experience. Such a faith is **allotted** to all the believers in Christ as their **portion**. This faith is objective to us in the divine truth, but it brings all the content of its substantiation into us. The substantiating is the faith, and this faith brings into us whatever it substantiates. In this way, faith causes everything substantiated by it to become subjective to us in our experience.

3. This faith is the **real portion** of God's allotment. It is the reality of the New Testament economy allotted to us in and by the righteousness of God, which is also the righteousness of our Savior, Jesus Christ. This **twofold righteousness**—the righteousness of God and of Christ—is the sphere in which and the means by which the New Testament portion has been allotted to us.

4. All things relating to life and godliness are the various aspects of the **divine life**, typified by the riches of the produce of the good land in the Old Testament. These are the substance of our faith's substantiation allotted to us by God as our portion for our inheritance. **Life** is within for us to **live**, and **godliness** is without as the **outward expression** of the inward life. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to glory and results in glory.

5. Through the precious and exceedingly great promises, we, the believers in Christ, who is our God and Savior, have become **partakers** of His divine nature in an **organic union** with Him. We have entered this union through faith and baptism. The virtue (energy of life) of this divine nature carries us into His glory (godliness becoming the full expression of the Triune God).

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. The sign-up sheet for our monthly **Combined Prayer Meeting** is available.
2. The **Brothers' Meeting** will be on January 26, 2020 at 6:00 PM at brother Hendrick's place.

The Divine Provision (3) 2 Pet. 2:1-4 (Message 3)

1. The Triune God is embodied in Christ, and Christ is contained in the New Testament. Then this Christ is conveyed to us through the **preaching** and **teaching** of the Word. The New Testament contains Christ, and those who preach the New Testament bring this container to us. Through this means this container conveys Christ to us. Faith, then, comes from **hearing**, and hearing comes from the **Word**. The function of the Word is to convey Christ to us. Therefore, Christ comes to us through the preaching and teaching of the word of the New Testament.

2. **Through** and **on** the basis of the Lord's glory and virtue, by and to which we have been called, God has given us His **precious and exceedingly great promises**. Because we all have been called to glory and virtue, God has given us promises in order that **He may work out this virtue and glory for us**.

3. There is a difference between life and nature. The divine nature is what God is. We enjoy the divine nature by living the divine life. We live the divine life by God's promises. We need to live by the divine life so that we may be partakers of the divine nature. **To partake of the divine nature simply means to enjoy the divine nature**.

4. Through **God's promises**, we are partaking of God's nature with all the divine ingredients. Just as we do not eat food once for all, so we do not partake of the divine nature once for all. We eat food daily, and for eternity we shall be **partaking** of the divine nature. God's nature is all-inclusive. The more we partake of the divine nature, the more we have **holiness, love, righteousness, kindness**, and all manner of **divine attributes**. These attributes then become our virtues, which eventually will consummate in God's glory.

5. Becoming a **partaker** of the **divine nature** has a condition, and this condition is that we **escape** the corruption which is in the world by lust. God's operation requires our **cooperation**, and our cooperation is to abstain from a lustful life and thereby escape the corruption which is in the world by lust.

The Divine Provision (4) 2 Pet. 2:1-4 (Message 4)

1. Grace and peace have come to us through the **God-allotted faith**, which substantiates the New Testament inheritance. This faith has been infused into us through the **word of God**, which conveys the **full knowledge of God** and of Jesus our Lord. In the sphere of and by means of this full knowledge, the increasing and increased knowledge of God and of Jesus our Lord, the grace and peace which we have received will be multiplied.

2. We need to realize that all things which relate to **life and godliness** have already been given to us, and that inwardly we have the **divine life with the divine nature**. Through the promises given in the New Testament, we can become partakers of the divine nature. We simply need to **open** the Word and **pray-read** the promises. If we take the Word in this way, we shall experience the multiplication of grace.

The Divine Provision (5) 2 Pet. 2:1-4 (Message 5)

1. Second Peter 1:3 says, *"As 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 to His own glory and virtue."* The "all things" in this verse refer to all the aspects of the riches of the Triune God. These things pertain to the **divine life**, to *zoe*, *not to the life that is for our pleasure. All things have been given, imparted, infused, into us so that we may live the divine life and also live out this life. The life is inward, but godliness is outward, for it is God Himself expressed.*

2. All the promises of God have been given to us through the glory and virtue to which God has called us. This is the reason Peter begins verse 4 with the words "through which." God's promises are words of **assurance** and **encouragement**. Through the glory and virtue which are the goal to which we have been called, God has given us the **promises we need**.

3. According to 2 Peter 1:4, God has granted to us **precious and exceedingly great promises** for a specific purpose. His purpose is that through these promises we may become **partakers** of the divine nature. Through the precious and exceedingly great promises, we, the believers in Christ, have become partakers of His divine nature in an **organic union** with Him.

4. To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of **God's being**. When we partake of God, the aspects of what God is become our enjoyment. We partake of His **righteousness, holiness, kindness, love, compassion**. This is to enjoy the constituents of the divine nature. God's purpose in giving us the precious and exceedingly great promises is that **we may become partakers of the divine nature**.

The Divine Provision (6) 2 Pet. 1:5-11 (Message 6)

1. **Faith** in 2 Peter 1 may be compared to a **seed**. In 2 Peter 1 this seed becomes our faith, which, no doubt, is the like precious faith. This precious faith is one with **Christ as the seed**. After a seed has been sown in the soil, it needs to be **developed**. In our faith we need to develop **virtue**. If faith is regarded as the seed, virtue may be considered a **root** that comes out of this seed.

2. All the virtues can be found in verses 5 through 7. These are **knowledge, self-control, endurance, godliness, brotherly love, and love**. Eventually, we have the **full development** and **maturity** from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

3. Peter speaks of these virtues not only existing in us but also **abounding**. The divine virtues are not only existing in and possessed by the believers, but are also **abounding** and **multiplying** in them in the development and growth of the divine life. **All the virtues already exist in the seed**, and now they are waiting for the opportunity to abound. In order for the virtues in the seed to abound, the seed needs to be **sown** in the soil and then **grow** and **develop** until it blossoms and bears fruit.

4. Second Peter 1:11 indicates that we may have an entrance richly and bountifully supplied into the kingdom of our Lord. However, a good number of Christians will not have such an entrance, because they have never built up this entrance by developing the divine seed unto maturity. If we are not constituted of the divine virtues, we shall not be able to build up such an entrance. But if we have the **development** of the **divine life** and are **constituted** of the elements of the divine nature, a rich and bountiful entrance into the coming kingdom will be supplied to us.

The Divine Provision (7) 2 Pet. 1:5-11 (Message 7)

1. The essence or element of virtue is contained in **faith as a seed**. This seed is actually **Christ Himself**, and Christ is God in all that He is. Because all that God is, is in Christ, Christ is the embodiment of what God is. This **Christ has become our inheritance**. The response to, or reflection of, this embodiment within us is faith.

2. In verse 6 Peter goes on to say, “*And in knowledge self-control, and in self-control endurance, and in endurance godliness.*” **Self-control** is the exercise of control over the self in its **passions, desires, and habits**. In our knowledge we need to develop such a self-control. In our self-control we need to develop **endurance**. Self-control is related to the **self**, but endurance is related to **others** and to our circumstances. In verse 6 Peter also says that in our endurance we need to develop **godliness**. Godliness means God-likeness, that is, being like God and **expressing God**. The Christian life should be a life that expresses God and bears God’s likeness in all things. As we exercise control over the self and bear with others and with circumstances, we also need to develop godliness so that we may be like God and express Him.

3. In verse 11 Peter concludes, “*For so shall be richly and bountifully supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.*” In this eternal kingdom we shall not be subjects—we shall be **kings**. But in order to be kings in the eternal kingdom of our Lord and Savior Jesus Christ, we need **maturity in life**. We Christians are **destined** to be kings in the Lord’s kingdom.

The Divine Provision (8) 2 Pet. 1:12-21 (Message 8)

1. Second Peter 1:12 says, “*Wherefore I shall be ready always to remind you concerning these things, even though you know them and have been established in the present truth.*” By “*these things*” Peter means things such as the **divine power**, the things concerning **life** and **godliness**, the divine nature, and the development of the divine riches in our experience. Peter was always ready to **remind** the saints concerning these things, even though they **had** come to know them and **had been** established in the present truth, the truth which they already possessed.

2. In verse 19 Peter continues, “*And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.*” Peter likens the **word of prophecy** in the Scripture to a **lamp shining** in a dark place. This indicates that this age is a dark place in the dark night and that all the people of this world are moving and acting in darkness. It also indicates that the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light **to shine** in their darkness (not merely knowledge in letters for mental apprehension) and guides them to enter into a bright day, even to **pass through** the dark night until the day of the Lord’s appearing dawns.

3. In 2:1 Peter says, “*But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.*” Here Peter says that there were **false prophets** among the people in times past and that in the future there will be false teachers **among** the believers. These false teachers will bring in destructive heresies. Peter’s burden was to **inoculate the believers against this apostasy**.

The Divine Government (1) 2 Pet. 2:1-9 (Message 9)

1. In the Old Testament there were not only **genuine prophets speaking God’s word**, which is like a lamp shining upon us, but there were also **false prophets** among the people. In 2:1 Peter says that there will be also **false teachers among us**, those who will secretly bring in destructive heresies.

2. In Peter’s words the false teachers even **deny** the Master who bought them. The word “Master” implies the Lord’s Person and His redemptive work. The false teachers at Peter’s time, like today’s **Modernists** in their apostasy, denied both the Lord’s Person as the Master and His redemption, by which He purchased the believers.

3. Verse 3 indicates that as God exercised judgment upon the false teachers of old, that is, in ancient times, as illustrated in 2:4-9, so He will also **exercise judgment upon today’s false teachers**. Peter says that for such ones the judgment is not idle, and their destruction does not slumber. God’s judgment is not idle. **This judgment will come upon the false teachers, and they will be destroyed.**

4. Verse 6 continues, “*And having reduced to ashes the cities of Sodom and Gomorrah, He condemned them to ruin, having set an example to those who intend to live an ungodly life.*” To live an ungodly life is to live in the **flesh** in the **lusts of men**, not in the will of God; it is to work out the desire of the nations and to live in a vain, ungodly manner of life.

The Divine Government (2) 2 Pet. 2:10-22 (Message 10)

1. In 2:10 Peter says, “*And especially those who go after the flesh in defiling lust, and despise lordship. Daring, self-willed, they do not tremble while reviling dignities.*” In **God’s governmental dealing**, they will be especially **kept under punishment** for the day of judgment because they go after the flesh, indulging in defiling lust and corrupting luxury for pleasure, and despise the Lord’s government, rebelling against His authority.

2. Verse 13 says, “*Suffering unrighteousness as the wages of unrighteousness, counting luxury in the day to be pleasure; spots and blemishes, reveling in their deceits, feasting together with you.*” According to verse 13, the false teachers are **spots and blemishes**. This means that the lust-indulging heretics are to genuine believers, who are God’s treasure, like spots and blemishes to precious gems. Furthermore, these false teachers revel in their **deceits**. They are happy, beside themselves with pleasure, whenever they **deceive** others. They revel in the fact that they cause others to be deceived.

3. Verse 19 says, “*Promising freedom to them, while they themselves are slaves of corruption; for by whom anyone has been overcome, by this one he has been enslaved.*” In this verse the Greek word rendered “corruption” is *phthora* and denotes **corruption unto destruction**, destruction that comes with corruption, destroying by means of corrupting. The false teachers **promised freedom**, but they themselves are **slaves of corruption**. They have been overcome by Satan, and now they are enslaved by the one who has overcome them.

4. In verse 21 Peter goes on to say, “*For it were better for them not to have fully known the way of righteousness, than fully knowing it to turn back from the holy commandment delivered to them.*” In verse 21 Peter speaks of the way of **righteousness**. The way of righteousness is to **live a life that is right with both God and man**. This is another aspect of the way of the truth and the straight way. This is the way to live a life according to God’s justice, a way that can take His governmental judgment for His kingdom of righteousness.

5. It is important for us to **realize** that the element of apostasy continues today. Because a number of basic truths have been given up, even by those who apparently are fundamental believers, there is the **need** for us in the Lord’s recovery to **fight the battle for the truth**.

The Divine Government (3) 2 Pet. 3:1-9 (Message 11)

1. In 3:1-9 we see **God's judgment** on the heretical mockers. In this Epistle we have not only false teachers but also **mockers**. These mockers may be the false teachers themselves or those who are influenced by the teachings of the false ones. **Both the false teachers and the heretical mockers will be judged by God.**

2. Verse 3 says, "*Knowing this first, that in the last days mockers will come with mocking, going on according to their own lusts.*" In verse 3 Peter tells us that in the last days mockers will come. These mockers may be the false teachers in 2:1. Their mocking is part of the apostasy and is according to their lusts.

3. The promise concerning the Lord's coming is the **word of God**. The mockers should not ignore that it was **by** the word of God that the heavens and the earth **came into existence**, and it is **by** the same word that the heavens and the earth are being **kept** for the day of judgment and destruction of ungodly men. Therefore, the mockers should be assured that **by** the word of God all the material universe, including them, **will be judged by the coming of the Lord.**

4. In verse 7 Peter speaks of the "**same word**." The false and heretical teachings in the apostasy are a deviation from the word of God spoken by the prophets in the Old Testament and the apostles in the New Testament. Hence, the **antidote administered by Peter's inoculation against the poison of the apostate teachings is the holy word with the divine revelation.**

5. **We should not be bothered or surprised** by any delay concerning the Lord's coming. Do not blame the Lord and say, "Lord, You said in Revelation 22 that You were coming quickly. Why, then, has it been so long?" **Instead** of blaming the Lord for delaying His coming, we should be **diligent** to prepare ourselves to meet Him. We should also **minister** life to others so that they may grow and be prepared. This is the only way to hasten the Lord's coming back.

The Divine Government (4) 2 Pet. 3:10-12 (Message 12)

1. The day of the Lord will come mostly in the sense of judgment for God's government. Peter's word about the day of the Lord is mainly a warning. In the New Testament the day of the Lord is mentioned mainly in relation to the Lord's judgment. The day of the Lord for His judgment will come before the millennium. This day of judgment will come as a thief in the night. **Not only will the Lord Himself come as a thief, but even the day of the Lord will come in this way.** The coming of that day will be hidden, not open.

2. All things, both in the heavens and on the earth, have been defiled by the rebellion of Satan and the fall of men. Although all things whether on earth or in the heavens have been reconciled to God through Christ by His blood, the heavenly things having been purified by the blood of Christ, they still need to be cleared up by being **burned up in God's governmental dealing** so that they may become **new in nature and appearance in God's new universe**. Thus, what kind of persons ought we, the children of the holy God, to be in holy manner of life and godliness; that is, what kind of transformation ought we to have to live a life in the manner of God's holy nature and godliness to express Him so that we may be qualified to match His holy government? How wonderful that the divine power has provided us with all things that are needed to live such a life in the holy manner and godliness (1:3).

3. While we live a transformed life in a holy and godly manner, we are expecting, awaiting, and hastening the coming of the day of God. Knowing that God is so holy as to dissolve all things, **we ought to be in a holy manner of life and godliness as we expect and hasten the coming of the day of God.** Not only do we expect the day of God—we would hasten it.

4. It is not correct to consider the day of God and the day of the Lord as two different days and claim that the day of the Lord ends with the millennial kingdom and that the day of God begins with the burning of the heavens and the earth followed by the judgment of the great white throne. Actually, because the judgment of the great white throne will still be executed by the Lord Jesus, it will also be in the day of the Lord. **God does not judge anyone; He has given all judgment to the Lord.**

The Divine Government (5) 2 Pet. 3:13-18 (Message 13)

1. After all the material things are dissolved, God's promise as His everlasting word will still exist for His redeemed people to trust in and stand upon, with the expectation of a new universe. **We should not set our hope on the visible elements, but on what the word of God promises as our destiny, that is, the new heavens and a new earth,** which have not yet come into our view.

2. Righteousness is the main factor based upon which God's governmental judgment is meted out to all creatures in His old creation. Hence, in these two books concerning God's government this matter is stressed repeatedly. The main thing we see in Peter's writings is God's righteousness maintained in His government. God's life, dispensation, and government are the basic structures of the ministry of these John, Paul, and Peter. Life is of love, dispensation is by grace, and government is based upon righteousness. This **righteousness will dwell in the new heavens and earth and it will saturate God's new universe prevailing to maintain it absolutely under God's righteous order,** so that there will be no need ever of any further judgment.

3. The Lord's longsuffering in the delay regarding His promise should be counted as prolonged opportunity for the believers to repent unto salvation. Salvation in 3:15 is not salvation in its initial stage, but salvation in its completing stage. **The Lord has delayed His coming with the intention that many of His elect may not miss the topmost portion of His full salvation.**

4. To grow in grace is to grow by the bountiful supply of eternal life provided by the divine power, and to grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and realization of truth. Grace is the Triune God being life and the life supply to us. **We need to grow in this life supply, in this nourishment.** Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of this Epistle Peter speaks of grace, and now at the end, he charges us to grow in this grace. Peter also encourages us to **grow in the knowledge of our Lord and Savior Jesus Christ.** The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charges the believers to grow not only in grace but also in this truth.

(Life-Study of 2 Peter, chapter 1-13)