2 Peter - Commentaries by Unknown Author

Young Christian: Volume 26, 1936, Precious Promises

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“Exceeding great and precious promises; that by these ye might be partakers of the divine nature.” (2 Pet. 1:4).

Peter describes the promises of God as being “exceeding great and precious.” They are precious because they are made by God Himself: they are an expression of His grace and love. They provide the surest inspiration for unwearied intercession.

The promises have been made to us in Christ Jesus in order that we should trust God completely at all times. The promises are precious, they are God’s love gift to His children.

Readings on 1st and 2nd Peter, 2 Peter 1:2-11, Reading on: Part 1

It is not my thought to comment on all this passage, but to consider how we may have an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." I suppose none of us here have any ambition to come dragging into heaven, satisfied with just squeezing in. That is not characteristic of Christianity. I believe there are cases like that-people who do not want to go to hell, but that is not indicative of divine love being there; it is rather a fear of judgment. That doesn't speak of the operations of the divine nature spoken of here in our verse, which is rather the longings of the divine nature to have the association and companionship of the One Who has bought us. He has equipped us with a nature which can only be satisfied with divine glory.

Being made "partakers of the divine nature" is not so much here the result of new birth, as it is rather the practical result. It is not necessarily what we get in being born again, but the practical results of it. How am I going to have the operations in a practical way? We get it in the first part of the 4th verse. That is, if the soul lays hold on these promises which belong to it, lives in the enjoyment of them, the result will be the manifestation of the divine nature.

Of course that couldn't be unless we had the divine nature.

As we were saying, none of us here would be satisfied just to get to heaven, but there is the desire to have an "abundant entrance." It is not a very good way for a ship to have to be dragged into port by a tug, but it is better than to go down at sea. How much more dignified for the old ship to come in under full colors. How proud the sailors are and the captain is, and with what joy they pull in, after a long toilsome voyage! If we are Christians, we are going to make port. We are going to get there all right. What kind of an entrance are we going to have?

The 11Th verse says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." I am sure you would like to have that kind of an entrance. Here are the directions-the recipe-for it, right here. I apprehend the "abundant entrance" being ministered, is not the swinging open of the doors at the end, but it is ministered all along the way.

I rather think when one comes down to the time of facing the change from this world, that is, if he is permitted to face it consciously-if he is permitted to know he is just about to go into the presence of the Lord,-the kind of entrance he is going to have at the end, will largely depend upon the kind of entrance he has had the past year-the Christian life and experience he has been enjoying. You don't expect a Christian who has been living at a distance from the Lord-sort of a half-hearted life-you don't expect him to have an ecstasy, like one who has lived and walked with God. The way to look forward with confidence to that change, is to have these virtues spoken of in the intervening verses of our chapter, operative in the soul.

Verse 3. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.”

Young Christian, I wonder if you excuse yourself for your shallowness, on the ground that the circumstances in which you find yourself are not advantageous to the kind of life you would like to live? You have reasoned it out, and you think it would be different if you were living in a different position. If your circumstances were altered, you would be able to live the kind of a Christian life you would like to live. Our verse here says, "His divine power hath given unto us all things that pertain unto life and godliness." There is not one thing lacking. We have a complete equipment. God is not going to put us in a Position where we cannot live for Him, and ask us to live for Him. No-; He has given us all things necessary; right in your present position;

God has given you the fullest possible equipment to live for Him. We don't have to wait until we are older, or know our Bibles better, before we begin to live for the Lord.

How do these "exceeding great and precious promises" make us "partakers of the divine nature"? I believe in this way: It is the entering into, and enjoying these exceeding great and precious promises (what God has done, is doing, and is going to do), as realities. The result is, I am so attracted and under the power of them, that other things lose their attractiveness. We become more "imitators of God," become occupied with the Object that gives concern to God, i.e., what occupies the heart of God, and when we really lay hold on the promises that are ours, that hope works out in the life in a practical way, and we are seen "partakers of the divine nature.”

The latter part of that verse says, "Having escaped the corruption that is in the world through lust." I often look over a company of our young people associated in the outside path, and think, what a fortunate group they are! What a wonderful place they are in! "Escaped the

corruption that is in the world through lust." We cannot value it too highly, dear young people. If that were true in the days of Peter, how doubly true today:-"corruption in the world through lust." What is lust? It is unsatisfied desires. This world is one constant succession of new desires-ever new desires.

How different with those who know the Lord Jesus Christ. How He satisfies! Divine realities give peace and quiet to the soul. What a blessed thing to be preserved from this ungodly scene. One grieves to see the pace of the young in this world;-the shamelessness of the age;-no regarding of restraint of any kind;-turned loose to glut themselves with what this world has to offer; "wild and crazy age" some have said. Surely those words are not too strong. We have been graciously taken out of it. Such a worthy object, the Christ of God, we have found! That cannot help but have a tremendous effect on our lives. The most worthy Object of the universe-the Christ of God-to have Him brought before us again and again-His glory brought before us; to have His death before us Lord's day morning; His worth repeated in our ears again and again; all that has its transforming power on our souls. What a blessed thing to "escape the corruption in the world through lust." How we ought to prize and value the blessed place in which we find ourselves. Could we imagine in the whole earth a more blessed place, where we would rather be, than gathered to the Name of the Lord Jesus Christ, having the association of those who love Him in sincerity and truth, where the Person, work and word of Christ are, by the grace of God, jealously guarded and enjoyed by His people? It is a wonderful place.

(To be continued)

Readings on 1st and 2nd Peter, 2 Peter 1:2-11, Reading on: Part 2

In the 5th verse we are told "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." None of us want to get the reputation of being lazy in material things. There is a lot in Scripture about being diligent in divine things. In the 11Th verse of Rom. 12 it should be, "As to diligent zealousness, not slothful." It has nothing to do with business at all. If you see a young Christian especially devoted, especially godly, you can put it down he didn't get to be that by going on in an indifferent way. He wasn't indolent. So this verse says, "Giving all diligence," etc. There must be purpose of heart. That is true with anything in this world wherein people succeed. People do not stumble into success. It is a matter of hard work; of having a purpose and letting that purpose control and form the soul. Make it a serious business.

There is a word in the 27th Psalm along the same line. 4th verse: "One thing have I desired of the Lord." So far so good. It is a good thing to have right desires, but that isn't all of it. "That will I seek after." That is a very needful part. You say "I would just love to be a real devoted child of God; I don't want to live a shallow Christian life." Well, there is the last part of the verse; "That will I seek after." "Giving all diligence."

Verse 8: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." I know the Lord doesn't occupy us with the fruitfulness or unfruitfulness of our lives. But none of us want to be unfruitful. "If these things be in you and abound, ye shall neither be barren nor unfruitful." Here is the way to bear fruit; to be a fruitful branch for the Lord Jesus. He loves to feed among the lilies. The Lord finds His delight there. He gets fruit for His own soul. How are we going to bear the fragrance for Him?

Suppose we lack these things? "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." There is a kind of government of God operative amongst His people. One part of the government of God is this: If a Christian becomes indifferent and worldly-minded, and lets slip divine things, and becomes taken up with this poor world, just in a corresponding measure he loses the consciousness of the blessedness there is in Christ. He doesn't lose the blessedness, but the consciousness of it. It is possible for a Christian to forget he was purged. He doesn't even know whether or not he is a child of God. Things just become a blank to him, and he goes on either in utter indifference or in despair. He has forgotten he was purged. That is the government of God among His people. We want to escape that, don't we? We want to have the constant assurance in the soul that we are headed for glory. Here is the way to get it. "If these things be in you and abound," etc.

“Wherefore the rather, brethren, give diligence to make your calling and election sure for if ye do these things, ye shall never fall." God knows we are going to be there, but this is the way to have constantly fresh in our own souls the assurance of it-to make it sure to ourselves. Just as surely as we become careless and find ourselves involved in this world, we lose that assurance, and perhaps even get into a state where we forget we are purged from our old sins. We don't have to fall. It doesn't bring any glory to the Lord Jesus for us to fall. It brings dishonor on Him, on the truth, and on the Church of God.

“For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom, of our Lord and Savior Jesus Christ." Isn't that a glorious entrance? That is the privilege of every Christian. It is not a question of endowment, gift or ability, but it is a question of the heart being occupied with the Christ of God; living in the enjoyment of what we have as God's people, bought with the precious blood of Christ.

I believe each one of us here is privileged to have an abundant entrance. It is put into our own hands. We all know that the ability must come from Him. We know it is a matter of grace from first to last, and none of us are going to take any credit in the matter, but may we not thrust ourselves unreservedly upon Him, and claim the grace He so gladly gives, that we may have the joy of an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ"?

(Continued from page 134)

Questions and Answers on Scripture: From the Bible Treasury, Christ's Priesthood

Question: 1. Is the similitude of Christ’s service in heaven after the order of Melchisedec or after the order of Aaron?

2. If Christ’s priesthood is solely of the Melchisedec order, how can it be Aaronic in its character?

3. The Aaronic service, presented in the Hebrews, is it solely a contrast, or is it also a similitude of the Lord Jesus Christ? O. P.

Answer: 1. We are expressly taught in Scripture that Christ is “called of God an high priest after the order of Melchisedec.” (Heb. 5; 6) Nay more, we read in Heb. 7:11 of another priest that should rise after the order of Melchisedec, and not be called after the order of Aaron. But, observe, it is here a question of order, not of exercise There was one undying Priest, not a succession. Hence, When the exercise of priesthood is in question, the pattern of Aaron is employed, not of Melchisedec. That is, there is a sanctuary, and intercession within the veil, founded on the shedding of blood, not the bringing out bread and wine to the conqueror over the previously triumphant kings of the earth. The Melchisedec priesthood will be exercised in the millennium.

3. There is contrast as well as resemblance traced in Heb. 5-10; for the Aaronic priest, like the rest of the Levitical institute, was the shadow and not the image itself of the things set forth.

Questions and Answers on Scripture: From the Bible Treasury, Revelation of the Mystery, The

Question: 2 Peter 1:19-21.—Can the prophetic word here be said in any just sense to include the revelation of the mystery? or is it not rather in contrast? Why the change from “we” to “ye” in verse 19? What is the meaning of “the day dawn” and “the day-star arise in your hearts?”

MAOHTHI.

Answer: The change from “we” to “ye” is very simple. “We,” Peter and all, possess the word of prophecy; the “ye” applies to those he was exhorting. The mystery is not in the passage at all; but the “word of prophecy” is here in contrast, not directly with the mystery (though that connects itself with this), but with the day-star and the day dawning. Prophecy is a light in a dark place, this world; and refers to the events happening in this world and the judgment. And it is very well, as regards this world, to take heed to it. When the day is come, it will he Christ revealed judgment on the world (comp. Mal. 4) and resulting blessing. But there is a better hope for those who watch, and in contrast with judgment: the dawn and the star not seen by those who only appear When the sun is risen, but for saints who look for Christ before He appears, not warned merely and detached from earth, but associated in heart with Christ in heaven.

Questions and Answers on Scripture: From the Bible Treasury, 2 Peter 1:19

Question: 2 Peter 1:19.—What is the bearing of this difficult scripture? The distinction drawn in the recent “Lectures on Christ’s Second Coming” (Broom), between the dimness of the and the brightness of the , is undeniable; also the one being clearly objective or external to us, the other internal or subjective— “in your hearts.” But I cannot see how can mean aught else than something future to the writer (at least readers) and the absence of which the was to supply. And as the anointing of the Spirit (1 John 20-27) could hardly be regarded as future to either, I doubt of the interpretation. 1). D.

Answer: The following remarks may furnish help for determining the true scope. First, the apostle it writing to the same Christians who had received the first epistle, that is, Jews of the dispersion in Asia Minor. These of course were familiar with Old Testament prophecy, which the apostle shows was confirmed by the transfiguration, as it also gave a living tableau of the kingdom to the chosen witnesses. Next, he intimates that while the prophetic word was rightly heeded, it was comparatively no more than a , excellent in a dark place, but of course eclipsed in the superior brightness of day-light when it dawned, and the morning star, Christ Himself—not as the Savior only but the hope—arose in the heart. I think this is left purposely vague; and for the sufficient and wise reason that some of these saints, though truly converted, were so deficient in the discrimination and enjoyment of what is thus distinctively Christian, as compared with what of course always abode true of the Jewish testimony, that he could not assume this to be the fact with them, at least, not with them all. In my opinion the same lack exists now in real saints of God, and mainly from the same cause, the Fathers so-called being the mainspring, as far as the Gentile is concerned, in confounding Jewish things with Christian, and thus obliterating the distinctive lineaments of each to the great detriment of both.

Thus the of the family (the babes among the) have unquestionably the unction from the Holy One and know all things; but through exclusive heed to the . ., and thus inattention to the proper New Testament teachings as to the coming of the Lord, there might not yet have been the dawn of that better light, , or the arising of Him who brings it in His own person, in their hearts. That is, though the principle was true, and the capacity or power there in virtue of the indwelling Holy Ghost, there might not yet be that developed practical hold of it which the apostle so greatly desired for them, while carefully owning the value of what they did attend to. This at least is my conviction of the passage. The great thing to seize is the contrast of a good light with a better, and even this last to be enjoyed here (not when the . . is accomplished). It is not the day, nor the day-star as a literal matter of fact, but that character of thing in the heart (and hence necessarily and properly without the Greek article) not the Lord’s future appearing, but the apprehension of better light about the future now—Christian fullness of light as to this supervening on their previous Jewish measure.

Questions and Answers on Scripture: From the Bible Treasury, "Coming of Prophecy" and Meaning of Verse?

Question: What is the proper force of in 2 Peter 1:20? Is it true that the verse refers to the coming of prophecy, whence it draws its origin, rather than how its meaning is to be interpreted? Is it true of all prophecy alike (for example, 1 Tim. 4:4) that it is not of self-interpretation?

Answer: I take prophecy in this passage to mean the subject matter of the prophecy when the actual declaration of the mind of God in the revelation made to the mind of the prophet is given, which is the force of . But this cannot be gathered like the words of an oracle merely from

the words not carried on beyond their own force on the subject of which the utterance speaks. Coming from the Holy Ghost; the words are a part of the great scheme of God with His ends always in view. Hence I apprehend prophecy of scripture. A particular prophecy may be recorded in scripture, not in the sense of a prophecy of scripture. Thus when Pharaoh's servants dreamed it was not a prophecy of scripture. Joseph gave the (the word used in Aquila), and they were as thus interpreted a prophecy of the fall of the two servants; but could not come under the character of prophecies of scripture. They ended through bringing about God's purpose as to Joseph in diverse fate of the two servants. In prophecies of scripture the Holy Ghost gives as from one mind, though partially revealed what is in that one mind, what is a link in the chain of all the counsels and purposes of God. is practically tantamount to . Still there is more thought of result. The prophecy (that is, the mind of God in what is said) does not derive its being from a particular interpretation of an isolated communication, like the servants' dreams.

Prophecy among the heathen was not in the proper sense of the word the revelation itself, but the carmen which expressed the god's mind. That is, it expressed the import of the revelation as expressed in the language into which it was put for the inquirer; only, as the word of God, He took care that the communication should be as divine as the revelation. (1 Cor. 2:13; 2 Peter 1:21.)

So I should not call Agabus' prophecy a prophecy of scripture, though it be more connected indeed with the scheme of God in Christianity. Thus the prophets sought what the Spirit of Christ which was in them did signify, when it testified beforehand, and the prophecy to gave the mind of God as to its place in the divine plans. Prophecy is not properly the revelation of the thing to the prophet, but the communication of it by the prophet as the Holy Ghost moved him to speak. This, when a prophecy of scripture, was not an isolated communication which began and ended in itself in what it had to tell. does not characterize a scripture prophecy.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 9 - Partakers of the Divine Nature

2 Peter 1:1-4.

The very care which the apostle takes to write a second time to these Hebrew believers, giving them instructions as to their own pathway, and warning them of the evils coming, is a striking proof that he did not look for a continuance of the apostolic order. The broad outline of the epistle and the details also forbid the thought. Indeed, in the second chapter he shows the terrible state that is coming in, and then that. God is going to judge the whole scene.

The difference between Jude and this epistle is, that by Peter the Spirit of God speaks a great deal about corruption, but it is in the world, whereas Jude gives you corruption in what bears the name of the Lord: ecclesiastical corruption. You get apostacy in both especially in Jude.

The careful way in which the apostle seeks to help and guide these believers, shows he did not look for any continuation of apostolic authority; he throws them on the Lord and His word.

He takes up the whole question of God dealing with the earth in manner and majesty that suits God's character. He addresses them as a servant and an apostle, and speaks to Jewish believers as in the first epistle. "To them that have obtained like precious faith." While it has a particular application to those to whom he wrote the first epistle, yet it has a little wider bearing than the first.

Peter is fond of the word. "precious." "Precious blood," "He is precious," and here, "precious faith." He speaks of faith on the one hand, the thing that is believed, and also the fact that you believe, but whichever it is, he says you get it on the ground of the righteousness of God, "Our God and Saviour." You have this faith through the faithfulness of Him who was the Jehovah of Israel, and who was likewise the Saviour who came down and walked in this world. God has been righteous and faithful, and as the result, spite of the sin of the nation, you have this faith in God's own blessed Son.

Verse 2. A very customary salutation. Grace, the present favor of God, and peace, the present standing place of the soul. He wishes it multiplied. There is where the soul stands, in perfect peace with God; and in the present acceptance of God, and favor with God, and Peter wishes their apprehension of it multiplied. It is not mercy here, and why? Because you only find mercy brought in where it is an individual who is addressed, because though I may have grace and peace as an individual, yet I need mercy for my soul day by day, as I go through a scene where everything is against me. When it is the Church that is addressed, mercy does not come in because the Church is always viewed as in relation to Christ, and as having received mercy because of her connection with Christ.

In the epistle to Philemon Paul writes to him and to the Church which is in his house, and that is why mercy is left out there.

How is this grace and peace to be multiplied? Through the knowledge of God. The intensification of that grace and peace can only come as we walk with God. You shew me a person who is walking with God, and I will show you one who gets grace multiplied day by day. You walk closely by Christ, and you will get the peace that He came to give multiplied day by day.

There is nothing so difficult as to walk in grace, for on the one hand there is the tendency to looseness, and on the other the tendency to legality. Going as these believers were through a scene of difficulty, no wonder that the apostle wished that it might be multiplied.

Verse 3. See how beautifully you get divine power in vs. 3., and divine nature in vs. 4. In vs. 3 we are the subjects of divine power, a divine operation working in us, and giving us all things that pertains to life and godliness. Eternal life, a life that enjoys God, and is suited to God, and godliness, a character that is like God in all its ways down here, a moral likeness to Him. The first thing is a life that is from Himself, and is never occupied with anything but Himself, and godliness, God-likeness.

"Through the knowledge of him that has called us by glory, and virtue." It is the deepening acquaintance with the blessed One who has given to our souls a distinct call, and if there be one thing we are apt to forget, it is our calling. We do not forget our gifts, our blessings, but the thing we are so apt to forget is our calling; and what is our calling? He has called us to glory. We are called to heaven in the first chapter of the first epistle, and here he says the God of glory has come out and called us.

The contrast is very striking between the Christian now, and Adam in innocence. Adam in innocence was responsible to obey God and stop where he was, but our responsibility is, not to stop where we were, for we were in the world and sin and lust was our nature, but God says, "I

have called you out of that, called you by glory, and virtue." Abraham was called to be a pilgrim; Moses to be a law-giver; Joshua to be a leader; our call is to glory. See, the apostle says, that you have your faces set thither. Glory is the end of the road, and what by the way? Virtue, or spiritual energy on the road of which glory is the end.

What we have to manifest, and express is what he calls virtue, spiritual energy. There is nothing more difficult, because it calls on us to refuse the flesh, to refuse the world; like Moses, "who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The man who has this spiritual energy, knows how to say No, to the thousand things in him, and about him, that appeal to his flesh. We give way too often; lack this energy, and the result is, we often fall.

Moses refused earth and its delights, refused the highest place in this world, said No! to the allurements of the flesh and the world, and took his place outside with the few despised ones of God's people. It needs this virtue, this courage, to do this! Moses refused what nature would have chosen, and chose what nature would have refused, namely, to be in company with a set of brick-making slaves!

How much we need this courage to refuse the world in all its shapes and forms, and to fling ourselves in with a little company of those who love the Lord, and are united to Him.

There is nothing more difficult than to break away from the old things that everybody goes on with, for the power that tradition has over us is wonderful, and it needs this courage to break away. These Jewish believers had separated from their religion, their temple, their ordinances, their observances—from everything that their nation and their forefathers had gone on with.

If we do not keep alive in our souls this virtue, this courage and energy, we slip back into the things which once we gave up.

Verse 4. All the promises are connected either with this life, or the glory where we shall be by-and-bye, and as the promises coupled us with Christ, the effect should be that "Ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We are partakers of the divine nature in conversion, by being born again, but he shows what is the sweet result of tasting what the Lord is, and walking with the Lord. He gives you to be a partaker morally of the divine nature, i.e., we are brought into the atmosphere that suits God, breathe the atmosphere He breathes, become spiritual. The soul gets enlarged in its sense of what God is. There comes the capacity for the enjoyment of God, and then the deepening enjoyment of God.

Just as much as we enter into the word, and the things of our Lord Jesus Christ, we become the partakers morally of this divine nature. If you live with the Lord, and walk with the Lord, this will be the result; and you escape the corruption that is in the world through lust: What is lust? Man's will. The apostle is talking here of this state, and of the walk of a saint, who escapes it. You have every thought of the heart brought into captivity to Christ; you are delivered from your own will, you are not even carried off by the imaginings of your own heart, you breathe the holy, pure atmosphere of God's presence, an atmosphere where the soul finds its delight in doing God's will. You once were in the world doing your own will; now you have been delivered, and you do God's will. What a sweet thought it is that when we get up there in the glory all taint of sin will be gone! "Oh, but," says Peter, "you may know a great deal of that clown here. You have the new nature that delights in God, and this new nature having room to expand, your peace grows, and your grace, and you escape the corruption that is in the world through lust."

Paul preaches the same thing, "If ye live in the Spirit walk in the Spirit." And if a man lives in the Spirit, how will he walk? Like Christ! Every thought of Christ's heart was Godward. What will it be by-and-bye when every thought, every turn of your hearts will be Godward! When we get up there we shall breathe the atmosphere our souls delight in, and we shall breathe it freely, without thought or fear lest any Philistine or Amalekite intrude. "Well," says Peter, "you may know something of this down here." Thus he gives them what would cheer and refresh their hearts.

Bible Herald: 1878, Food for Christ's Lambs: Chapter 10 - The Christian's Addition Table

2 Peter 1:5-16.

The Apostle Peter turns here in vs. 5 to the practical state of the believers; having given them what would comfort and refresh their hearts, he says, This is not all, now I look at your own state practically. "Besides this, giving all diligence, add to your faith virtue, and to virtue knowledge." He knew how easy it was to get slothful, and so he exhorts them to give all diligence in thus adding. Virtue is that energy and courage of soul, that knows how to refuse, as well as to choose, like Moses, who "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," and so he says "Add to your faith virtue." You have the faith that connects you with God, and you believe in what as yet you do not see, but now you must add virtue, that courage, which knows how to say "No" to the thousand things that come up day by day, and to press unswervingly on the pathway that is set before us.

Then you may find a person who has this energy, but who is a little rough, and so he says, there is something else needed, lest this roughness turn to rashness, therefore add to virtue knowledge of God, of the mind and ways of God., and of what suits God, for mere knowledge puffs up, this is the knowledge that humbles.

A man that knows God well, cannot know Him without being in His company, and a person who is rear to God is tender in his ways, though there may be energy in him to follow on. We need grace from the Lord to add this.

"And to knowledge temperance." Not the mere external restraint, but the cultivation of the inward mystery of the soul day by day, governing ourselves, keeping ourselves in order: and depend upon it if we cannot keep ourselves in order, we cannot keep anyone else.

Temperance is that quiet gravity of spirit, that equable in every circumstance, like Christ, never upset by anything or anyone that came along.

“And to temperance patience.” Temperance will keep me from saying or doing a thing that will wound you, and patience will keep me from being upset by anything that you may do to wound me. Temperance is active, patience is passive!

If you have not knowledge, you will not know how to meet the mind of God. If you have not temperance you will be sure to do something that will hurt someone else, and if you have not patience you will be upset by what someone else may be doing to you.

“And to patience Godliness”—God-likeness——walking through this scene, and possessing the divine nature, see that you illustrate it, exemplify it! new me a man’s company, and I will skew you what sort of a man he is; and if you are keeping company with God you will be a godly person, for we all resemble the thing we are occupied with. It comes out in a thousand blessed details too every day.

Then in this the Christian’s addition table, we have brotherly kindness, and charity, two things that may seem alike, but are different.

Brotherly kindness is a thing that might be merely human, and might degenerate and fade away, and brotherly kindness might only love the lovable sort of people, might be partial, but when I come to charity, it is impartial and unfailing, it is divine. “Charity never fails.” In 1 Cor. 13 there are eight things it does not do, and eight things it does do, and it never breaks down. It is the very thing our souls need as we go through a scene where everything is against us.

Supposing a person repulsed me, and considered my love interference, brotherly kindness only might say, I will not go back; but charity is a divine thing and says, “I think of the blessing and good of the object, and of the glory of God in connection with that object.”

Charity is not the love that makes light of evil, but the love that seeks the real good of its object.

We have a guide how we may learn if we really love the children of God (1 John 5:2.) “By this we know that we love the children of God, when we love God and keep His commandments.” If you love the Father you love His children.

If we love Himself we love His people likewise, and we seek each other’s blessing, but always desiring to meet His mind.

You act as one who goes directly out from God, dependent on Him and obedient to Him, in grace to a, person no matter what his state may be. The Lord help us to profit by His word, and to seek to add these things to our faith, for there are many beautiful consequences of so doing.

If there be not this blessed adding, there is going back, for there is no such thing as standing still; if we are not progressing, we are retrograding. “Unto every one that hath, shall be given ... but from him that hath not shall be taken away even that which he hath.”

If there be not the desire to press on, to go on with the Lord, what is there? There is only a returning to the things from which the Lord called us out in days gone by. The Lord give us to have diligence o! heart in thus adding to our faith, and progressing in the knowledge of Himself.

From the frequency with which the Apostle alludes to the eight things mentioned in verses 5, 6, and 7,—would seem almost impossible to overrate their importance. He brings out the effect of having these things and the result of not having them.

The end of every dealing of God with our souls is to make us know Christ better. If a person goes on with these three verses, you find about that person the savor of Christ. Peter felt that everything was nothing that did not lead a person to a deeper knowledge of Christ. That which puts us nearer to Christ has this effect, we feel how unlike Christ we are, and also it allures us from the world, so that we are more fit morally to pass through the world.

Many a saint of God feels, I am fit for heaven, but not fit for earth, because I am not sufficiently with the Lord to be equal to the occasions that arise as I pass through this scene. We feel our impotence and folly feel how we have broken down as witnesses for Christ. It is only as Christ becomes better known that there is a fitness to pass through this scene.

Verse 9. You will say this is a backslider. Not at all! He is confident about his eternal salvation, “But,” you say, “he is blind.” Quite true; put the things that belong to the Lord before him, he does not see them, he has forgotten too that he was purged from his old sins. What has he forgotten? Has he forgotten that his old sins were purged away? Not a bit! He has forgotten that he was purged away from his old sins, and so he has turned back to them again, got back into the world, lost completely the sense of what Christianity is as being a heavenly thing, and the Christian as being a heavenly person. There has been a dropping down, and losing sight of the things the Lord has called us to, a dropping down to earth, and its ways, its principles, and its religion likewise, the whole thing has been let go. Bit by bit the standard has been lowered, till there has been a dropping down so far, that the Lord has had to awaken us in a startling way.

Verse 10. Here the apostle comes in again with the solemn exhortation “give diligence,” and it is a thing we need, this holy diligence of soul to keep up, with purpose of heart to the thing the Lord has called us to. Peter alludes, doubtless, in this verse to the terrible fall he had had himself.

“But,” you say, “how can we make our calling and election sure?” Who called us? Our Father. Who chose us? Our Father. But this does not do for other people. Who are you to make your calling and election sure with? with the One who called you? the One who chose you? Not a bit, but with everyone who watches you, everyone who could say “You a called person! You do not look a bit like it. You a chosen person! No one would think so.” You are to make it manifest to the eyes of everyone else that you have been thus called of God.

Verse 11. That is more than the soul being sustained, kept of the Lord, though that in itself is a wonderful mercy, for there is many a fall in the history of a child of God, that God and his own heart alone knows of.

But is there not something very beautiful about the path of a Christian of whom you could say, from the first till the Lord took that one home, “He never took a backward step, there was not a trip, nothing manifest but a pathway of beautiful devotedness.” There is no reference here to forgiveness or pardon, but Peter reverts to his great subject of the government of God, and he says, if you have these things and abound, not only will you be kept from falling, but there passes before his mind the thought of the place, and the portion, and the reward that the saint of God has in the coming kingdom of the Lord, for though the grace of God gives us a common place in heavenly glory, there is such a thing as the kingdom, or a place in the kingdom, and reward for service which has nothing to do with grace. Grace gives us a common place in heavenly glory, but the government of God gives us an unequal place in the kingdom of the Lord Jesus Christ, according to service.

It is a question of the reward that a saint gets from the Lord by-and-by, and there is the same difference in this, as there is between a vessel, that goes abroad, and encounters storms by the way, but has been badly rigged, badly manned, and badly commanded, and though it gets into port, yet it comes up the channel with masts torn away, and tugged by a steamer; and a vessel that comes into port with all sails set—everything in order, and cargo safe.

Peter says, If you do not go on adding, you will fall down by the road, and there will be a sense of loss at the end. There comes a moment when the soul deeply feels, Would to God I had been devoted to Christ, instead of being worldly, cold, trivial, half-hearted. Most beautifully Peter guards the sheep, lest they should fall into the thing from which he would fain protect them.

Verses 12, 13. We may sometimes think it not worthwhile to be going over the same things again and again. Not so Peter. And if our hearts are only put in remembrance of these things God be thanked. It will be blessed fruit to our account in the days to come.

Do we not need stirring up? We do. Satan does his utmost to hinder our souls. The Lord lead us to be more watchful, more on our guard against the wiles of the enemy.

Verse 15. How persistent Peter is “To have these things always in remembrance.” “These things,” are five times spoken of. It is impossible therefore for our souls to over-estimate the value, and the worth of vss. 5,6,7, to which the apostle thus alludes five times after. The Lord grant we may have them always in remembrance, have them engraved upon the tablets of our hearts.

How Peter felt there was no apostolic succession, no one to do the work he was doing, after his death. I leave you, he says, in my Epistle that which may always be a blessing and a help to your souls.

In all ages the people of God have clung in a peculiar way to Peter’s Epistles. Why, do you think? I believe it is because they come right down to where we are in the world, and meet us so beautifully with a presentation of Christ, which comes to us and suits us in our need in this world.

We have Satan presented as a roaring lion in the first epistle, and as a snake in the grass in the second epistle, and we have what meets him in both these characters, and preserves us from his devices.

Regina Conference: 2015, 2 Peter 1:1-4

Reading

I've been thinking lately about a God has given us a nature that we can enjoy what he enjoys. We all know that we have that nature, but God would have us to live the life that we have. And I'd like to suggest a chapter because I I believe that we can all plead guilty to being cold in soul and knowing these things but not enjoying them. And so we have that great privilege. To enjoy the very same thing that God enjoys that the Father enjoys about the Son and that the Son enjoys about the Father. So I'd like to suggest second Peter and the first chapter. I believe that it is a chapter that gives us tools to enjoy that nature which every believer has. And so I was thinking perhaps of, uh. Maybe I could just explain why I am suggesting this chapter. It says that the ninth verse Speaking of believers. But he that lacketh these things is blind and cannot see afar off. He's nearsighted those eternal things and have forgotten that he was purged from his old sins. I think perhaps, if we're honest, we can all plead guilty at some time in our life in these things. But we don't have to settle for that. We can enjoy these promises. We have the Spirit of God. You say the second chapter, the 1St chapter of Second Peter did that. Is that what I said? No. Yes. OK.

Second Peter, chapter one. Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained light precious faith with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain us to life and godliness, through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by thee He might be partakers of the divine nature, having escaped the corruption that is in the world through lust, and besides this giving all diligence. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that locketh these things is blind, and cannot see far off. And I've forgotten that he was cursed from his old sins. Wherefore the rather brethren give diligence to make her calling an election sure where if he do these things, he shall never fail. For sowing upon entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things. So you know them, and we established in the present truth. Yeah, I think it's me, as long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle. Even as our Lord Jesus Christ assured me. Moreover, I will endeavour that He may be able, after my deceased, to have these things always in remembrance. For we have not followed cunningly divisive when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, to whom I am well pleased. I'm this voice which came from heaven we heard when we were with him in the holy mountain. We have also a more sure word of prophecy whereon we do well. Let ye take heed as unto a light that shineth in his dark place until the day dawn, when the Daystar arrives in your heart. Knowing this first, that no prophecy of the Scripture is of any private interpretation. Where the prophecy came down in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. When studying the 2nd epistles, we must remember that the Spirit of God has before us the breakdown of the Christian testimony. Remember that when you read the 2nd epistle. Second Timothy, second Peter, second John, so on. And they've used, uh, various aspects of the breakdown and gives the believers resources in view of the breakdown on the Christian testimony. I think what you get before us in second Peter is the, uh, the letting go of practical godliness in life.

And being preserved. By the sovereignty, by the Lord, by God's sovereignty. Excuse me. Divine means of being kept in an evil day. It's very interesting to me to see. In scripture, how often you get 2 lines of truth side by side, the sovereignty of God and the responsibility of man, and you get it here in this chapter. Our preservation therefore, is not all on God's side. He wants us to be responsibly exercised in it. And so you'll see in the 1St 4 verses the sovereignty of God brought up what He gives in order that we might be preserved in the past. And then from verse

five on through the end of the chapter, we have to give to there's responsibility on our part. And he mentions how that we need to give diligence to various things that will work together for our practical preservation. And the instruction to go on in a day of ruin in the second Epistles is not so much instruction in connection with going on for the Lord amidst the darkness of heathendom, but amidst the professing Christian testimony at the time. And I think when we read the 2nd Epistles in that light, it really gives more important to what? To what we read, just as a matter of a point. Sometimes we read Second Timothy chapter 3, where it speaks about the last days in perilous times. And perhaps in our minds we think of that in connection with violence and corruption and all the things that are going on in a physical way in the world. Well, there are certainly many scriptures that bring before us that the last days are characterized by outward violence and corruption and. We certainly are very aware of it in the day in which we live, but that's not what Two Timothy 3 is talking about. The perilous times there in the last days are that which has taken place in the Christian profession. And when you read it in that light, I say it really gives impact and import to it. And when we take up an epistle like Second Peter here to realize that he's encouraging the Saints to go on and bringing before them the resources that they have in God and in Christ in the midst of the ruin of Christian profession. Because brethren, we can go on. There's, there's light and instruction, there's resources to go on for the Lord's glory, even in a day when the truth of God and practical Christianity and, and practical holiness is being, is being given up. We don't have to compromise. Timothy was told in his day to continue. And I say that because I think sometimes, and maybe when we're younger, but not so young too, we look around. As the condition of things amongst believers, the condition of things in that which we refer to as Christendom or professing Christianity, and we say, can we really go on in the truth of God? Can we really go on as gathered to the Lord's name? Can we really go on and take up the principles that are laid down for us and the pattern in the early Acts and so on? Yes, we can. There's provision to go on. To to the very end. And so we don't have to compromise. We don't have to say, well, everybody's doing it and Christians are doing it here and there and we've got to give a little bit. We don't have to compromise. It's illustrated, no doubt, in the life of Daniel and his three friends in the first few chapters of Daniel. Difficult day, many brought from Babylon. I don't know how many of those young men were brought in to be schooled, to stand before the king. A lot of them compromised. But Daniel and his three friends said, no, it's a different day, yes, we're in a different place, yes, but we're going to stand for the truth. And so with what we have here in this epistle, brethren, these are days of giving up, days when we see the seeds of apostasy on every hand, days when there's compromise. Uh, even amongst the Christian profession. But we can go on for the Lord's glory and do it to the end as well.

There's an author in the Christian world by name of Francis Schaeffer. Some are familiar with them perhaps, but he, uh, he made this, he makes a statement that, and I think he wrote, wrote the book. It says the God that is and, and that's kind of a, umm, I kind of like that statement. The God that gives, and I believe that is where we have to start is that God is, and he is a rewarder of them that diligently seek him. And that's not necessarily. The, the, the, the lost, because the lost don't seek God. It's those that have life that seek God. And so if we want to know what God's will is, Jim has to comment on, we don't look around at the, at the, at all that is going on out there and compare. But we have to know, I believe as the starting point is to know what God's will is. And so we start with God and then we see what his will is and if we really want to know his will. Was read to us this morning in first of Peter chapter 5 and I'll just read it. Uh, verse five says likewise, ye younger submit yourselves unto the elder. Yeah, all of you be subject 1 to another and be clothed with humility. And it seems to me as the second Peter has taken up, uh, as uh, the apostle Peter speaks here. He doesn't pronounce himself as the apostle, but in deep humility. He presents himself as Simon Peter, a servant and an apostle of Jesus Christ, but he's a servant first. And in humility he addresses the Saints. And I think that this is necessary in the day that we live in is to recognize that we're just a bunch of zeros, we're nothing. And it's really Christ. And that's what the the Lord uses Peter here to bring out. And in humility he seeks to bring before the Saints before his departure the. Promises, these great and precious promises that God has brought before, uh, the Saints and given to the Saints and in the same way as the apostle Paul as he prayed in chapter one of uh, Ephesians that he wanted them to enter into the. Knowledge of those things, and then he wanted them to enjoy those things. And so Peter, uh, in humility speaks and teaches the Saints in this way. So it's, uh, incumbent upon us as well, isn't it? So Simon was what he was by nature. Peter was what he was by grace. And it's very interesting as Robert says, that he uses these both names here. He doesn't in the beginning of the first epistle there, it's Peter, an apostle. As He brings the truth before the Saints there, but here He takes his place as it were, and identifies with the failure that has come in amongst the people of God. And brethren, we all have to identify with the failure that has come in amongst the people of God. And when you go through scripture, the men and women that were used in blessing to God's people. At times of failure and ruin where those not those who'd stood apart and said well, I, I, I haven't had any part in this. I've been faithful. No, they are those that have identified with the failure that has come in again, Daniel. Identify Daniel was confessing his sins, you say, what sins did Daniel have to confess? He was a upright, righteous man. He had purpose of heart, but there he takes his place amongst the uh, with the failure that had come in the ruin that had come in amongst the people of God. And that is always the way of blessing. So he, Simon Peter again, Simon is what he was by nature when he acted in the flesh in Luke's Gospel chapter 22.

The Lord didn't address him as Peter. He said, Simon, Simon, Satan hath desired to have you, that he might sift you as wheat. He took him up on that ground because he wasn't acting on the resources that he had been given by grace. But here he takes his place, as Robert said, in humility. He takes his place a month with the failure that had come in. And again, what we have here is believers in the midst of the Christian profession. In the midst of failure. And it is never assumed in many of the 2nd epistles that everyone that makes a profession is a true believer. And it's important to see that there are expressions in Timothy and Peter and some of the epistles that you're not going to understand, that you're going to misconstrue if you don't realize that it's not assumed that every person he's writing to is a true believer. And that that is especially true in the epistles that are written to Jewish believers, if I can put it that way, like Hebrews. Like Peter and and James is another one. Those are and the Jewish believers understood this from their Old Testament history. There went up a mixed multitude out of Egypt and God brought to bear circumstances in the wilderness that brought out the reality or the lack thereof that within their heart. And with many of them, God was not well pleased and they fell in the wilderness as First Corinthians 10 tells us. So again, it's Christianity. It's it's a exhortation to true believers to avail themselves of the resources they have and to live practical godly lives in the midst of the Christian profession. And so he begins here by addressing those of like precious. Faith. Those are real, aren't they, Bruce? There are two kinds of professing Christians. There are those who are merely professing and there are those who are sincerely professing. And we like to think that we're looking into the faces of those who are sincerely professing to be believers. So it's not wrong to be a professing believer. We, we should all be such. We profess that we believe in the Lord Jesus Christ. But as I say, there are some who are merely professing. It's only an outward speak, but the life and the life is not there. But yes, getting back to what you say there, Jim, about the light precious faith, as we mentioned, the chapter has two parts to it really, and that is God's part, what He's given him for us to be preserved. And then our part, what we need to be exercised about doing, and the 1St 4 verses really bring before, is what God has done, God's part, we might call it. He's given us light precious faith, which is the Christian revelation of truth to occupy our hearts and souls and build us up. He's given to us all things that pertain unto life and godliness, and He's given us the greatest promises. That's verses 1, three, and four. These are the things that God has given in

order that we might be preserved. It doesn't guarantee that we will be preserved because we have to give to there needs to be exercise and diligence in this matter, and that's taken up from verse five on through to the end of the chapter. And the tendency in this day and age is to go to sleep. And so this is a dying man's exhortation, isn't it? Yes, he says. Uh. 12Th verse Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in present truth. Yeah, I think at me, as long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing. That shortly I must put off this tent for Tabernacle. Even as our Lord Jesus Christ showed me, so his desire is that the Saints might not go to sleep. Spiritually. Just as we begin this portion as well, it's interesting to notice that the apostle Peter is the one that uses this word precious. And he doesn't seek to hide the fact that he had failure in his past. He was truly humbled. And he addresses the Saints in a humble way and he presents to them something that's precious to his heart. And he says, you know, you have the like precious faith, the very same faith that we have as apostles. We were brought into blessing as the into the knowledge of the Lord Jesus as our Savior and through the righteousness of God and of our Savior Jesus Christ. And he speaks of this grace and peace be multiplied unto you.

Through the knowledge of God. But there was once a time in Peter's life when he didn't see that it was worth suffering for Christ, and he denied the Savior three times. We read of that in John's Gospel, chapter 21. Asked Peter those three questions because there was 3 denials and he really needed to be publicly restored in that way. But here Peter uses this word precious. He uses it in a way that even the apostle Paul, even the apostle Paul doesn't use, and I believe he uses it seven times. And so there may be someone here that has had failure in the past. Life hasn't been walking with the Lord. And, umm, perhaps it's a time of, uh, searching things out and realizing how precious Christ is. Peter, after he denied the Lord, learned that the Lord was everything. Paul, you know, he said Christ is everything. This is, uh, in contrast with that. It was not a faith, but now this is the faith of Christianity, isn't it? I just want to say a word about that too, because again, it's helpful to keep in contact. Sue Peter is addressing here. It's those who had been saved, who had been under the Jewish order of things. They've been brought up in a very different way and in the way they've been brought up and what they've been taught, it was very right in its place, given by God in the Old Testament and so on. But I find, I think too, you find with Peter that another thing that is unique to Peter is that he speaks about knowledge or full knowledge. And that's a contrast with the Old Testament as well, isn't it? Because in the Old Testament they had a service to do for God, but they didn't have full intelligence as to why they carried it out. If I can illustrate it this way, if you had stepped up to the brazen altar as the sacrifices were being offered from day-to-day. And ask the priest or the Levites why there are certain things done in a certain way. Why are there certain sacrifices and animals for certain sins? Why do the birds have to have the head pinched off and set aside? Why do the crop and the feathers that have to be set aside? Why is CER certain things not always burnt? And so on. They would have said, we can't tell you, but this is the way it is. And we saw what happened to Nadab and Abaya when they offered strange fire and didn't do it. According to God's mind it wasn't an intelligent service. And they didn't have full knowledge. But if you notice Peter's epistle here begins and ends with an exhortation to knowledge. And that interesting he he exhorts us in the second verse, or he speaks in the second verse of grace and peace be multiplied unto you notice this through the knowledge. And Mr. Darby has a footnote in his translation and says it's really the thought of full knowledge. It's the same that Paul uses in the I think it's the 17th verse of the. Book of the first chapter. Let's just look at it for a minute. Let me read it. Ephesians chapter one and verse 17. I think it is. Ephesians chapter one, yes, and verse 17 that the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in and again it ought to read in the full knowledge of him. That's what marks Christianity, the full revelation of the Lord Jesus and the truth of God because of what was accomplished on Calvary's cross to the glory of God and the fact that the Lord Jesus now is arisen, ascended. But it has to be the basis if we're going to go on in practical Christianity. You know, first Timothy takes up the need for sound doctrine. Second Timothy is the need for sound practice. But you've got to have sound doctrine to have sound practice. Paul said, thou has fully known my doctrine and then manner of life and purpose. And he gives a list of things there. And I believe that many times we get tripped up in our Christian pathway.

Because what we do is not based on sound doctrine or teaching. We must have knowledge. And so when Peter ends his epistle, he says growing grace. Oh, we need that, brethren. We need grace to go on in the last days. And we need all the grace that God can give us and it's it's endless it of all we received of his fullness and grace on grace. But brethren. We also need knowledge, and how are you going to have knowledge of how to live the practical Christian life? You've got to read the Word of God. You've got to know our standing first you've got to have sound teaching, but then to have sound practice, you've also got to have the practical exhortation of the Word of God. And I'm afraid there are many Christians who have a real heart for the Lord. They want to go on for the Lord. They're doing many things. That seem good, but when you really search it out, it's not based on sound doctrine. Sound practice, I say again, must be based on sound doctrine. So he begins here with the knowledge and it's full knowledge. Wonderful that we have the full revelation of God's mind in Christ. We've been given the Lake precious faith, which is the revelation of Christian truth that has been conveyed to us through the what was given to the apostles, and as a result we have the full knowledge of God. The Old Testament Saints and Judaism, they had a knowledge of God, but that we have the full knowledge of God because all of the revelation concerning the things of God, the purpose of God, has been brought into the light through the precious faith has been put into the hands of the Saints. Proverbs 9 and 10 says that the fear of the Lord in the beginning of wisdom and the knowledge of the Holy is understanding. So we get the three, the wisdom, knowledge and understanding and they all it begins with God, the knowledge of God. Who He is, not just as to our sins, you know, and putting our sins away, but the full knowledge of God. And that comes with communion, isn't it? What, uh, Bruce has said about the sovereignty of God and that, that like precious faith, it shows that my sins have been put away on a righteous basis. And the one who's done it, doesn't it say, it says like precious faith with us through the righteousness of God. It was done on a righteous basis and the one who did it was our Savior, the Lord Jesus Christ. So those are sovereign things like. He said that they forced. The 1St 4 verses are what God has done and there are things that our brother said you can't even sin away. But then there is the responsibility of living the life that we have and that comes later. We are to earnestly contend for the faith that was once delivered to the Saints. That's Jude 3. The faith there again is the Christian revelation of truth, where the earnestly contend for it, not by arguing with everybody involved, the various things in the Bible, but by living it and walking it and holding it, practicing it. But it's interesting that it was once delivered to who? The apostles? No, to the Saints. It was delivered through the apostles to the Saints. But the Saints are the custodians of the truth of God. Don't get this idea that it belongs only to the learned among us and the. The gifted among us, the truth is for all the Church of God, for all the Saints of God. It was delivered through the apostles to the Saints. You could have us all to know these things. So just to make it clear, faith is taken up in different contexts in Scripture. Sometimes faith is the confidence that we have in God or in the Lord Jesus, but sometimes, and especially when the article law is in front of it. It's not so much confidence in God, but it's the deposit of truth that has been committed to us. And again, brethren, we need to be on our guard in the days in which we live, because there's a great movement sometimes to look for new truth or new life.

You find in it's a principle with God all through his dealings with man from the Old Testament on that he never gave fresh light or revelation at the end of a dispensation. There's recovered light sometimes during a dispensation or an administration, but never fresh light. And so that which was laid, Paul spoke of the foundation being laid, the apostles and prophets. The New Testament writers, Paul himself being a wise master builder, they laid the foundation of truth, that which we have in our hands. In the epistles, and that hasn't changed. And to look for fresh light or revelation at the end of a dispensation is dangerous, its shaky ground at best. That doesn't mean we can't have a fresh enjoyment of the truth. We should, we've taken up this chapter perhaps many times before you've read it in your personal reading. We ought to have a fresh enjoyment of it during these meetings as we seek in the power of the Spirit of God to take it up. But it's not fresh, fresh light. And so again in the second epistles you often have that confirmed. Timothy, continue thou in the things that thou hast learned, that which was all had already been taught to him. He was to continue and he learned the truth from the apostle Paul and so on. And so, uh, again, we, we will get to it. But Peter's not writing something new. He's giving them the same truth, reminding them Paul said to write the same things to you is not grievous, but then to me it is. And for you it is safe. For to me it's not grievous and for you it it is, it is safe. John said no new commandment right I unto you, but that what you have received from the beginning. Confirmation that that which has been laid down at the beginning, brethren, is the truth of God, the foundation. And it does not change, but just to go on a little bit because the long chapter and we only have 3 readings, you speak about the resources that we have that God has provided and the two, there's two things in the second verse, grace and peace. And so, as has already been quoted, we have grace here. And of all we received, of His fullness and grace upon grace now. We often think of grace as that which saves a person, and we all if we know the Lord as our Savior here this morning. We're all saved by the grace of God, and John Newton wrote that hymn we all love to sing, Amazing Grace That Saved a Wretch like me. But there's more to the subject of grace than that. There is a preserving, enabling grace of God that gives us the power to go on, and it's available to everybody, whether you've known the Lord Jesus for one day or for 60 or 70 years. It's available of all we received of His fullness and grace upon grace. Do we need more grace? Do the days get more difficult? He giveth more grace, He said to Paul, My grace is sufficient for thee. And that grace is not only that which saves and preserves us. But then, as was alluded to, Peter had experienced the restoring grace of God. Peter had failed, and failed miserably, but he was restored. Because there was some spark of good in Peter? No, simply on the grounds of pure sovereign grace. But then there's something else goes with it, and you often have these two things connected. In the opening of epistles, peace now again we think of having peace with God through our Lord Jesus Christ, and that's certainly the beginning. And I hope everyone here, based on the work of Calvary and having availed ourselves of that finished work, have peace with God because He himself has made peace through the blood of his cross. But there's something more to consider in in the subject of peace. You know the Lord Jesus at the end of his pathway. Left his peace with his his own, He said, My peace I give unto you. What piece is that? That was the very same piece that the Lord Jesus had as he walked through a troubled world. And who had more conflict outwardly? Not inwardly, of course, but who had more conflict outwardly than the Lord Jesus Christ? He was the Man of sorrows and acquainted with grief. He was misunderstood. Even his own didn't understand him. His own forsook him and fled. Peter denied, denied him three times.

The Lord Jesus walked through this world in obedience to His Father. With a perfect peace. And He has left that peace now. So that you and I, no matter how dark the day gets, no matter how much we see the seeds of apostasy song, no matter how difficult it is to live righteously for God's glory, you and I can walk through this world with the wonderful resource of the very peace of the Lord Jesus Himself. And taking all of our circumstances from him. Thus the Lord did that. So not only has he given to us the precious faith, the Christian revelation of truth. And verse three tells us that he's given it unto us all things that pertain unto godliness, life and godliness. And I still remember being in a Bible reading years ago when Brother Saxton asked the question, what would these things be? Well, he set the cat among the pigeons there because we were all put back. So I could ask that question here this afternoon, this morning, what would these things be? Well, I suppose to start off with, we would say he's given us the Scriptures, He's given us the Holy Spirit, He's given us Christian fellowship for encouragement. He's given us a high priest, He's given us the Advocate, given us gifts to the church that help us to understand the truth and to walk in it, shepherds, and so on. I give you a short list, but you could go on and on. He's giving us many, many things that pertain to life and godliness. There's no excuse for me not to go on. Preserve when you think of what God has provided on his part. Which as I said already, regardless of all that God has made, it is a provision for us to be preserved. That in itself is not enough. He would have us to be responsibly exercised. And we're going to get that up from verse five onward. And it's so that the life can be manifest in a practical way, isn't it? In Peter's ministry here? It's not so much the life we have. That's true. John brings that out, but it's the practical manifestation of the life we have. It's living in a such a way because we have life. And because we have the resources, I don't know if you mentioned another resource is the Spirit of God. That's the power for the the divine light. The divine life is a perfect life. It's the very life of Christ, but it has no power of itself. If I can illustrate it this way, and, and I know it's a repetition, but you might have out in the parking lot this morning one of the best engines that money can put in a vehicle. But if you go out and start that engine, it may not start. You say, why? I've got a perfect engine, the best engine that money can buy. Well, you need an unseen commodity in that engine to make it start. It needs power. So you put gasoline in that engine and now you go out and you turn the key and there's an immediate spark and you have all the power you need to get you down the road to your destination. We have divine life, that's true. John brings that out in his ministry in a very real and precious way. But we also have the power for that life as well, and that power is the Spirit of God. Another resource we have is prayer. You know, it's interesting that when Paul, when Saul of Tarsus was saved. That when Ananias was told to go and see him, you can just imagine Ananias now, Lord I I've heard about this man and he's only come here to take us captive and to have us killed and to try to stamp out the name of Christ. I And now you're gonna send send me to him. The Lord gave him a confirmation. He said you'll find him in a certain place. And behold, he prayeth immediately on Saul of Tarsus conversion. He was in the attitude of prayer, because prayer is the very breath and power of the divine, of the divine life. It's often the proof for confirmation that there's been a work of God in the soul. So all these things are given to us. And they're given to us so that the life we have might be practically manifest in the midst of Christian profession and ruin. Can we say priesthood, you ask what they are, and advocacy. If we fail, all of these things are given to us that we might carry this life out. The throne of grace. Yes, yes. Another thing. It's helpful to make a little list. I did it one time when I was younger in the back of my Bible. And as you go through the scriptures, if you come upon one of the provisions that God has made, jot it down in the on a, on a notepad or in the back of your Bible as those things that pertain unto life and godliness. And it's very helpful to be able to go back to it. You're going through some situation, you feel burdened, cast down. How can I go on? Go back to your list and you'll find that your list will be ongoing too.

Yo, I don't know as you'll really ever get to the to the end of it because as you read through the scripture, you'll keep finding another little something that God has provided those things that pertain all things, not just some things. But all things, let me use another illustration. When we were in business, we used to send men out on jobs into the field, but we never sent a person out on a job to a factory. We were in the Fire Protection, equipment installation and service business. But we never sent a man out into the factory without the proper tools. We made sure that everyone who went out to the factory to service the equipment had the proper tools. The only thing is sometimes. Something

was left back at the shop or they ran into something they'd never run into before and they didn't have the right wrench or the right piece of equipment. Sometimes they had to come back to the shop. We were always ordering new tools because sometimes the equipment changed and the factory would change the sizes of the gaskets and the screws and the nuts and the bolts and the gauges and the stuff we we would use. We didn't always provide everything with all things that were needed for the job. But brother, we will never, never, never face any dilemma, any situation, any hurdle in our practical Christian pathway where we have to say God hasn't provided the tool for this one. There's all things that pertain unto life and godliness. The divine toolkit is full, and if we're willing to reach into it and get the right tool, it's there for us. So you're telling us no excuses. That's it. OK. I have a list of all things that somebody gave. It's not mine, but #1 The Word of God. And two, the prayer. We had all these things, but it's good to repeat them. Three, the Holy Spirit, we have a divine. Visitor dwelling in us that we have, we have divine life, uh, the Lord's intercession, the hope of the rapture advocacy. We have the armor and there's angels too at our disposal. So there is no, no, no excuses. God has provided everything for us. We have the life and the power and the spirit of God to carry these things out. It's interesting to see too that he is equipped us with these, uh, great provisions, but he's also encouraged us. With great, great promises. That brings us to the next verse. And I'd like to point out the fact that this next version, the King James Version, is not really the best rendering. It says whereby we are given a given unto us are the the exceeding great and precious promises. But it should read has been given unto us the greatest promises. And what great promises we have been given now to draw upon Brother Sacksteader again he asked what were these things be? Of course the Catamona pigeons took place again, if I recall, in that Bible reading. So may I ask that question here again? So what would these? Well, one that comes to mind is the promise that he's gonna come again and receive us unto himself. I If we don't get a hold of that promise, brethren in our souls, we're gonna get discouraged pretty quick. And Peter always brings glory before us, doesn't he? He brings the end of the thing before us. What's going to encourage us to go on in a day of ruin? It's the end. It's having the the the end in view. So that's just one. There's many, but that's one on the way there, he said. I will never leave you nor forsake you. What a precious promise that is.

Isn't that the verse before it says through the knowledge of him that have called us. I think it's by glory and virtue. So the glory is before us. We, we read about that. We, we could read in the third chapter some of the things that are, uh, it says, umm. The ninth verse we just the Lord is not slack concerning His promise as somehow. Count Slackness, but his long-suffering to us were not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. You know these are all things in which the heavens shall pass away with a great noise, and the elements from Yeltsin's fervent heat. The earth also in the works there therein shall be burned up. And so we, we look the first looking for and hastening under the coming of the day of God, wherein the heaven shall be on fire. So all of these things where it shall be dissolved and the elements, you know, nevertheless, we according to his promise, there's a promise. Look for the new heavens and the new earth wherein dwelleth righteousness. Does that excite our souls that someday we're going to be with the Lord Jesus? Over the new heaven and the new earth where dwell in dwelleth righteousness, where sin is gone. Is it that we're going to reign with the Lord Jesus through that day. The Millennium does it. Those are things he's called us the glory. And in the 14th of John, I've enjoyed this that he told his disciples. He said now I I'm going to my Father's house, but don't worry. There is room for all of you in my father's house are many of those. And I'm going to come back and I'm going to take you to my father's house and you are never I'm never going to leave you again. When I rain, you're going to rain. When I when I come down to be over the the new heaven and new earth, you're going to be with me in that close relationship as a bride. Are these you know, are are these, you know, pie in the sky? These are real things where most of our life, which is just a little bit here, this is where we're going to spend eternity. So these things ought to excite us. So we often make promises, but we often promise more than we can carry out too. I've made promises where when I had the time came to fulfill the promise, I had to shake my head and say, I promised more than I had the resources to fill. Or maybe when we made the promise, we had the resources to carry it out, but between the promise being made and the fulfillment of it, something happened and we lost the resources and we had to shake our head and say. I was sincere when I made the promise. I had the resources to fulfill it. But the time has come when I can no longer carry through on the promise. But I want to read you 2 verses from the Old Testament to show that God, the greatest and most precious promises that God has made are promises that He either has or will fulfill. God has never made a promise that He can't or won't fulfill. And when we get discouraged, brethren, when we see failure in our own lives. Or in the lives of our of our brethren, maybe in the local assembly, maybe in the family circle. It's good to go back to the promises that Scripture gives us, because all the promises of God in him are yay. And in him Amen to the glory of God by us. But I want to go back to the Old Testament. To show how on two occasions the people of God went back to the promises that God had laid out at the beginning. The first is in Joshua chapter 23 where we have Joshua at the end of his life giving some of his final words to the people of God before he passed over off the scene. Just notice the 14th verse of Joshua chapter 23 and behold, this day I am going the way of all the earth, and ye know in all your hearts and in all your souls that not one thing hath failed. Of all the good things which the Lord your God spake concerning you, all are come to pass.

Unto you, and not one thing hath failed thereof. Now before I comment in this, go to 1St Kings chapter 8 and we come over a little further in the history of the people of God. This is Solomon's prayer, the dedication of the temple. Blessed be the God, be the Lord that hath given rest unto His people, Israel, according to all that he hath promised. There has not failed one word of all His good promise, wherewith He promised by the hand of Moses His servant. Now you'll notice in both occasions much failure had come in amongst the people of God. We say, how can we claim the promises of God when there's been so much failure in our own lives? Well, if you lead the wilderness journey of the children of Israel from the Red Sea to this point, there had been lots of failure. But we see God's faithfulness too, in spite of the failure, and Joshua reminds them of the promises. And the faithfulness of God that had brought them there thus far. But then you read from the days of Joshua to the days of King Solomon, and there was plenty more failure. Every page, it seemed, is stained with failure. And so on. What does Solomon remind the people of God of their own faithfulness? No, he couldn't. But he reminds them of the faithful promises, and he takes them right back to what was laid down at the beginning, what was given to Moses. Not some new promises, but the faithfulness and the security of the promises that were given at the very beginning. So again, Peter, in writing to these Jewish believers, they could think back to the Old Testament. Of the unfaithfulness of, of their predecessors and think, oh, how can we be? How can we stand by MO, Joshua or Moses or Solomon? Oh, he says, remember, you have these great, the greatest and most precious promises. They're secure because of the righteousness, the righteous basis on which their base, they, they, they, they rest as you brought before us, brother Vern and brother. And can't we rest on those promises too? Have they all been fulfilled? No, not all. There's still some to be fulfilled. His promise to come again. But Byrne was bringing before us later on in the epistle about the day of of the Lord, the day of God, and so on. But does that mean he's failed in his promises? I say again, he's never made a promise that he can't or won't fulfill. And we've had already read to us, uh, this the promise, the assurance that he'll keep, uh, us as well. And that's profess for Thessalonians chapter 5 faithful is he that calleth you who will also do it. So we have those verses that you've brought before us, Jim, that he would keep those promises. To Israel but will he keep promises that he's made to us absolutely. And there's a verse for you that says he's going to do it and he's he's faithful to his word. Getting back to our chapter in the

middle of verse four. We find that the divine end of these provisions and encouragement that he gives us is for what reason that we might be partakers of the divine nature. Now this is not vital partaking vitally partake of the divine nature through new birth. This is. Practical partaking of it, to enjoy the things that God himself is enjoying. Now we're having fellowship with God on the highest token there can be so as to be partakers of the divine nature. I think that's beautiful to see that, uh, he would draw us into fellowship with himself and have us to enjoy the things that he enjoys and feed on the things that delights his heart. That's really to partake in a practical sense in the divine nature. So our children have the very life that we have, but they don't always partake of the in the family circle of that life in the way that we would, we would like them to. And so it, you know, there's a meal provided and the family sits down. One of the children doesn't come to the table. Another child doesn't eat the food that has been provided. There's activities planned. The some of the children refused to participate in the activities. It's very practical. They've partaken of our life, our nature. We've given them life as parents, but we want them to enjoy in a practical way that which has been provided for them in the family circle. And that's why we said earlier here it's not so much a question of the life we have.

But it's the practical manifestation of that life. A son or a daughter may not practically manifest in their life. The family that they belong to, they may not give proper testimony to it. You think of it in connection with royalty. Sometimes the Queen of England's children and grandchildren haven't acted in a way that is in keeping with being heir to the British throne or part of the British royal family. And I'm sure it's a grief to the Queen of England and other members of the family that seek to live more in a morally upright way and give testimony as to who they belong. It's not that they aren't royal of the royal family. They're partakers of that. But they are acting in, in a practical way. So maybe that helps us understand what Bruce is, is saying. We all, every one of us here who know Christ as our Savior, every one of us here who have, uh, let me rephrase it. Every one of us here who have divine life, have the life of Christ. And this partaking of the divine nature in a practical way leads to what, as he goes on to say, having escaped the corruption that is in the world through lust. There's the way in which we're going to be preserved and escape at all. We're enjoying something better. We're enjoying enjoying something higher, something that captures the soul. Enthralls the heart and it keeps us separate from the corruptions that are all around. If we're not enjoying something better, we're headed for trouble because the heart has to have something to be occupied with. Now some may look at this and say partakers of the divine nature. Sounds like we're partaking in deity or something. No, no, no, no, no. That's nobody's talking about. As Jim has said, life has been imparted to each one of us through Newbury, but God wants us to enjoy that life and fellowship with Himself. That's partaking of it in a practical way, and that's what the thought is in the verse and the and the purpose of it is that we might be preserved from the corruptions in the world. The heart must have something as an object before, before we get the other side of things where we need to separate and need to be exercised hard, taking up first with what is positive before we turn our back on what is negative. Always God's order for preservation in life. You turn it around the other way, you got legality. He brings in, in verse two as well a second point I could mention, and that is the lordship of Christ, the lordship of the Lord Jesus. So grace and peace, a calmness and a peace as we go through this world. And it's he desired there be multiplied through the full knowledge of God and our uh, and of Jesus, our Lord, acknowledging the Lord Jesus as our Lord. So having a heart engaged with him and also acknowledging his authority. Will preserve us. Just in connection with what you said, you find it with the patriarchs in the Old Testament, as they're brought before us in Hebrews 11. They didn't receive the promises, but they saw them afar off and embraced them. And what was the result? They confessed that they were strangers and pilgrims on the earth, and they looked for a better country. It was, as Bruce said, that which Wiener souls through their hearts from that which was around them. They they embrace those promises. Abraham looked for a city which hath foundations whose builder and maker's God. They look for a better country. It's what spurred them on and gave them the proper character of what we have in Peter's ministry, where again we are to be strangers and pilgrims. But if we don't have those promises firmly implanted and enjoyed in our souls and the glory ahead, we're not going to have that proper care.

Regina Conference: 2015, 2 Peter 1:5-7

Reading

Second Peter, chapter one, verse 5. And besides this, giving all villages after your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they shall make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he unlocked these things his blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the to make your calling and election sure, or if you do these things, ye shall never fail fall. For so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things. Though ye know them and be established in the present truth. Yeah, I think in me, as long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle. Even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that he may be able, after my deceit, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For he received from God the Father honor and glory, when there came country voice to him from the excellent glory. This is my beloved son, in whom I am well pleased. On this voice which came from heaven, we heard when we were with Him in the holy mountain. We have also a more sure word of prophecy. Whereof ye do well, let ye take heed.

I don't know light that shineth in a dark place, until the day gone and the day star arise in your heart. Knowing that first, that no prophecy of the scripture is of any private interpretation, where the prophecy came not in no time by the will of man, but holy men of God spake that they were moved by the Holy Ghost. Does this take us back to verse 3 where it says, umm, divine is that his divine power has given unto us all things that pertain unto life and violence. And then in verse five, and besides this giving all diligence, so we are to give diligence to add, to expand upon the thought. Well, I'm sure that it is. I think it's important that we understand that there is a a paragraph marker in the Jan Darby translation at verse 5 where we began reading today, and in the 1St 4 verses as we mentioned this morning. We have God's part in preserving of his Saints in an evil day, and He's made these various provisions for us, which we touched on. But from verse five onward, we have our part. And we need to be exercised and give as well. You'll notice how it says that, uh, he has given unto us all things that pretended to let him go on his verse 3, verse four, He's given unto us the greatest promises. And now in verse five, that word give is mentioned again. Only it's not God giving, it's us giving. We need to give energy and diligence with regard to being preserved in the evil path in the evil days. And umm. He mentions three things in particular. Perhaps you'll see more, but first of all, there should be an exercise in our part to have the

moral qualities that would mark a godly life, which is what you get in verses 5 through 11. Then we need to have the exercise of being established in the present truth. That's verses 12 and 1314. But lastly, in the latter verses of the chapter we have another third thing, and that is the necessity of keeping. The coming glory before our souls that is God's glorious end, and the display of Kingdom glory where Christ will reign over all these things are going to keep us in the pathway. So God has made full provision for us to be preserved in the past. The question we might ask is, well, why is it that we have a day of ruin and so many have not been preserved and there's so much failure that we look within our own hearts, we see the same thing? Well, it's simple. It couldn't be a fault on God's part. Of course not. The problem is in our part, we have not given the diligence and the things that he brings before us in the latter part of this chapter, and as a result, there has been failure on our part. But if we feel we fail, then so we should realize that. He's a God that will help us to rise up and to be overcomers in spite of failure. There's never an excuse for failure in our lives, is there? And when you and I stand at the judgment seat of Christ, we will never be able to offer God an excuse of the Lord Jesus, an excuse for any failure in our lives, and will never be able to say, well, the Lord, the day was so dark that we didn't have the resources to live in the darkness of the day in which we found ourselves in the moral ruin around us. Because we're going to realize then that we had all the resources at our disposal. But just in connection with what's been said, I'd like to go back to the illustration we used this morning. Of sending out the men on a job with the tool kit, because I might be able, might have been able to send my men out on the job with all the tools they needed. Maybe I did supply everything that was needed. But if they didn't open the tool kit and reach into the tool kit, they weren't going to be able to perform the job or to perform the job properly. No, there had to be diligence on their part to utilize the tools that were supplied for them. And so it's interesting as this paragraph in our chapter begins, if I just read it, Mr. Darby's translation, but for this very reason, also using their with all diligence.

And so it connected, as Ken said, with what goes before. Everything is there. The tool kit is full. The Divine tool kit is full, as it were, But now there has to be the opening of that tool kit. And brethren, it's only by the grace of God I realize that we utilize what God has given to us. It's God that works in us both to will and to do of His good pleasure. If there's been any measure of utilizing the resources that God has provided in our lives, I realize that it's only the grace of God that has worked in US. However, there has to be that spiritual exercise and energy exhibited. And God never encourages laziness in any aspect of our Christian life. Whether it's our practical Christian life, whether it's our spiritual Christian life. There's always got to be that energy. That's why David in the 27th Psalm, he makes 2 statements that go very well necessarily together. He says one thing, have I desired. Well that's good. You know sometimes I hear it said about someone. Well they have a nice desire. Well desire is good, but the slugger desires and has nothing we can desire if after these meetings are over this evening. We can have every desire to go back to our homes or where we're staying, but if we don't do something about it, we could sit here till tomorrow morning. No, David said one thing. If I desire that, will I seek after? He realized there had to be. And energy put forth if he was going to accomplish or enjoy that which he desired. And so for you and for me, there needs to be that diligence that he introduces here in this very practical section. And again, it's not what here, what we give God or what, uh, we give God, uh, it's what we do. And I should say, it's not what God is doing so much. He's done everything, but it's what we are to do now in light of the fact of what God has done and supplied for us. He mentioned 7 qualities, moral qualities that are necessarily to be added to our faith. He assumes faith in the Saints, so he doesn't count that as one. It begins with virtue, then knowledge, then temperance which is self-control, then endurance which is patience, godliness, then brotherly kindness and charity which is love. These things are necessary in the Christian pathway and. They are only going to be, uh, ours. If there's exercise, it doesn't just sneak up on us one day and we're godly. If it's not, you may run into a godly Christian. It's because Scripture, as scripture says the person has been exercised about it. It says exercise thyself. Rather untrue. That's something that just happens without the soul being exercised. And so the first thing is, as he mentions here, besides this giving all diligence, add in your face, not to your face, but in your face. Virtue. What's virtue? Virtue is the courage to stand on our convictions. Moral courage is so needed. Remember Christianity, the whole theme of Christianity is so opposite the world. We're going against the stream that we're going to need courage to stand on the convictions that we have. And what we've been taught from the Word of God. And Peter says this is where you need to begin. Add this in your faith. Would you say these are sequential as well? You can't begin with the end. And you, he doesn't, uh, with a list like this, he doesn't, uh, begin, uh, haphazardly, but very, very, in an orderly fashion. He lays things out very carefully. And so it's, uh, to our faith. We have faith in Christ. We have, uh, the, the world doesn't want us to live by faith, but by sight. And it also brings in the fact that we need to have our loyalties. In connection with our fidelity associated with Christ, we need to be loyal to Christ in our thoughts and our actions. And so here he begins with faith and virtue, knowledge, temperance, patience very methodically goes out and I wonder if it's just building blocks. You can't just take umm and jumble this all up and start with the patience or start with temperance, but in a very careful way begins with faith in Christ.

And then that virtue, that spiritual energy that we should have and are exhorted to exercise, and then knowledge. In this matter of courage, it's not limiting to the men is if you might think that. But we all often enjoy the virtuous woman in properly. I understand that that word in the Hebrew virtuous. How to thought of once a woman of courage and conviction is for the birds, and then she acts on that. And it it really is quite a testimony because perhaps with a week or pass holder before and here having a sense of being weaker. And encouraged by, uh, the woman that we get in Second Samuel Chapter 20. Second Samuel, chapter 20. That time there's warfare and and there are those that are following after the command Stephens from victory and they go to this tower and they hold up in the tower. And everyone in the tower is going to lose their life, except for there's this woman that comes out. And it's kind of remarkable in verse 16, it says in Christ a wise one out of the city here, here I say unto you, Joel, come near, hit her that I may speak with thee when he would come here and turn. The woman said ourselves, Joel, after he's been answered by him and uh, she speaks, umm. Why, Master said, far be it from me that I should swallow up or destroy. And he said, well, read it, the matter's not so, But a man's not easy, and she does not a victory by name Have lifted up his hand against the King, against David. Deliver him only, and I'll depart from the city. New stuff in the woman, She's talking to the general that way, and she says to him, his head is going to be delivered up. How is she going to go back in that tower and convince all those people that they need to take the head of the man that they're following? But she does. It says in verse 22 That the woman went into all the people, their wisdom, and they cut off the head of Sheba, the son of Victory. He passed it out to Joab. We leave a trumpet. The retirement of the city of a man's with him John returned to Jerusalem. We have in Luke's Gospel chapter 6 verse 19 in connection with the Lord Jesus. It says the whole multitude. In verse 19, Luke 619 the whole multitude sought to touch him, for there went virtue out of him. And heal them all. So in connection with the Lord Jesus, there was moral energy, there were spiritual energy. And uh, what you and I should be characterized as by is spiritual energy. We're flowing, we're living against the current of this world. And it will take spiritual energy and it will take spiritual courage to walk against this world. But it has to be done in faith. And if we don't have faith in, with a view as to what the end of the pathway is, then it really will be an empty thing.

But it really is for Christ that really has to be with Christ as the object before our hearts, and that's what faith thinks before us. And then it has to be according to knowledge too, doesn't it? We've already commented on this this morning. But there's much that appear, may appear

pious in a person's life, but if it's not done according to knowledge, it's on a very shaky ground. We're told in Romans to present our bodies a living sacrifice. Wholly acceptable unto God, which is your intelligent service. Because again, as we said this morning, Christianity. Is marked by intelligence, and I say that because there's many things done today even in the name of the Lord Jesus. But when you go to the Word of God, you find it's not done according to God's Word. You know we're never justified in doing anything, even in the name of the Lord Jesus. Without the authority on the basis of the word for what we do. So that's why in the 138 Psalm it says thou hast magnified thy word above thy name. Sometimes people say, well, the only thing that matters is that souls get saved. Wonderful that souls get saved. But if we're going to live for the Lord and the testimony for the Lord, it must be in a way that conforms to the word of God. So we we've made many comments on that already, I realize, but. He brings in knowledge here at the end of verse 5. So it's not just moral cour, it's not just moral courage. And uh, it's not just faith and moral courage, but it has to be according to knowledge as well. And again, where are we going to get this knowledge? It's all here for us in the word of God. Could you explain why in the King James it says add, but it doesn't seem to be that that thought it's. Yes, it's misleading to think that it's uh, steps or something. These features are to be added in our faith or we in our faith. Umm, more like branches of a tree. They all grow on the tree at the same speed at the same time. I think you could probably add to that, but the word add here, it doesn't is misleading. It makes you think that there's sort of steps involved or something. God wants evenness and consistency in our lives. You know, sometimes we tend to be extremists. I thought of what Robert read to us earlier in the address, and I know it's only an application. But it's like it says of ethrium. Ephriam is a cake not turned. You know, you put a cake on the griddle and it gets too well done on one side and not enough on the other. And that's what we often are by nature. We get off on one tangent of something, or we get off one characteristic shows up more in our lives than the other. And the Lord Jesus, as a man, he was the fine flower. There was an evenness and consistency in his life. These virtues and those glories and attributes that shone out in the life of the Lord Jesus, there was an evenness and consistency in it. They were seen in their perfect perfection in him. Well, they ought to we ought to seek by grace. And I know again, we'll never reach the same perfection of the Lord Jesus. But those things, whether they're those, these things that are listed here, the fruit of the Spirit that's listed in Galatians, which again are just attributes of the person of Christ. Those things ought to if we are walking in a proper way with proper exercise. They there will be no unevenness or there will be less unevenness in our lives, and those things will each shine out consistently. The brother used to say we have all the virtues of Christ undeveloped. We do have a life, and these things are characteristic of that life, aren't they? But they're undeveloped. So he's saying cultivate these things. And that's what spiritual exercise really is. It's the development of those things. We we think of it in a natural sense because someone quoted the verse about exercising ourselves unto godliness. But if you notice the verse before, it's making a little contrast there. He says bodily exercise profits for a little time, and it does. We all need exercise, but exercise in natural things takes energy and consistency. It takes discipline.

A young man or a young lady, they maybe get up early in the morning and they go down and they work out or they go for a run. That takes discipline. Maybe they're not by nature mourning people, but they want to keep healthy and they sit at a computer all day at the office. So they get up and they discipline themselves. Umm, young man, he goes up, goes to the weight room and he disciplines himself every day to lift weights. And as he lifts weights each every week, perhaps he adds a little to the, uh, to, to the weights. There's a development there. You don't go into the weight room and expect to lift 150 lbs over your head the first day. The first day, No, it there's a development that takes place. A runner doesn't go out to train and expect to run a marathon in a month. No, there's months and months and years of of training and maybe they take part in smaller races 1St and then they develop those certain muscles and those certain lung capacity and whatever. Well, that's what we're saying, brother. There needs to be the spiritual exercise, which takes energy and discipline. You know, if you're gonna have a knowledge of Scripture, you're gonna have to discipline yourself to take a little time every day to. To read it, you're going to utilize any of the tools we've spoken about. You're going to have to take a little time. Prayer, one of those wonderful tools we spoke of this morning, takes time, takes exercise, takes energy of faith. Christianity is not easy. The Christian race is not easy. And that's why he speaks here of patience or patience often in our King James Bible is better translated endurance, and that's the way it is here. Again, the marathon runner. He has to learn to pace himself and endure mile after mile, laugh after laugh. The Christian race, it says let us run with endurance. The race that is set before us. So it's not the easy path, but it's the blessed and the happy path and the fruitful path. You said that virtue, we can have this. Moral energy, but it can be misguided and so we need knowledge to rightly know how the thoughts of of God is how to use it. But then it says to knowledge temperance. There's a there's a danger in just wanting knowledge too, isn't it? Knowledge puffeth up, so there's a need of having temperance or self-control. Say a word about that. How does that kind of, uh. Keep us from being puffed up with the knowledge that we have. What'd you say, Jim? Well, I enjoyed a little definition that Brother Garvin Seymour serves the Lord in the Caribbean gave. We were taking up this very chapter one time at a conference in Dixon Village, Saint Vincent, and we came to this temperance and this is very simple, but I enjoyed it, he said, knowing how much in everything. I thought that was very good to know how much in everything, and this is contrary to the spirit of the age in which we live. Because the spirit of the age in which we live is to indulge, and if it feels good, do it. If you want more, go after it. Reach for your your dreams, get as much of whatever this world is a playground in which to indulge yourself and you only have one life and so on. Temperance is not what characterizes the age. Now I'm not criticizing, but you go down to the fast food place. You want the biggie size and you want the liter and 1/2 or the two liter drink or what, whatever. There's no temperance in that, and that's only one aspect of things. But brethren, like Paul said, all things were lawful but not expedient. And, and there's too much of different things, certain things too. We can go too much. One way or or the other? So temperance is knowing how much in everything. How would that temperate knowledge? Would that be walking in or carrying it out or? The knowledge or what? In the end of verse 4, you have the word lust for just used and having escaped the corruption that is in the world through lust. And lust really is unbridled lust. It's just no control. But a believer's life is really characterized, ought to be characterized by control, self-control. That's our responsibility. But really we ought to be under the control of the Spirit of God.

But here is it. It is our responsibility, self-control, and instead of using knowledge to be puffed up and umm, to present ourselves with being something, it's really to control ourselves and to use that knowledge to exalt Christ. And to walk in a Christ like way. I hear, I heard of an instant where this man was quite well taught in the scriptures, but somebody went into the store where he was there and, and he had a basket full of cheese and, and, uh. Why? Well, it wasn't Temperance. There wasn't. He had the knowledge, but he wasn't walking in it. And. There are things just to qualify our remarks too. As you say, there are things that Scripture speaks against too. And so we want to be careful when we make the comments we have. And again, you won't have the knowledge. Of what is actually forbidden, there are things that are forbidden. I'll speak very plainly, brother. Sexual conduct outside the marriage tie is not to be handled in temperance. It's absolutely forbidden. Fornication and adultery are forbidden. You've got to have the, the knowledge. Then there are other things that are not forbidden, but they are to be with temperance. They're in, in, in, in moderation. And so the word of God is the govern, isn't it? It's it, it's the, it's the guide. It tells us what is forbidden. It tells us what we can do. It tells us how much it answers every question for every aspect of our practical Christian life. On one side it prevents us from going into legality and the other into leniency. Good, Very good. Another thing that you should

notice in these, uh, verses is the word. 2222 all through it, but if you read it in the Jan Darby translation, he does not have those words there at all. Add an add to is not there. And so it's just one thing after another here mentioned. And, uh, he goes from self-control, which is what temperance is, which is the fruit of the spirit. Galatians 5 tells us that then to patients, which should be translated endurance. Endurance is very important. We need to endure, be able to be, to be tough, to be able to accept the fact that we're going against the grain of the course of this world. And you know, we all wanna be well thought of, but Christianity is not something that's popular, that is faithful. Christianity, if it's lived by God's people, is not popular in this world. So if you're looking to win a popularity contest with your worldly friends or people you work with or go to school with, it's not gonna work. You have to endure the reproach that's connected with the name of Christ and you when you set out the Christian pathway. We need to be prepared to accept this kind of thing because it's normal to Christianity. That's endurance. In Hebrews 13 we get the verse. Let us go forth, therefore unto him outside the camp, bearing His reproach would be. A form of endurance wouldn't. It could bear his reproach. You can continue on anything. And we are to endure hardness as a good soldier of Jesus Christ, Timothy was told, because we are in a war zone. We're, we're, we're in a, we're, we're in Pharaoh's land as Robert was bringing before us. We have an enemy, a powerful enemy. And that's why we're to put on the armor of God. But we are to endure hardness. And brethren, don't expect that the Christian life is going to get any easier. I sometimes say to the young people. They look at us who are a little older and a little further along in the path of faith and they think perhaps it's going to get any get easier. Well, the, the, the temptations, the difficulties may be different than what you're facing, but they're, they're no easier. In fact, when I was in Egypt recently, you know, the brethren were saying, you know, life is tough over here, it's harsh and so on. I said, let's illustrate it this way. If you've got 10 problems over here in Egypt.

We've got 10 problems over where I come from. They may be 10 different problems. I just pulled 10 as a number. But I said we may, they may be different problems, but they're just as real. The enemy is just as busy. The situations are just as real for us. They may be very different. And the brethren said, yes, we, we understand that. And so whatever age we are in our Christian life, wherever we live in the world, the enemy is busy. He's opposed to Christianity. And we are not going to be done with Christian warfare as long as we're here in this world. Run with endurance the race that is set before you. Hebrews 12. It is a very needed quality when we're in an enemy's land. Then godliness. Godliness is simply being like God in character. And as we've already mentioned, this comes through exercise as well. Mm-hmm. That I was just looking at the new translation and, uh, because I was thinking of a verse that says where you have need of patience and after you've done the will of God, you might receive the promises. But it is, and it's endurance. And, uh, might be an illustration of that 32nd verse of, uh, Hebrews 10. Uh, read it in a new translation, but call to mind the earlier days in which having been enlightened, he endured much conflict of suffering on the one hand. When you were made a spectacle both in reproaches and afflictions, and on the other, when you became partakers of those who were passing through them, for you both sympathized with prisoners and accepted the joy. You became partakers of those. The plundered your goods, knowing that you have for yourselves a better substance and an abiding 1 Cast not away, therefore your confidence, which has great recompense. For you have need of endurance in order that having done the will of God, He might receive the promises for yet a little while. He that comes will come, and will not delay. So it seems like. They, they were exuberant when they started, but that was kind of waning and, uh, that's the way with us, you know? We get tired, you know, uh, we wait, we, we think the Lord is coming and uh, he doesn't come. So we kind of, uh. Get weary and but you have a need of endurance. So let's let's tell I'm gonna ask for a little help on this because there might be some here saying, well, what do we endure? In North America, some of us have been to countries where the endurance is very real. Our our brethren in Egypt, when they meet at night, it it's it's done very circumspectly. When we have meetings, we have it in a different brothers flat in a different part of the city each night. Under lock and key we don't sing so that we don't raise any. Any suspect from any of the apartments above us or below us or or around us? They, the brothers told me when. In the morning when we get up, our main concern is for our wives and daughters till we're all home and accounted for at night. They can't evangelize openly. All these things. And like some of the things Brother Vern has read to us and Paul endured. He endured things at Ephesus from what he people he called beasts and so on. But now let's bring it right home to where we are this afternoon. We're sitting in this beautiful facility.

We've got air conditioning, climate control, we've had wonderful meals provided by our brethren. We're not afraid of the authorities coming in and busting down the door and arresting us or shooting us because we're having a Bible meeting. We're not going to be afraid tonight to preach the gospel. We could go out on the streets if we had the moral courage and have a street meeting and give out some tracks, and we wouldn't be afraid of being arrested or stoned like the apostles or in the early brethren who are not afraid of being burnt at the stake. So we talk about endurance and I'll quote a verse. All they that will live godly in Christ Jesus shall suffer persecution. That's pretty definite. Not might, but shall. But we're not suffering persecution in the general way we think of persecution this afternoon. Now, what does that verse mean? What are we talking about? For us practically here today in North America when we talk about endurance. Brothers, help us out. We're being tempted to give up. Thank you That that's really the, uh, the temptation of the game is to is to give up, fit in and drift home. We were in, in, uh, we were down in Phoenix, uh, this winter and uh, on Thursday we would drive up the Cottonwood. My wife and I, we doubled the assembly on Thursday night. But here's a brother who is well taught, enjoying the Lord and he's, uh, he's vibrant and it just, sometimes his wife is there. So there's three, there's him, his wife and George. Uh, you know, uh, but uh. You know, he values George because George is always there and, uh, they have the, when, uh, they have a prayer meeting and it's uh, lively, but, uh, that man is going on the same thing in, in, uh, Colorado Springs, my brother Bill White. So those are the things that and and of course, you know, you take the persecution of those who are believers, you know, why are you going on like that? You know, why don't you come and act like the rest of us? I'll give you another example. I was in the assembly out east and uh, brother and, uh, another brother, two brothers would come to the reading prayer meeting very faithfully on Wednesday night. Two of them, their wives weren't that terribly interested. And there are other brethren in the area. Well, they're not that interested. They come to the meeting room every Wednesday night for a reading meeting and a prayer meeting. I was sitting in this brother's house and I said brother. Why don't you, uh, perhaps consider, uh, meeting in one of your homes and then you don't have to unlock the meeting room and heat it up and so on and so forth and so on. And he said this to me. He says, brother, I fear God. Brother, I fear God. We're going to meet in the meeting room and we're going to be in the presence of God. We're going to read the scriptures in the presence of God. We're going to read and we're going to pray in the presence of God. I fear God. I tell you that assembly has prospered. And there has been more growth. If there was a little more endurance, a little more devotion to Christ, there would be more, uh, blessing among us. And that litany of things that you just told us that we have, I remember what a brother used to often say, prosperity, thou enemy of the Christian to endure and not let that take over in your life because we have it so well, it what the tendency is to get taken up with the things in this world. Just good things and forget the Lord altogether. And it goes back to what Brother Ken said earlier. There's always a reproach in the measure in which we are faithful to the Lord, whether it's in our personal lives, whether it's collectively as you brought out. There's always going to be a reproach connected with our testimony for Christ. We may not fear being stoned as we walk down the street or arrested for our testimony, but there's going to be the sneer. There's going to be the misunderstanding.

And sometimes persecution is, for us at least, is more connected with reproach than being physical. Another thing too interesting, when you take up the armor of God, it doesn't say to put on the armor of God that we would be able to stand against the power or the onslaught of the devil. That is not what it says. When the Knights put on their armor back in the in years ago to go out to battle, they put on their armors of to withstand the onslaught of the enemy. But it says to withstand the Wiles of the devil. Isn't that interesting? The Wiles of the devil are often more successful, at least for us in the Western world, than the onslaught of the enemy that in a physical and practical way that many of our brethren, uh, experience. I want to read one more verse in this connection in Revelation chapter 21. Revelation chapter 21 and verse seven. He that overcometh shall inherit all things. Are these things. It's the things he's been Speaking of in connection with eternity. And I will be his God, and he shall be my son. It's interesting to notice the overcoming here because the overcoming in the seven to the churches earlier on the overcoming there is in connection with something very specific. In regard to each assembly, sometimes it was physical persecution, there were other circumstances, giving up of the truth, compromise and so on. And the overcomer there, the overcoming there, and the overcomer, it's always in connection with something very specific. But I suggest the overcoming here is a little more general. The overcoming here is just the general grind of life and brother. And I believe that the enemy can use just the general grind of life. You know, I watch people in the airports and the business lounges every week. Businessmen in the top echelon of the political and corporate world, they are just overwhelmed by keeping up in business. And the enemy can come in with that which is not wrong in itself, but just as we say, to tread water in society and keep our head above water and survive in the workaday world in which we find ourselves. But, brethren, even in the pressure of life in North America, the Western world. We can still be overcomers. We can endure, as we, as we've been been saying, and in spite of whatever opposition there may be, whether it's subtle or whether it's not so subtle, the Lord is sufficient. And as we've been saying, the resources are there. What is the power for endurance? Tell us 10. I believe it's the person. Mm-hmm. If you go back to that verse that I quoted in Hebrews 12, it supports what you say, looking off unto Jesus the author and finisher the faith. Then it talks about enduring the run with the patience or endurance of the race. It's the only thing that's going to give us the energy we need to keep our eye fixed on the person that's before us. We often, uh, emphasize the plate and it's good, but we can emphasize the place to the exclusion of the person. And if the person comes first, the place will follow after and. Gain as much importance to us, but let's not, uh, let's not umm, emphasize the place per SE to the exclusion of Christ himself. Because if we do, He's not going to be there. And there's only one way too that these moral qualities are going to be exhibited in our lives, and that's occupation with the person. I just want to turn to the to 2nd Corinthians 3 and I, I think this is borne out. Because sometimes we might say, well, these things don't seem to be manifest in my life. How can I really manifest these things in in my life? Because as we've been saying, these things are really those attributes of the person of Christ himself, those things that evenly and consistently shone out, those moral glories that they saw when they saw the Lord Jesus walking here in this world. But here's another key, and it goes along with what we had, what Bruce quoted to us in Hebrews looking unto Jesus. But notice the last verse of chapter three of Second Corinthians. But we all with open face, beholding us in a glass, the glory of the Lord. Or if you notice Mr. Darby's translation, looking on the glory of the Lord with unveiled faith are changed into the same image from glory to glory, even as the by the Spirit of the Lord.

You know, sometimes we might try within ourselves to generate some of these attributes and qualities and so on. That's not going to work. What is going to work? What scene of Christ in your life and mind is in the measure in which we are occupied with Christ, where He is now and His glory. You know, Moses, when he was in the presence of God on the mount and he came out, He had to veil his face. They couldn't look on him. Why? Because his face shone as a result of being in the presence of his God on the mouth. He didn't try to make his face shone. In fact, it says he wished not that his face shone. It was the unconscious reflection of being in the presence of God. And these things will be unconsciously reflected in your life and mind. And I again, I don't want to take away from the exercise and the diligence and so on, but there will be an unconscious reflection of the moral qualities of Christ in your life and mind only in the measure in which we're looking unto Jesus. We're looking at him with unveiled faith. Moses had to veil his face. The veil has been removed for us. We can look full in His wonderful face and be occupied with Himself, that those things might give testimony in our lives. Let me give you a verse in Hebrews 11 which will show the power for endurance. Turn with me to Hebrews 11 and verse 27. Talking about Moses by faith he forsook Egypt, not fearing the wrath of the king. For he endured as seeing him was invisible. He added his the focus of his life and faith was on him who was invisible. And it gave him to be able to endure the hardship the the reproach, the. Persecution that was going to follow in standing up against the king. If one can read their experiences and to other people, and it's not difficulty, it's not it's not difficult when we're here to be occupied with the Lord. Where I find difficulty is driving down the road. Or what I'm doing other things when I leave this place and there's so many other things to occupy that it's very difficult or uses. You need diligence to be thinking about the things of the Lord and to be in his presence. We used to hear all the time at the conference. There's no substitute for communion. I think that's. What that verse, eighteenth verse of the third chapter means, you know, we're we're taking up with him in glory. But to keep your mind on those things, it's it takes diligence, at least if one can speak for others. Well, what about verse 7? Brotherly kindness and charity. Why are these important for in in the mix of preserving us? Because that's the context of the chapter, remember? Help us. What was the question again? Restate the question. I'm asking a question. Yeah. What was it? We restate it, please. Oh, I see. Well, it says Brotherly kindness and brotherly Kindness charity. There's two things there. And I'm asking why are these features necessary? In the mix of our being preserved in an evil day. Because that's the context of the chapter. Well, when is filet, O love, The other is agape love. And so our love for our brethren is necessary. We love our brethren. It's proof that we are the Lords, and we ought to, we're responsible to love our brethren and to grow in that love, but also in connection with the charity. It's agape love, it's a subtle disposition of love, it's divine love. And so you and I have.

The capacity, don't we, to love as Christ loved? And so instead of, uh, umm. Oh, what is it? Uh. It's like Steven praying for those that were stoning him, he said. Lord Jesus. I was gonna read it so I don't misquote it. He they stoned Steven, calling upon God and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice. Lord lay not there this sin to their charge. And when he had said that he fell asleep, was that not? Really agape love, that was charity. That was a subtle disposition before God. He was going to love his enemies and he was going to love them even unto death. It was really mirroring picturing, uh, the love of Christ. But then we're it's necessary to walk in friendship and fellowship with our brethren as well. We cannot bypass the first, uh, of the list that we have for this and go right directly to loving our brother. I believe the, the, the love that is shown to our brethren is the fruit of applying all these other things to our place and, uh, because that is the nature of God. So, uh, that, that is not the first thing that's given in our list here. You mentioned before, Robert, that there is a, a, a, an order, uh, by in, in which it is given. We don't, it's not just multiple, but we're thrown in there. We couldn't mix this up and still have the same thought. So the end of that list, you might say, is, uh, loving our brother because these characters have been, uh, manifested in our life. And so it starts with the individual. We can be no more collectively than we are individually. And so it starts with the individual, but then it says in Romans, no man lives to himself and no man dies to himself. And so there's the collective, collective side of things. And our love one for another, expressed in a practical and a real way, is often the world's greatest testimony. The Lord said by this shall all men know that ye are my disciples, if you keep my word. No, that's not what he said. If you have love one for another. And so when there's that

brotherly love, that practical love, and you notice it's brotherly love here first, but it doesn't stop there, then love. You know, we're going to preach the gospel tonight. Why? Because I trust we have a love for sinners as well, that our love goes beyond just the Christian circle. God loves the world. He desires the blessing of all men, and we ought to have that as well. And so there's love in the Christian circle, there's brotherly love, sometimes that breaks down, but then there's divine love, as Robert has said. But it goes, as I say, beyond just the Christian circle, where to have a love for all men. And desire their eternal blessing. So is it I'm asking this now Is it to to live in the element of love being expressed? That would be the preserving element. Is that what you're? Well, it has to start with with our with ourselves, But then there's the practical expression, brotherly love. We can't carry on brotherly love without interacting with our brethren and expressing it in a practical way. And that's what we're talking about here. It's living practical Christianity in a day of ruin and giving testimony in a in a day, in a day of ruin, that there's reality. And how's the world going to know that there's reality? They're going if it's only if they see it. How are our brethren going to know if there's reality in our lives? It's as we express in a practical way, that brotherly love you might enjoy divine love in your soul as an individual. But brotherly love brings in others. It's the our interaction of the practical expression of love in a care one for another. So again in Hebrews, he says, let brotherly love continue. The very practical thing, what, what don't you think, Bruce, is it, is it something that, uh, uh, brotherly love can deteriorate? So it's relative, but there's one thing that's even above that and that's agape love. So we might, it might deteriorate into, we just, uh, you know, love our brethren and, and, uh, go on with them, uh, when they're going on with something that doesn't please the Lord, but love for God would, uh, balance that out.

I think you get something relatively or something that is like that. Not exactly, but if you turn to Luke 414, it's a very revealing, uh, uh, God forbid that anybody would ever say anything about family. You know, God is the, uh, author of it and where to respect it. But relatively, uh, the 26th verse, if any man come to me. And hate not his father. And his mother, his wife, and his children and brethren and sisters. Yeah, in his own life also. He cannot be my disciple. It's relative. Christ first. If anything, there's a danger of allowing these things to supersede that. So. So he says. The 27th verse. And whosoever does not bear his cross and come after me cannot, cannot be my disciple, not, cannot be, uh, a child of God, but a disciple. You know, salvation costs us nothing, absolutely nothing. We are saved by the work of Christ, by the grace of Christ, by faith in Christ alone, discipleship. May cost you everything. So I think it's relative is, is is that? Oh, what were you? What was your thought on it? I didn't have a thought, but I'm glad to get that. But I might say I love you. That's one thing. But if there isn't a practical manifestation of that love in our interactions one with another, then you say, well, that there's no testimony in that. There's no reality in that. And that's again, what brotherly love is. It's just, it's the display of it practically one with another. It's a little different, but you think of the, the. Umm, the story of the Samaritan. The priest and the Levite went. They came along and they looked and they might have said, well poor man, we love them, but not much we can do for them. They were but when the Samaritan came. He not only had compassion on him, it says he went to him and he bound up his wounds. And he didn't just leave him in the ditch with bound up wounds. He put him on his own beast. He brought him to the inn. He paid to have somebody take care of him. That was the practical manifestation of the compassion or love that the Samaritan had for the man in the ditch. So what does it mean to hate your mother and your father and your brother and your sister? Is that too strong a word here? It's really the sense of valuing one relationship above all other relationships. And really giving Christ the 1St place, the world has an expression family 1St and that's not true. It's really that Christ that in all things he might have the preeminence. And so we have family responsibility, don't we says children obey your parents and it says that husbands love your wives, even as Christ loved the church and gave himself for it. And so we have those responsibilities, but those claims cannot supersede. What we have and responsibility Godward and know how the Lord loves us and desires that we would walk in the same fashion as he did. He uh, loved the Father and even when it comes to ourselves, having loved his own, which were in the world, He loved them unto the end, but never in defiance of the word of God in any way. And so this is really why he brings that out in Luke chapter 14 is that that one relationship would be of value to us above all other relationships. Is there a, did the Lord display this? I, I'm, I'm asking, uh, in uh, Matthew 16 and the 17th verse. And Jesus answered and said unto him, blessed are thou, you know, he, maybe I should have started up above, but we all know, uh, the 14th verse, uh, he'd ask them. He asked them, what do pins say? Who do men say that I am? And uh, and then the 15th verse he said, he said unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. Now here is the Lord. Giving us affirmation to that Jesus said unto said unto him, Blessed art thou, Simon Barjona, for flesh and blood, if not revealed this unto thee, but my Father, which is in heaven now there is a love to to Peter, but.

When Peter said. In the 21St verse, from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem. And suffer many things of the elders and the chief priests and the scribes will be killed and be raised again a third day. Then Peter took him, and he began to rebuke him. The Lord. Now the Lord is going to be faithful. And to God his Father, and he, so he, he said, get thee behind me, say. That was it was. To honor. His father above the person of peace. And I believe that you get an example of that. You know, brotherly kindness ought to be shown. But it can deteriorate into displeasing the Lord. In going on with something our brother that is not a God. Let me take time to just tell you one little story that I think will touch your heart. At least it touched mine during the revolution, the two revolutions and overthrows of government that they had in Egypt over the last four, four years. I continue to visit my brethren there and there are about 3 wealthy brethren in the assembly there in Cairo. And they are not only wealth, very wealthy even by our standards, but they have family and connection either in North America or Europe. And those brothers told me during the height of the revolution, they said, you know, Jim, we could put our family on a plane tomorrow and leave and get out. But we won't leave our brethren behind. We're here to care for our brethren, and we feel before the Lord that we're here to be with our our brethren. They can't leave. We can support them financially, that we can encourage them in the Lord. We can take care of them in every way, and we won't leave without them. I thought what a beautiful example of brotherly love in its proper context. They had such a love for their brother. That though they could leave a very difficult situation for them and their families, they wouldn't do it. Now I've never been put in that kind of test, so I don't know what I would do. But I thought that is a modern day example of brotherly love, brotherly kindness and a care one for another. 200 and 96296. Nsnoise.

Hi.

Regina Conference: 2015, 2 Peter 1:8-21

Reading

Second Peter, chapter one, verse 8. Or if these things see in you and abound, they make you that ye should neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind. You cannot see it far off, and have forgotten that he was first

from his old sin. Wherefore the rather brethren give diligence to make their calling and election cure. Or if you do these things, you shall never fall, for so an entrance shall be ministered unto you abundantly. Into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though you know them and be established in the present truth. Yeah, authenticity, as long as I'm in this Tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that He may be able, after my deceased, to have these things always in remembrance. For we have not followed comingly divided, when we made known unto you the power and coming of our Lord Jesus Christ, but we're eyewitnesses of His Majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with Him in the Holy Mount. We have also a more sure word of prophecy. Where on the EU well let you take E doesn't do a light that shine it in a dark place until the day dawn and the day star arrives in your heart, knowing in first that no prophecy of the scriptures of any private interpretation. For the prophecy came not in old times by the will of, uh, man, but holy men of God spake as they were moved by the holy world. If you all want to know how that patients and and love and particular time, but it should be something that is part of her. Well, Christianity, as we've been saying, is characterized by diligence, and Peter uses that word several times as we've noticed in practical still notice. And when these things are a reality in our soul, it's going to motivate us to live the Christian life. Some run into people, but they read to us this morning about purpose of parts. Barnabas went down and ignored the brother with purpose of parts that they would leave unto the Lord. And purpose of parts is really when there is a desire motivated by an object. And when there's, there's real motivation, then there's diligence. When the athlete is motivated to train and to participate, well, then there's action too. He doesn't just sit on the sidelines. He doesn't just stay at the, uh, starting, starting line of the right. No, he runs with endurance. The race has been set before him. There's motivation. And so I believe that's what he's saying here. When these things really get down into our soul, not just the truth. That said intellectually. I'm not really gonna motivate. We might know the truth. We might know all about how to walk the Christian pathway, but there has to be motivation. Let me go back to a little illustration we use the other day. But you know, you and I might go all about how we get home after these meetings. We might know what to do in our cars, how to go to the airport and check in and all that. We have it all up here in our in our head. And you ask me how I'm gonna get back to Smith's Falls. I'm gonna tell you. I'm gonna do web check in later today and tomorrow. I'm gonna go to the airport and I know how to go through security and I know how to board a plane.

But if there's no motivation, I would stay. I could stay in Regina till the Lord comes. I'm not trying to be facetious, but I'm just saying there has to be more than just the mental ascent to knowing the truth. And brethren, if we sit in these seats and take up this chapter and it doesn't get down into our soul, it doesn't get down into our hearts, then we're not going to go away anymore motivated than when we came. But if the practical things of God that we've had before us in these meetings affect our conscience and our heart, we're going to go home a different way. And I'm not saying a different highway or a different airline or whatever, but a different way in the sense that we're going to go home with a deeper and greater motivation. And we're not going to be idle in our Christian pathway. Let's, let's be very practical about this. We're going to go home and seek to be a help in our local assembly. We're going to go to doctor worker school and we're going to. Seek to be a testimony to those around us. We're going to seek to help out other members of the body of Christ, whatever it might be. And that's what's going to bring about fruit in our Christian lives. And what God wants, brethren, is fruit. And what is fruit? Well, if we were to go back and read the 15th chapter of of John, if we were to read in Galatians where you have the fruit of the Spirit, fruit is really the expression of Christ in a believers life. And brother, that's what he wants. I'm not. Yes, it may involve gospel work. It may involve ministering the truth in one way or another. But what God really wants in your life and mine is a reflection of Christ. That's what real fruit is, may take on various other forms. You want to bear fruit for God's glory. These things and what are these things? They're the things we talked about yesterday. That precede here. If these things are a reality in our souls, we're neither going to be idle in our Christian pathway and we're not going to be unfruitful. We're going to have a reflection of Christ in our lives for his glory and for the blessing of others. I was thinking about these things being in you, that brotherly kindness by this shall omen know that you are the disciples, that you have loved one to another. And uh, I was, uh, not too long ago, uh, someone was telling us about the blessing that the Lord was doing among other people. And this jealousy welled up in my soul. I thought, what is this I'm jealous of that God is using somebody else. These are the people of God. Christ is being exalted. And I'm wondering, you know, you know, they're not doing it among us. So those things are really, these things are very practical. You know, that if our heart isn't taking in every believer, you what's on your heart is not what's on God's heart. Every believer is precious to him. But what we had yesterday was just as precious. That we walk in a way that pleases the Lord. And so those things that they're not balanced in our life, then we these things are not in US really. He asked a question, the, uh, this fruit that you speak of, umm, we have the wedding garments mentioned, uh, yesterday and there were those righteousnesses of the Saints and, uh, I'm wondering whether some of these things you speak of, would they be learned? Who spoke of, umm, a stitch, uh, in that garment are, are these things with this pie? I'm asking, yes, I believe someone has said that, that the righteousness is of Saints. There that garment that, that everything that a believer is done for the Lord is another stitch in that garment. But there can be a lack of these things too, if we're not careful and watchful in our Christian pathway. And so he brings that out in verse nine. Now there's two conditions here that he speaks of. He speaks of blind and cannot see a far off or short sighted. Now I want to go to first John for a moment and and then make a little contrast here because there's a condition similar in first John, but I believe in a little bit different context.

First John, chapter 2. And I won't read all of this, but he's talking about a person who hates his brother and so on. And then in verse 11 he says, but he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes. Now I'm going to suggest that in first John it's an unbeliever. Is that right, Bruce? It's an unbeliever because in John you have one or the other. We're we're in the light or we're not in the light. Where a child of God or we're not a child of God, it's one or the other. So the one that's blind in first John is an unbeliever who's walking in darkness apart from God, because apart from God it's darkness. But I suggest here that it's a little different context because what he's saying, I believe, is that, well, we are always in the light. And I want to stress that, brethren, we are in the light. If we know Christ as our Savior, if we're part of the family of God, we're in the light, but we can close our eyes and walk in darkness. If I close my eyes to the light, I may walk down the sunniest side of the street in Smiths Falls that there is. But if I close my eyes, I'm not going to see where I'm going and I'm going to start bumping into people. I'm going to fall off the sidewalk. I'm going to hurt myself and maybe get run over by a vehicle. And so we are in the light. But it is possible for a believer to act or walk as if he's not. But then two, there's another condition here. I may not completely close my eyes to the light and stumble. If I close my eyes to the light, the present things that are in front of Maine, I'm going to triple over. But I can also be short sighted. That is, I lose sight of what is ahead because it tells us in Proverbs chapter 29 where no vision is the people perish or the people cast off restraint and brethren, what is going to motivate us to live the Christian life? And to walk for God's glory in a practical way now, while here in this world. It's to have a vision of what's ahead, and Peter's going to go on and talk about that. An abundant entrance into the everlasting Kingdom. Gonna talk about what's ahead for the

believer in a future day as we reign with Christ and so on. And the day's gonna dawn. The daystar rises in our hearts and so on. It's to have vision. And so we must have vision. So there's two conditions. I close my eyes to the light. I stumble on what's in front of me. That's, that's, that's what's right there. I'm short sighted. I'm not seeing the end of the pathway. I'm not looking on to the glory. I don't know if that commends itself, but I just suggest that. We get a picture of those that you're talking about in the walk with their eyes shut. Shall we say Christians are walking their eyes shut not knowing where they go, Do we? Is that a picture that we get in Philippians chapter 3 where it speaks of? Brethren, be followers together me and mark them which walk so as we have us, you have us for an example. And then he says for many walk, of whom I have told you often, and I'll tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction. Well, it's those again that only lift the eyes above as far as the horizons of this sad world. And it is possible for a Christian to fall into that kind of a category. You know, it's interesting with Abraham and Lot, you have that contrast. Abraham on a number of occasions was told to lift up his eyes. And he lifted them up to heaven, and God blessed him in that way. But you read too that lot lifted up his eyes. And he beheld the well watered plain of Jordan. He only lifted up his eyes as far as this world, the horizons of this world. And what was the result? He was a real believer, but he only lived for present advantage.

He lived like this was this world was all he had, and he built everything for present advantage. Sad to say, to see it all burned up and and gone because everything in this world only has present advantage. It's all reserved under fire and you and I need to live rather than in light of eternity. If we get short sighted, we're gonna get discouraged, we're gonna fall, we're gonna get cast down. But I believe to live in light of eternity. Is what a Christian is exhorted to do in the New Testament. It's running the race with the prize in view. In Philippians where you read it it What's the prize in the Christian life? The prize in the Christian life is always Christ in glory. That's what the prize is. It's looking unto Jesus, the author and finisher of of faith. It's to have more than just the horizons of this world. And an earthly minded Christian is a Christian who's not going to exhibit these things, but what is what makes an earthly mind a Christian? They lock these things or they're not. You notice Mr. Darby's translation. They don't have these things as a they're, it's not present with them. We have them. They're they're available to us. It's the tool box we spoke of the other day there. It's all available, available, but they're not availing themselves of the present resources that they have. I know it's a little different, but in in the 46 Psalm, it says he's a present health. He's there, but do we avail ourselves of the resources that we have in him? That's what's going to make an earthly mind a Christian. We lose sight of Christ, we lose sight of the end, and now we only take up with the things of this world. That's why we need to have the Word of God before us continually. And this is Peter. It's interesting. I think you mentioned it before, but he uses this little term, these things five times in verse eight. If these things be in you and abound, they'll make you that you shall neither be barren or idle nor unfruitful. And then verse 9. But he that lacketh these things is blind and short sighted. And then in the end of verse 10. If you do these things, you shall never fall. And then in verse 12 in the middle, and I will put you in remembrance always, always in remembrance of these things, though you know them and be established in the present truth. And then in verse 15 after my deceased, to have these things always in remembrance. And so it takes focus. I would give a little bit of an illustration. I sometimes when I'm on the highway and I've got a place to go and I've got miles to put on. I'm focused and I want to get there and I look at the billboards all along the road and I, it's like a game that I play, uh, with these billboards, they're, they're, there's some effort by someone spent a lot of money to try to get me off the highway. And into their establishment and whether it's the price of the fuel or whether it's something else, there's billboards the whole way and they're trying to get me off the highway and to lose my focus. Well, a believer to bear fruit for the Lord. Needs to have purpose of heart and needs to have energy in the path of faith and needs to be reminded of these things. He uses this word as well. Remember remembrance. I think three times in verse 12 put you always in remembrance of these things. Verse 13 put you in remembrance, and verse 15 always in remembrance. We need these things brought before us continually, and we need to remind one another as well, and to remember that the world is going to have all kinds of billboards try to get us out of the path of focus and energy and the things of God. And off into some other rabbit trail. There's two directions to that. We can be short sighted in what's ahead. We've spoken of that. But we can forget where we've come from too. We he forgets that he's been purged from his old sins. And brethren, we never want, we want to look back to Calvary and never forget what happened there too. To remember what took place there and to remember the work of grace in our souls that gave us these things. So I think sometimes we forget. What God has done and so we take up with the things of the world, forgetting that those we've been purged from those things. Those things have no are are not to have an effect on us. Now those things were taken care of Calvary and we've been delivered from those things, but we go back to them. We go back to that which we've been delivered from and we start practicing again that which we have been delivered from. We've been purged from those things.

You know, you often see a believer when he's first saved and he's, as we often say, on fire for the Lord. And there's a real change, a turn around in their life and they've left the old things that they once were involved in, but then they forget. They get a little short sighted in forgetting that they were delivered from those things and that there was a time when they had left those things behind. So we need to have the future in before us, but we need to look back to and never forget what we've been delivered from and to remember the grace of God. That has delivered us from those things. We find that the, uh, the, uh, Thessalonians Saints, when they got, when I heard the word of God, uh, there's a, there's a good report went up on them showing that they were, they were falling the, the word that was given to them. And of course, Thessalonians chapter one, the apostle says, umm, uh, for from you sounded out the word of the Lord not only in Macedonia and IKEA, but also in every place your faith to Godward is spread abroad so that we need not be to speak anything. For they themselves show of us what manner of entering in we add unto you, and how ye turn to God, come idle to serve the living and true God, and to wait for her tongue from heaven. So there there was a going on. It was not forgetting those things that they had heard, but to to they had an object before them, and that was the coming of the Lord Jesus and that kept him going on in the right time so that they're they're their activities, their their character was should was being shed abroad through all the all those around in a chaos and the apostles, no, didn't even have to say anything because they were speaking. So the point here is that we must keep our focus in the right direction. We lose sight of that. We're going to go back to our former lifestyle. We're going to adopt those old sins and habits. And he goes on in verse 10 and says, wherefore rather that gives you the opposite. Brethren, give diligence to make your calling an election sure he would rather be to see them to to go on in such a way as that all around would be sure to see that we're there has been a real change in our lives. There's been real conversion and we truly are the elect of God. So the making the calling and the election sure is in the eyes of our fellow man. God doesn't need to know it. He of course knows it and we know we're elect, but our lives should show that to others and they should be able to see. We truly are the elect of God and we have that confidence too that our, Our Calling an election are sure and and you do what you bring out is uh, our brother Ken now has just told us how the Thessalonians were going on. But when he gets to the 4th chapter, he says avoid fornication. When I see that, I think Paul, why are you talking about this? These people are going on because he realized that they got away from the Lord. To go back to the things that they came out of. And that's the word that should be used here, purged from his old sins or from his former sins. It should be translated. When you see people adopting former lifestyle, the pre conversion sins will come into their life. It's because they have lost sight of

the focus that he's mentioning here. And he's persuaded that this should not be true of the Saints. And so he's saying that you need to give diligence rather to make your calling and your election. Sure. How do we give diligence? Well, by adopting these seven things that we mentioned in the previous verses last time we were together. Is that right? Yes, and it's to keep the freshness of Our Calling and election in our own souls. And again, it goes back to what we said earlier. Because if if I have in my own soul the freshness and reality of my calling and election, it's going to show in my practical life. It has to start with within. But then there's going to be the practical. And as Bruce said, that's what he's saying here. So by their fruit she shall know them. It's a sad condition when a believer. Returns to their former way of life as when they were unbelievers, and we have to say the Lord knows them that are his. That's a sad condition of a believer and it's true. The Lord does know them that are his and it's true.

You know, Lot was never restored to the Lord this side of heaven. If it wasn't confirmed to us in the New Testament that He was a believer, that He was a righteous man, we might well wonder if we were going to see Lord in heaven. But He was a righteous man, but He never was restored in this life. Sad condition, but that's not the way it's to be with a believer. He wants us to keep before us due diligence, to keep this calling an election fresh in our souls so that there will be a practical outward manifestation of it in our lives. That is really what the point of this verse is. I it is not the fact, and I know we all understand, but let's just reaffirm this is not the fact that there's anything we have to do with Our Calling an election as far as God's work, God called God. We were chosen in Christ before the foundation of the world. The calling was his. He worked in us both to will and do of His good pleasure. It's all we were electing. The foreknowledge of God and so on has nothing to do with us, but it has everything to do. With keeping it fresh in our souls and giving testimony to it, as to it, to the world around us, Peter makes a promise. Peter makes a promise at the end of that tenth verse, and if you do these things, you shall never fail. That word should be translated, uh, fall. It should be translated stumble, apparently from Kelly's translation. I think it's interesting, uh, and significant that, uh, believers are not viewed as falling in the sense of because that's a word that's used in the New Testament for apostasy. Believers can backslide and go back, but it's interesting that the word is stumbled here. And uh, that's not the normal Christian life to be a stumbling along, bouncing off of every Hard Rock and making a bunch of mistakes in our life. He wants us to live the victorious Christian life, so to speak. And so these things are so necessary in our lives. If you do these things, you see how He's bringing the responsibility of man before us in these verses, we had the sovereignty of God supplying all the need, all the tools for us to do it. Here the onus is directly on our shoulders. We need to do these things and we will not stumble. Let's re. I'm sorry. Let let's wait in that connection. Go to the book of Jude and you see something similar. And this is a guarantee as well. And again, you have to go to Mr. Darby's translation to get the sense of it. But again, in Jude, he's exhorting us at the beginning to earnestly contend for the faith to go on in spite of the giving up of the truth. And the day's very parallel to the days in which we find ourselves this this morning. But notice what he says at the end of his exhortation, verse 24. Now unto him that is able to keep you from it ought to read stumbling again. A believer has never looked at as falling in the New Testament, and so it's able to keep you from stumbling. I want to use a little illustration of sometimes used before. Because when my girls were little, we would go out for a walk and when we would come to a rough spot in the ground, I would often take their hand. Because we were going over some tree branches, some Stony areas, a little hill or whatever it might be, and I could keep them from falling, but I couldn't always keep them from stumbling and so they would. Trip on that tree branch and they would stumble. They wouldn't fall because I was holding them tight, but I could not always keep them from stumbling. But brethren, isn't it amazing if we walk in communion with our God and with the resources and the tools that have been given to us? There is an absolute guarantee, both in our chapter here and what we've just read in June, that we don't even have to stumble in our Christian pathway. If I stumble in my Christian pathway, it's not God's fault go. It's not because God has let go of my hand. It's not because He hasn't provided the tools to live all things we had that pertain unto life and godliness. If I stumble in my Christian pathway, it's because I have not availed myself of all the resources that I have in Christ through God the Father.

Is that right? Yes, it is. We often say Peter had a fall. If you want to be technically accurate, you should say Peter stumbled. Falling in New Testament is apostasy, and so we're distinguishing two things here. I might add also that there are two kinds of departure from God, backsliding and apostasy. They're both bad, but ones infinitely worse. A believer can backslide, but he does not apostatize. And falling or falling away is used in the New Testament to describe the apostasy. Not a believer, uh, backsliding. So we could say that Peter stumbled. Judas on the other hand, he fell. And it says that in Acts chapter one. If your daughter had a responsibly participated with that guiding hand, she would not swim very good. And that's really the point of, of these two matters here in this chapter of the sovereignty of God and our responsibility. We tend to, uh. Put it on cruise control when it comes to the sovereignty of God.

What you said Bruce, in Ephesians 5 four, tell us what that means. I mean not Ephesians, Galatians 5 four about fallen and how does that how does that figure in there? Read it. Christ has become of no effect unto you, whosoever you are justified by law. Ye are fallen, or you have fallen away from grace. We can fall from grace. We can fall from our steadfastness. That's the last, second, last verse of our epistle. But we don't fall away. As apostasy speaks of, so we can follow the idea of falling there, slipping. It turned to the last chapter of our epistle that we're on second Peter chapter 3. And verse 18 grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Now the verse before that, verse 17 Ye therefore, beloved, seeing that ye know these things before, beware, lest also you be LED away. With the error of the wicked, and fall from your own steadfastness. And again, it's the same idea of slipping from your your steadfastness. It's not the thought of apostasy. Yeah, because he's talking to dear believers. He calls him beloved. And that's what we've been saying. Isn't it wonderful to have this opportunity this afternoon or this morning and this weekend to sit and hear the Word? But in itself that is not enough. But just our time is going. And just to go on to the 11Th verse, we find there that He put something before them, the future. But you'll notice here, it's not to have an abundant entrance into heaven. Brethren, we're all going to have an abundant entrance into heaven when the Lord comes. Every believer is going to hear the shout, they're going to have an abundance and he's going to usher us himself into the Father's house. But it's an abundant entrance into the Kingdom. That's quite another matter because you know, there will be degrees in the Kingdom, there'll be degrees of reward and administration. And so, and I know the language is figurative, but he says be thou over 5 cities, be thou over 10 cities, and there will be loss at the judgment seat of Christ. Not lost for what He can not lost as far as our salvation, of course that is secure in the hand of God in Christ. But there will. It refers to there being lost, loss of that which He can reward us for. So the LO age-old illustration has often been used about the two sailing ships and they leave port and they both go through a storm. But one sailing ship has been I'll rigged. They haven't taken proper supplies on board. They haven't re roped the sales, they haven't repaired the sales. They perhaps don't have such a competent captain. They've got a crew that isn't that experience and they bought those ships. Both go through tremendous storms on their way to port, but the other ship, it's made the proper preparations. They haven't experienced captain and crew and not only have they upgraded the rigging and the sails and so on.

But during the storm and the journey, they keep upgrading and they keep repairing and so on. What happens when those ships enter the port at the other side? Well, one ship enters battered, a mast is broken, the sails are torn, the ropes are gone. The sailors are hungry because they

didn't and thirsty because they didn't have the proper provisions on board. But the other ship makes an abundant entrance. It comes in with all sails out and blowing in the wind, and the crew is healthy and everything, everything looks wonderful. That's an abundant entrance. And that's what he wants us to have into the Kingdom. He wants to be able to say to us, be thou over 10 cities, we're all going to get rewards. That's true. Every man is going to have praise of God. But if we live for His glory now, availing ourselves of the resources that we have for the blessing and good of others, then we're going to be able to have an abundant entrance. And then he's going to be able to say, well done, thou good and faithful servant, enter thou into the joy of thy Lord. So this verse 11 is not got to do with the rapture, no, but the appearing of Christ. And you'll see a little later he'll bring in the Kingdom. Near the end of the chapter as well, and I think it's important to see that that it's to do with the the the results of the judgment see put on display in the Kingdom. As you've been saying to us. I remember my uncle Stan used to say at the rapture. Responsibility is not taken up. He's the bridegroom coming for his bride and responsibility is not addressed at that moment were to be in his arms and were taken into the father's house and be great rejoicing. We're finding united together forever. Then the judgment seat will take place, then the Kingdom after the seven years of tribulation is on. Then the Kingdom will be set up and that's when the responsibility will come into view. What is I, what is Bruce Anstey been doing in his life? Well you're going to find out when the Kingdom is comes into display because we're all going to be manifest in that day before the wandering worlds. Why does it call it everlasting? Wayne, would you, you know, for that the Kingdom is that just for 1000 years. Daniel Chapter 7, It's really perhaps referring to Daniel Chapter 7, the same language, the same, umm, everlasting in connection with the, the Jews had to do with everything that had to do with the present age or the present world. And so, umm, Chapter 7 and uh, let's read verse 13 of Daniel. I saw in the night visions, and behold, one like the Son of Man, came with clouds of heaven, and came to the ancient of Days, and they brought him near before him, and there was given him dominion and glory, and a Kingdom that all people, nations, and languages should serve him as dominion is of everlasting dominion. Which shall not pass away in his Kingdom, that which shall not be destroyed. So nothing will supersede the Kingdom of the Lord, and in that sense is an everlasting Kingdom. And you find that expression in the song of Israel on the banks of the Red Sea. He shall reign forever and ever. I like the way John Ruskin Gill. I don't remember John Ruskin Gill, but I remember hearing a reading a quote from him. He said the Millennium is the front porch to the eternal state. And while it's true in the eternal state, it's not referred to as a Kingdom because a Kingdom gives the thought of something that needs to be ruled over, suppressed, brought into order, put down or whatever. And he's going to put down all enemies, and then he's going to turn the Kingdom over to the Father. That God may be All in all, you get that in one Corinthians 15. But what is established in the Kingdom in that sense, though, will go on into the eternal state without it being without there being anything that has to be put down or corrected or or ruled over. So perhaps that's the thought, but maybe you have a thought for no, no, that's, that's I thank you. That's a good answer. It's an important point, really, that he brings out in connection with the Jewish believers. About this Kingdom because that's really what they had in view as an earthly Kingdom and their identification with the Lord Jesus within that Kingdom. And so the writer, the Hebrews, says in chapter 12 of the Hebrews, the Epistle to the Hebrews. And that, umm, verse 27 yet once more signifies the removing of those things that are shaken as of things that are made and that thing, those things which cannot be shaken.

May remain, wherefore we receiving a Kingdom which cannot be moved. Let us have grace. And so he sets before them a Kingdom that cannot be moved and will not be moved, that everlasting reign. And we know that it's not referring to heaven that, uh, because we're not, we don't gain heaven on the basis or the principle of good works. And so it's not that we keep these things and then we, the reward is that we get to heaven. So this verse of scripture really can be taken out of context. It's not heaven. It's really the Kingdom I see. Well, moving along, verse 12 marks another paragraph and he brings another thought in here altogether. He's not changing the subject, but he's still speaking about those things that are necessary for us to be kept in an evil day. But he brings in another thing, and that is the importance of being established in the present truth. Learning the truth and being established in it is necessary. Now we often hear people say that the truth won't keep you, but, and we know what they mean, they're probably trying to say the truth alone will not keep you. But the Bible does teach us the truth keeps the believers as long as he's kept in communion with God. So the truth alone will not keep us, but because we have to hold it in communion with God. And I'll give you a verse in Psalm 40 which shows you that the truth does keep us in that in that way. Psalm 40. Psalm 40. And verse. 11 Hold not withhold not thy tender mercies from me, O Lord, let thy loving kindness and Thy truth continually preserve thee me. Notice it's coupled with the enjoyment of His loving kindness. And so it brings in the thought of communion. And so the truth does does have a a keeping effect if we're kept in communion with God be established in the present truth. He's remember he's talking to. Converts from Judaism who were well established and Judaism, Judaism and Judaistic principles and the law and all the statutes and knew their responsibilities more or less with regard to that old economy. But they had been saved and brought into Christian economy and they needed to get established in the present truth. And that is important that we understand the calling that we have. It's entirely different from what Israel has and it is distinct in every way the Israel. The more you study Scripture, the more you'll find. That Israel and the church are so vastly different in their calling and in their destiny, their character and so on. And the need for a believer is to, especially one who's come out of Judaism is to get established and what characterizes true Christianity, it is not a mixture. And this has been the enemy's work since the get go from Pentecost onward, is to mix Judaism and Christianity. And there's nothing that will confuse you more than to start mixing up Christianity with Judaism. And we know that. But oftentimes we we belay our our confession and ask questions and we'll make statements to show that we do want to mix these two together. So it's important that we keep these things distinct. Yes, I think so. Good, good. Now we need to make a little practical suggestion too. When we minister the truth of God, when we minister from Scripture, if we make an application, say it's an application. I think that's very helpful because I think sometimes we've grown up hearing applications of scripture and we heard them so often and they were right applications, but we began to think they were the interpretation or the meaning of Scripture. And so we take Old Testament stories and portions and yes, we do. We, we, they are pictures and illustrations and applications. But let's make sure and even with New Testament scriptures. Maybe we take scriptures in Matthew where it's really in its interpretation, the Lord is referring to the Kingdom and it's, it's uh, Jewish in its character. We can make applications, but let's be clear that that is what they are. I I find that very helpful for my own soul. At least we've just done that. Yes, and that's good in Philippians when it talks about for many walk of whom I have told you often and tell you even weeping that they are the enemies of the cross of Christ, whose end is destruction.

Whose God is their belly, and whose glory and their shame, Who mind earthly things? You find 10 times in Revelation these men spoken of, they have rejected heaven and they have chosen earth. And they take up with the Antichrist. They're, you know, they're the people who. Are have no time for Christianity, but they want to abort the babies and save the whales or they want they're all taken up with ecology, the things of this earth and have no time for for God. So that's the difference. There's a difference between being earthly minded and worldly minded. Yeah, I, I no, that's right. And I'm gonna make an application now from this little expression in our verse, the present truth. You know, there's so much today that would look for some new or fresh revelation. But brethren, the truth we hold in our hands in this word is the present truth. That is, it's relevant to what we are, our situation today. It's just as relevant today as it was when Paul wrote or when Peter wrote to the Saints. It's just as relevant today as it was to our grandfathers. It's just as relevant today as it was when some of us were in this room last

year. It is the present truth. It fits what's happening today. And if we take up the Word of God and read it in that light, we're going to get a blessing and we're going to get light and instruction for our pathway even in 2015. It is the present truth. Don't go and look for something else. Don't look for fresh light or fresh revelation at the end of this dispensation. And don't shove it off by saying, well, that those scriptures were good back in the day or that applied back when things were a little different, no. The truth is good for all time. That's an application. I'd like to ask a question. Does not this present truth has have something to do with knowing the truth and applying it to our circumstances in the day of ruin? Because this is second Peter. Yes, I was going to say that actually. I was going to say that actually my brother-in-law insists on that. But this is more than just knowing Christian doctrine as opposed to Old Testament truth. Both are truth, one is present truth. But he said present truth goes even beyond that. To take in its special application to the Saints walk in ways in a day of ruin because that's the subject of the second Timothy, the 2nd epistles that we're reading. And so we do need to know how to conduct ourselves when the truth has been given up by the masses and there is a path to set up before us and we're called to walk in a in a in remnant testimony days. So he includes that with it. I think that that's right, Robert. We have just a few minutes left, maybe we should pass on a little bit further. He brings another thing in here on our part to make us responsible with regard to being kept in an evil day, and that is in the latter part of the chapter. The necessity of keeping the coming scene of glory before us. God's glorious end. What is God's glorious end? To save people. No, that's not God's great purpose. His greatest purpose is to glorify His Son in two spheres, in heaven and on earth, to save people. Yes, He does want to save people. It's His desire, and He does it in route to accomplishing His great purpose, to exalt His Son. But that's not the highest purpose of God. To save souls is to glorify His Son. And so he brings before us in the latter verses of the chapter the Kingdom glory that's going to be displayed. In in in the coming day and that millennial Kingdom that we've been Speaking of and he would have us to have our hearts fixed on that time and those things that pertain to the the glory of Christ in display. And he mentions in verse 19 something that's interesting. So if we could pass forward to verse 19 since we are running out of time. Alright, we have a more sure word of prophecy. Why aren't you, if we do well to take heed as unto a light or a lamp that shineth in a dark place, or an obscure place until day, dawn and the daystar arise in your hearts. Now he's speaking in this verse of the importance of paying attention to prophecy. This would be Old Testament prophecy. It's a healthy thing for the believer because it points you forward and keeps the focus in the right direction, which Brother Hyland has been telling us. And it's another means by which our hearts are pushed forward. But he mentions 2 lights here, and he uses them in contrast with one another. And he's using it in connection with the light that the Saints in the Old Testament had and the light that the Saints in the New Testament have.

The two lights are a lamp and the dawning of day. You know a lamp you could is like likened to to what they had as far as lighting Judaism, it provides light, but it's not the brightest light. But what we have in Christianity, the full light of the truth of the revelation has come out now through the apostles is he he uses under the figure of the dawning of day the broad daylight. And if you hold up a lamp in broad daylight, you hardly see the light from the lamp because of the broad daylight is so superior. To that. And So what he's saying is that we do well to take heed to prophecy because it's like a light or a lamp. But the more we study prophecy, the more we'll understand that Christianity and the Christians calling is so diversely different that it's contrasted like day dawning as opposed to the lamp. And what happens as we study those things, we begin to see how different the church is, it's calling, its destiny and so on and the great result that comes out of that. This is a day star arises in our hearts. What's that? That's the hope of the Lord's coming, the Rapture. Because the Lord comes as the day star and the rapture. But so the more we pay attention to, uh, the truth and learn how wonderfully blessed we are in the revelation of Christianity, the day that what happens is that the, the, the, the hope of the Lord's coming, the rapture burns brighter in our hearts because everything in the New Testament revelation of Christian truth works toward that end, toward the Lord coming. And that's our hope. And are to be glorified with Him. And it works to that end. So may we be occupied with those heavenly things both in the Old Testament and rather those coming things of glory in the Old Testament as well as in the New. So when he says day dawn, he's not talking about the Millennium there, He's talking about the Christian revelation of truth. Let me say that again. When he says day dawn, he's not talking about the Millennium. He's talking about the revelation of Christian truth. And he's using it in contrast to the lamp that they had in the Old Testament, which is by far inferior as far as what it produces in light. So don't, don't, don't neglect Old Testament prophecy. To the Kingdom glories that are that are coming. The Old Testament could be divided into two things in connection with the Messiah. Peter speaks about it in his first epistle. He says that it really brings the forest, the sufferings of Christ and the glories that should follow the sufferings of Christ. Of course, we know what that's about. This is what He suffered when he came here as a man and when he died to put away sins and so on. But the glories that follow are referring to His Kingdom, glories that He is yet to come into. There's 2000 years between those two statements. This is Mr. Darby, put it that way. The sufferings of Christ 2000 years and the glories to follow, which is Kingdom glories. I've heard so many times people say the sufferings of Christ and the glories that followers talking about the glories that he's in now, the mediatorial glories of Christ that he has now. What's referred to there in Peter? Because, uh, it's talking about Kingdom glory. Is that right, brother Vern? Yes. And Paul fills in the gap there, Yeah. You've seen 208. 208. And then hold your left or West belonging, your eyes waiting to see the morning star arrives. A blossom will his adventure before the sun shines forth. 1. Sunshine. On his floor. Is there anything else I can do?

Echoes of Mercy: Volume 14 (1904), Seven Great Realities.

“For we have not followed cunningly devised fables.” —2 Peter 1:16.

SIN is a Reality—a fact attested by our police courts, our reformatories, our prisons, our asylums, our graveyards, and our own hearts. It abounds everywhere, it triumphs and reigns from shore to shore and from pole to pole, reminding those who have eyes to see, and ears to hear, of the well-known scripture: “By one-man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.”

It is a sorrowful truth that all are more or less sunk in its miry clay. Sin has marred God’s fair creation, but infinitely more has it marred man, who was made in the image of God, in whose nostrils God breathed the breath of life, and he became a living soul. Time was when God looked with delight upon His fair creation, and pronounced it “very good.” But what a deplorable change sin has made! for, as He now looks from heaven, He beholds quite the reverse, all having lapsed into utter ruin, and His masterpiece—man—sinning against light and knowledge, a sinner by nature, desire, and practice. He sees the havoc sin has made, He observes its blighting effect, as with sadness He beholds the waywardness and unprofitableness of His creatures. How exceedingly dark is the picture! How awful the drama enacted before the great Spectator, who is holy and true; none seeking after Him, all careless even though they are sinners under condemnation; living for self, and not having the fear of God before their eyes. Such is poor, erring man. Sin has such dominion over him, that although God describes him as an

enemy, a rebel, and ungodly, yet he seeks to continue in his sin, and to remain alienated from God, who is merciful and gracious, who has devised means that guilty man should not be forever banished from Him. Oh the love! for, apart from His intervention, man's condition would be forever hopeless, and he would remain the slave of sin in one or more of its subtle forms. But blessed be God—

Grace is a Reality—for God is the God of all grace, manifesting unmerited love towards undeserving sinners. Every sin we commit is against God, His throne and dignity, yet there is deliverance both from its terrible power and its awful consequences, for "where sin abounds grace does much more abound." O wondrous grace! that God loved us and gave His Son to die for our sins. O boundless love! that proclaims that transgressors can be redeemed and made to rejoice in a full, free, and eternal salvation. The grace of God brings salvation so near that the vilest may be saved, it flows from the heart of God, it reaches from heaven to you, for whosoever will "may come. Will you share the blessings provided by God's grace? Will you participate in this unasked-for love? For you must experience either His great grace or His great wrath. Why trifle? Why spurn such grace? Why neglect your only hope for eternity? when the glorious news is sounding far and wide that through God's grace you may know by experience that—

Forgiveness is a Reality, and be amongst that highly-favored multitude, whose iniquity is forgiven, whose sin is covered. God finds infinite delight in blotting out the sins of those who seek Him in His appointed way. The testimony of Scripture is that— "Through this man [Christ Jesus] is preached to you the forgiveness of sins." This blessed message, laden with untold joys and blessings, is borne upon the wings of time, and lights upon the ear of the sin-weary soul as the music of heaven. Sinner, it is a message from God to you. Moreover, God is righteous in sparing the repentant sinner, because Jesus Christ, as the sinner's substitute, bore the just penalty due to sin, and as—

He can now, frankly and freely; forgive all who, with the burden of sin upon their conscience, approach Him, pleading the all-sufficient merit of Christ's person and work. Therefore, be wise, and seek now forgiveness. Time is flying apace. Shortly you will have ended life's voyage, for none will deny that—

Death is a Reality, for its presence and power is evident everywhere. It is in many cases an unwelcome visitor, which claims as its victims those of all classes, and whose ages vary from the helpless infant to the aged man with bent frame and hoary locks. Many have described it as the "King of Terrors," and it is a potent fact that all the unsaved are, during their lifetime, subject to its bondage. What is our life? It is as a flower of the field, which is cut down and withers, as a vapor that vanishes, as a shadow that passes, and as a leaf which falls and perishes. Whilst eternity is forever. Furthermore, the Scriptures state, "It is appointed unto men once to die, but after this the judgment." Hence you see, whatever Satan may suggest, and man may foolishly proclaim—

Judgment is a Reality, and in that great day all will be judged in righteousness according to their works by the Judge of all the earth. The following is a description of it: —

"I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books according to their works."

At that terrible judgment there is no mercy, no way of escape, for sin must be dealt with and punished. Oh the solemnity of the thought that—

Hell is a Reality, or the words of Jesus Christ, "Where their worm dieth not, and the fire is not quenched," would be meaningless. With bated breath would we speak of that awful place prepared for the devil and his angels. Oh the darkness of that long, eternal night! Oh the dense gloom of those caverns of despair! Oh the remorse that will rend the heart of the Christless! with a memory forever reminding them of what might have been had they known the day of their visitation, and called upon the Lord while He was near. "Whosoever was not found written in the Book of Life was cast into the lake of fire." If the first death is thought to be so awful, what a terrible thing will it be to experience the second, the death which never dies! Listen to the wail of a lost soul, "I am tormented in this flame." Gladly we turn from this indescribable misery to a scene of infinite delight, for—

Heaven is a Reality. Endless felicity. Everlasting joy. Eternal day. Jesus Christ is soon coming to usher the whole redeemed family into the Father's house of many mansions, taking them from this scene, where grief and joy are so mingled, where conflict and trial are daily experienced, to dwell forever in their abiding home. Farewell, then, to this vain changing world! Welcome to the joys of heaven! Welcome the pleasures for evermore! Welcome the unruffled peace! Welcome the unsullied joy! Welcome the untarnished holiness of that place! But, more than all, welcome, a thousand welcomes, to the Lord Jesus Christ, their Saviour, their Lord, their Redeemer and their light, the One through whose grace, blood, and death they are redeemed to God!

With these realities before you, realities founded upon God's unerring Word, be wise, heed not the popular cunningly devised fables of today, which emanate from your greatest enemy, who desires your eternal ruin. Escape for your life; flee to the pierced side of Jesus, you will then lose your burden of sin. Turn now to God, and prove the great blessings provided by His grace, then you will know that you have the forgiveness of all your sins, and Christ Jesus, the all-sufficient Saviour, will rob death of its sting. You shall not come into judgment, nor know the sorrows and remorse of hell, but enter by Jesus Christ, the pearly gates, tread the streets of gold, sing the songs of victory in heaven.

Once more, in view of these seven great realities, we would ask,

and implore you to listen to the loving entreaties of a gracious God: to hearken to the gentle pleadings of Jesus Christ, the all-sufficient Saviour of the lost, "for this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

A. G.

Chicago Conference: 1968, 2 Peter 1:5-21

Reading

General Meetings Wheaton, August 1968. Reading Meeting Tuesday. 1:00 and 5:00. And beside this giving all diligence. Add to your faith virtue. Virtue. Knowledge. Knowledge Number and a different Patience and a Patience Godliness and a Godliness Brotherly Kindness and a Brotherly Kindness Charity. For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But either lack of these things, that blind, and cannot see a far off, and has forgotten that he was purged from his own sins. Wherefore the rather brethren give diligence to make your calling and election, sure. Or if you do these things, you shall never fall for so an entrance will be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore, I will not be negligent to put you always in remembrance of these things, though you know them. And be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that you may be able, after my decease, to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty, for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mountain. We have also a more sure word of prophecy, for under you do well that you take heed. As under a light the Shiner than a dark place until the day dawn and the daystar arise in your heart, knowing this verse that no prophecy of the Scripture is of any private interpretation. For the prophecy came not an old time by the will of man, but holy men of God's faith as they were moved by the Holy Ghost. New translation on its fifth verse is, I think twice interesting. It says but for this very reason also. Choosing their width. All diligence in your face have also virtue. For this very reason also you may be there with all diligence. And it seems to me that the Scripture having opened up to us how richly we are, blessed we have received light. Precious faith, grace and peace is multiplied to us. We have all things that pertain unto life and godliness. We've been called by glory and virtue. We have these great and precious promises. Therefore we're entitled to relax. Oh my God. But for this very reason also using their with all diligence in your faith hath also verses, because of the wonderful provision that God has made, There ought to be on our part a diligence that they're not, and walking as those who have been blessed in this manner on our way over. My power. Thinking of these various steps that we have here, it's like an ascending ladder. The last one is love, isn't it? And then the Lord told his disciples. In the 13th of of John we had them all together like like a heavenly family, you know down here. And he tells them by this shall all men know that you're my disciples, and that you have loved one to another. So we have here as that we're on ascending scale bringing us to this point and that's what really brings us into the abundant entrance. Now this is very similar to what we have in the Psalms, the Psalms of degrees beginning with 120th song. There are, I believe, 15 of them, but the 14th one how good it is for brethren to dwell together in unity. And the last one is praise. Now it's like a stairway. If you'll count the stairways, you'll find most of them are 15 steps from one floor to another. And it's though the soul were transported from the lower level to the higher level. In this, in his experience, and that's the work that God is going to do with Israel. After He brings them back into their land, then He's going to work in their hearts, and my people shall be willing in the day of my power. But, brethren, that's just exactly what we have here in this chapter. For ourselves is desiring that we might grow in grace and the knowledge of our Lord and Savior Jesus Christ. But He also desires that we might have an abundant entrance into the everlasting Kingdom of our Lord and Savior. And so in order to do so, it isn't a question of how much we spend in effort necessarily in trying to serve him. But it's this diligence that would rise to Our Calling and the enjoyment of it and the practical side of it, not simply knowing a lot of things, but walking in the good of them, as we have here step by step.

On his second Psalm you're quoting from how good it is present is for brothers to dwell together in unity. 120 Thirty 433rd It's important to observe the preceding song. Because. This ecumenical idea of. Brethren, regardless of of church truth going on together and forgetting all about differences. And throwing overboard any anything that has to the divisions that have come in among the people of God and just all come together and have a good time and be together. So we might just notice the preceding sounds. I believe that's important. 133rd Psalm. That would be the 132nd song, wouldn't it? In that 132nd song. We get the importance of the Ark. Lord, remember David and all his afflictions, how he swear unto the Lord, and vowed unto the mighty God of Jacob, surely I will not come into. The Tabernacle of my house or go up to my bed. I will not give sleep to mine eyes or slumber to mine eyelids until I find the place for the Lord and habitation for the mighty God of Jacob. Though we heard of it in Africa, we found it in the fields of the woods. We will go into His Tabernacle. We will worship at His footstool. Now notice this eight first. Arise, O Lord, unto thy rest. Thou and the Ark of thy strength, for that is the archetypal Christ. Beautiful type, isn't it? The Ark was made of a Casey Woods, Speaking of the Lord as a real man who grew up in this scene overlaid with pure gold, telling that he was divine as well as man. And Christ only is the Center for his people. For the Lord says, where two or three are gathered together under my name, there am I in the midst of them, unless we have God's divine center. As the place to which we gather any thought of unity is contrary to the mind of God, now that being established as to a God's center, Christ himself. By then we have how blessed it is for how good and how pleasant it is for brethren to dwell together in unity. Well, I didn't want to turn the the meeting away from our subject, but since that was mentioned, I believe it's important. 132nd Psalm is very interesting. I believe that perhaps Solomon wrote it and he's quoting his own father's father's thoughts. In the in the first verses. Now look at second Chronicles chapter 6 and the last two verses of 2nd Chronicle 6. Now, by the way, we're reading here as the Solomons prayer on the occasion of the dedication of the temple in the appointed place that God had in mind from back in Deuteronomy chapter 12. To place his name there, that was in Jerusalem and in the Temple. The place of approach, the center of God's people for worship. So in these last two verses, Second Chronicles 6 Now therefore arise, oh Lord God, into thy resting place. Thou and the ark of thy strength, Let thy priest, O Lord God, be clothed with salvation, and let thy Saints rejoice.

In goodness, not only the place but the heart to rejoice. Oh Lord God, turn not away the face of thine anointed. Remember the mercies of David, thy servant now Solomon speaking now the 132nd Psalm. The reason I'm adding to what we've had is this. We have a state of soul here in this 132nd sound. That is necessary if the soul is really wanting to know the place that God would have us, where he'd have us gathered, and to make that a primary importance. Now notice that to make it a primary importance, that's the point of a Psalm 132. Now watch. Lord, remember David and all his afflictions, how he swear unto the Lord and vowed unto the mighty God of Jacob. Surely I will not come into the Tabernacle of my house, nor go up to my bed, and take it easy. I will not give sleep to mine eyes. I'm not going to let anything hinder me, or come before this or slumber to mine eyelids, until I find out a place for the Lord. Give the Lord the first place in your heart. Want nothing less than that, and he will make it clear as to his mind of being gathered to his name. Well now, Brother Brown, you didn't finish because in the done in 34th sum you have the Sanctuary. Go ahead. That's what that's what this brings us to, is it not? Yeah. The very center that you're Speaking of is in the last of these songs of degrees. And so that's, that takes us to our subject in our chapter in Peter that the spirit of God would bring us. In our souls to this point. And you know faith and hopes will cease, but love abides alone. And this is what the the the real evidence seen and the believer, if there is that affection, even though there's rebuke, even though there's trouble, defection flows on.

Still, it's the real indication of the fruit of grace in the soul, is it not? The translation brother or endless hair with your faith rather than add to your faith. Peter has brought out the first verse. That, like crisis faith, that is, we're saved by by grace, through faith that not of yourselves, That is the entrusted in Christ alone as our Savior. We have accepted His death as a remedy for our sins. But there's much more of us needed as we go on through this dark, entangled scene. As it were, the faith that saves is just the first step in our Christian life send the whole journey lies before us. So we need all these things that are mentioned here, and the first is virtue that we spoke of before. The the In the third verse we get through the knowledge of him that has called us by glory and virtue. That same word appears again in this in this fifth verse, your face. Virtually was described as moral or spiritual courage. So that is the most important subject to begin with, because having the truth and not having the desire of heart, the purpose of heart. To walk in the truth only leads to. Dangerous state just having the head stored with knowledge. So you see that virtue precedes knowledge. There is. Wonderful divine Foundation. Provided here in these first verses leading up to what we're starting with this this morning. Now the first has just been mentioned.

Divine Faith or Precious Faith. This has been given to us in the full revelation of the Christian faith, the faith of God's elect, but to us as individual believers. We have been given the ability of faith to. Adopted to believe it, to enjoy it. And it is not merely an introductory thing like in the gospel. It is a thing that goes on continually. The faith of God's elect enjoyed. And that's the precious faith we have as one of the things that the foundation of universes. I'll mention another one here in verse 3. And that is divine power, divine faith, Divine power. By the Holy Spirit and then right next to it. Has been given to us as a divinely given to us all things that pertain into life and godliness. What a foundation have these this provision, the provision for us, so that we lack nothing in the provision. Now the next one is in verse 4. Whereby are given unto us exceeding great greatest, it should be the greatest and precious promises. The heaven is eternal, that go along with the faith that you and I and Christianity have that's divine, the divine word now in the end of the verse and that he made the. Partakers, or become partakers of the divine nature. Now this too is, I believe virtually as you and I now know it, eternal life to enjoy. It is not merely the evangelist point of view, not merely this. That they might, or whom to know is life eternal. You know, we get on their knees. We pray for the gods. And over and over again we hear that lovely expression. Whom to know is life eternal? It is not merely that first introductory acquaintanceship with the Savior eternal life. That is just the beginning of it. But eternal life is that divine life enjoyed as we go along. It is continuous. It is the expression of the life of God. In our new life we have eternal life. So it takes the divine nature. What a good foundation for what's coming now. Now in verse 5 and beside this. No, but for this very reason also using their width as our brothers read it correctly using therewith diligence now. That's the purpose of the Peter. He was about to depart. He wanted to stir them up to living, exercise and diligence in the things of Christ. Now what? We're going to get in the seven fruits, if you please, that make us fruitful. Are things not merely that? You take #1 and then you add #2 to #1, then you add #3 to #2, and so on. It's not merely that like it is in the authorized version. It is not so much a matter of adding and you first learn this lesson in this class and then you go on. You learn another lesson, that class. It is not that thought at all. If you and I or the sisters know more about this, we're going to make up a fruit cake. You'd have the recipe before you. You'd watch it carefully. You wouldn't want to leave out the soda or the salt or the whatever it is you know. And if you have all the ingredients there, you make up a real good fruitcake. Now here God is bringing before us the virtues of Christ, the virtues of Christ. And if these things be in US, lacking none of them, it makes us very fruitful rather than idle, and the word like blind, and forget that there would once purge their old sins.

Be helpful to repeat what was said yesterday about virtue using the illustration of Moses. Now Moses knew from the Scriptures of at least what God had revealed to Abraham that Canaan was the land that God promised to him and to his seed forever, knowing the promise of God to Abraham. Now Moses had the knowledge, wonderful knowledge of God's plan and purpose, lesson to Israel, his people. He knew that he was one of that people. But here he was in the court of Pharaoh. He was the adopted son of Pharaoh's daughter. Well, he had that knowledge, but it took more than that knowledge to take him out of Egypt. And that's. Where virtue comes in, that moral Curry, well, it's. Really required courage to. Face peril, and all his hatred and enmity awards God's people, and to meet all the opposition, and you get the description of that virtue in the 11Th of First Corinthians. By faith. Moses, when he came to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the quasars of sin for a season. Virtue. And so, as we sit in these meetings and here's the precious truths, minister to our souls on what it means to be a Christian and to have a heavenly hope that we're not of this world. We'll go back to our homes with a lot of knowledge. But unless there is virtue to go with that knowledge, it will not. Have. Real power in our lives. For if we are careless, we are worldly minded. We just had earthly things before us. We could soon settle down. But if there is that virtue, why we will want to act and live and walk as heavenly citizens with the glory before us and not just have our desire centered in in getting on, in this scene, building up something in this world. So the 1St and all important subject brought before us is virtue and then knowledge. And as well to have the knowledge that we get from God's word. I believe knowledge is the mind of God as revealed in His word. That right, Brother London? And moral, spiritual courage, as you have mentioned. By faith he forsook Egypt and said a man of God is the man who burns the bridges behind him. We can't go back. And there's too much with ourselves oftentimes of sort of holding on to some things. It'd be better if we burned the bridges. And now as to this, the character of this chapter, I agree with our brother Brown as to his remarks of the adding. On the other hand, may we just say this, that there is such a thing as progress here as well. There is such a thing as arriving at this point of the 11Th verse. It but it's it's because that all of these things are true of the soul and we don't learn the mall in a moment. It's as we feed on Christ that these things become true in our lives. In a practical way. So we can't expect, for instance, to to have. Patience until. There is temperance. So there is such a thing as progress in the soul here. As well as what has been said, there's growth. Average the self denial. Self-control forces I keep my body in.

I was thinking after your remarks for the Berry, the last couple of verses of Genesis 13, just for a moment, as to the practical side of the thing that you were emphasizing. I'm always glad to have some rather helpful bring out the importance of making these things good to our soul and not merely hearing them and doing when you're not the other. Verse. 14 The Lord said in Abraham, after the plot was separated from him. Said. Lift up now, thine eyes, and look from the place where thou art northward and southward, and eastward and westward. Take a good a look at this good land flowing, and milk and honey, that I have made promises to you. Now for all the land which thou says to thee will I give it, and to thy seed forever. Now verse 17. Arise and walk through the land. Arise and walk through the land. For you and me it is Christ in the glory and all the precious truths associated with Christ our head in the glory. Our treasure, if you please in the glory, arise and walk through the land in the length of it and in the breadth of it, for I will give it unto thee. Then, Abraham removed, may we do likewise. My mind just now goes to Psalm 37. It may be verse 5. Mr. Darby's translation. I love it. Confide in Jehovah. Do good dwell in the land and feed on faithfulness all around us. Within us we see everything and anything but that faithfulness, but in Christ we see it all together. Feed on faithfulness. That's a good verse for us in these last days. To feed on Faithless, Well, here he removes his tent. Ah, he was dwelling in a tent, are we? And came and dwelt in the plane of memory. I think it means fatness. Good for our soul, which is in Hebron Speaking of communion. By the way, Literally the word Hebron means passage. That's what it means is passage. Simonius and Jessenius, the Old Hebrew to give it. Hebrew men, scholars that

give us the exact meanings, as near as you can get it, of these Old Testament words or names. Hebrew means passage to my soul and your soul. I believe when we think of that passage the Lord has made. From our distance and depth that we were in, and how He's made a passage by his death and his resurrection, and on to the glory. Why we have in Hebron that communion because of that wonderful passage. And he built there an altar unto the Lord. Our precious is that. As to this virtue. I am gotten the idea. I think it's through. Mr. Kelly, that it is related to God's virtues. In the Proverbs, it speaks about the rareness of a virtuous woman, a woman of worth. But a woman of worth is one who has the qualities of godliness in her life. And oh, how that speaks and how we need it and how it encourages us nowadays. That temperance is followed by a patient. I think the translation you were reading, it's endurance, isn't it? The same as you get in Hebrews 12. Run with Endurance. The race that was set before you looking off onto Jesus, the author and finisher of our faith. And I believe that Brother Lundin's remark is important to calling attention to temperance before you get endurance. So often we see Saints go on very well. Till some trial comes into their life, maybe some trouble in the assembly and then the the they get will fuller, stubborn and they they leave the past.

Go off and leave the maybe the table of the Lord. Seen many sad evidence of that, so if if this. Temperance. Really. Asked. What did you the word you used, Brother Brown? Self-control? Really. Judging ourselves for everything that would savor our own will? Having our own way? How dangerous and subtle that thing is, how often it's necessary to yield That your yielding must be known unto all men, and often in assembly affairs where we see such a lack of evidence of being willing to yield our will to our brethren. We think we're right. Maybe, perhaps have been. It might be where there isn't any evil in view that we should yield, even though we believe that what we suggest or what we stand for is right. Far better to yield our wills and not always insist on having our own way. So that conference then leads to endurance. That's going on and on and on, isn't it? Not surrendering, giving up, or turning aside. Self-control in connection with what we might speak of as the evil side of things in this life. But it's self-control in connection with our habits. Because all day long we're making decisions, perhaps unconsciously times, but we're making decisions now. We have the opportunity of of taking up with the things we find in hand to occupy us in our spare time. But if we're going to go grow in grace and the knowledge of our Lord and Savior, we'll have to set aside a certain time for the reading of God's word and prayer we were speaking yesterday of the fact of. Of the power. To carry out what has been committed to us now, in the 9th chapter of Luke, the Lord gave the disciples the power and authority to cast out demons. In the first 2 verses, but when they came down from the mount of Transfiguration and all the glory about it, they still couldn't cast out the demon. And the question arose later. Why could we not cast him out? This kind can come forth by nothing but prayer and fasting. Well, now what is prayer and fasting? And they always go together, it seems in scripture mostly. Well, prayer would be bringing our souls into the presence of God and in the consciousness of what his will might be. And asking that we might have the grace to carry it out. But fasting is denying ourselves those things which in themselves may be good but are not expedient if we want to grow in grace and the knowledge of our Lord and Savior Jesus Christ. Now, there are many things that are good in themselves, but they cannot be considered. The good material to use when it comes to faith. In themselves they may be all right, the many inventions of this world that. May be put to practical use, but when it comes to the believer using them for his his pleasure and that sort of thing, he's only resorting to the flash. And the flash profiteth nothing. But godliness is profitable, is it? To all things. Godliness is profitable for all things. So we have to exercise self-control and in connection with our spare time and our habits. I was speaking to some young people once. I was telling them that the scripture says are there not 12 hours in the day, but we divide our day up more in eight hour periods and we have 8 hours to sleep and eight hours to go to school or to work. But now what do we do with the other eight hours?

It's a it's quite an exercise, is it not, To realize how much of our time is actually squandered if we're not careful each day? Spirit of God seems to go on the place. Very, very great. Emphasis too on these things that have been brought before us. Not that I'm running ahead, I hope, of what's being spoken of, but in order that we may take it to heart as these things are outlined 1 by 1, perhaps we could just look at what the Spirit of God says concerning their importance in the verses that follows the eighth verse for if these things. Be in you, and abound they make you, that he shall neither be barren nor untruthful in the knowledge of our Lord Jesus Christ. But he that lacketh The thing is blinds that can't see a far off, and have forgotten that he was first from his old sins. Verse 10 For any do these things, he shall never fall. Verse 12 Wherefore I will not be negligent to but you always in remembrance of these things, so he know that. Verse 15 Moreover, I will endeavor that he may be able, after my decease, to have these things always in remembrance, well, the beloved Apostle, as they cease long ago. But his desire was that after his deceased these things might still be kept in remembrance. And what a privilege it is, and what a responsibility it is, the Sorting to be gathered together and have these things that were entrusted by the Spirit of God to the apostle, to put before the Saints of his day, with the blessed result of walking in them the solemn warning of being forgetful of them. Oh, how we should take heed to these things that are being dropped before us. These very things that we are hearing this morning are of such vital importance in the life of every one of us. That will be needed. How can you look so far to say that? It made me think of a patient I saw in my office not very long ago, a young woman who had been saved recently. And she was desperate because she couldn't give up the habit of smoking. She said that she found that she could not give out a tract to someone who knew that she smoked. Isn't this something that we have to think about? I'm thinking about the young people now, we read in one of the officials. All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any of them. This young woman wept in my office, and she considered the consequences of this habit to which she had fallen. She was not saved when she started smoking. I'm thinking now, particularly some young people who are tempted to try it out, to test it, just to see if they can do it like others do. And thinking then of this poor young woman in my office who really wept when she found out she couldn't quit because she had started. She was under the power of it. There's nothing in the scripture that says it's unlawful for a young person to smoke or to drink. But isn't this one of those things, one of those weights that we should lay aside? And also something under which under whose power we can be. So we can't get out and it ruins our testimony. This woman I trust through through grace will be able to give this up, but he's finding it hard. I would earnestly commend it to young people who who might be tempted to try it out just because it isn't unscriptural, Don't try it out. And I say this because I know there are many young people amongst us who have started it and are having a very hard time quitting already. I had one young woman say to me, well. She thought she'd do it. Until she was 35, and then she had quit because she knew it might cause some serious disease. I said to my time here at 35, it'll be too late. I found some who find it too late by the time they're 20 or 25. And again I say it isn't found in scripture. But I believe it is one of those weights that we should lay aside. It's one of those things under whose power we should never be brought in the 1St place. Childhood and youth are families. What does that mean? It doesn't mean that that childhood and youth need to be completely.

Lost, but it means that that's what it is, unless the spirit of God comes in and take control. Now there was a case that our brother, Oscar Myers called our attention to that he visited in the hospital. A woman who was lying in a bed, sick but in a straitjacket. And he tried to give her the gospel, and she said, don't give me the gospel, it's too late, she said, You spend your time on these others, She said, I have the habit of drink and I cannot, I absolutely cannot get rid of it. It's impossible. And she said I'm lost. I know it. And she said you might just as well spend your time on others. She said, I started this when I was young, and she said I thought it would be like a lark just to do it as I pleased. But she said

now I'm in the chains of it and I can never get out of it. And he tried to show her that the gospel of Christ was sufficient to meet her needs, but is of no avail. Now these things are very serious as our brother. Doctors has been Speaking of them these habits. And we've already spoken in these meetings of these two things, as we have in Luke 14, habits and associations. These things are serious. And this is in connection with the subject of temperance that we have in this chapter. To me, it's most important, and it's most important for young people, but very important for old people as well. Habits, associations. They'll ruin us. Ask a question here when we find one in such a major and this one as we want for exercise. And they've been brought to our attention. Should not we, who are older, feel for them, seek to restore them, seek to draw them from it? I think we have a responsibility here as those who are older, as we find in the end of James, where there's those that are sick and they are sick and we're to go pray with them. I asked this question. Is it right that I should feel for them and seek to draw them back? As an older brother. We should always have the care of our brethren before us, whether young or old. As in Christ, and we neglect them and turn them aside. The sad condition of my own soul. I was wondering if we could connect what we have. Before us, in First Peter, Chapter 2, you have the other side. We're going over some very practical truths, but there's something else that goes along with it. First Peter, Chapter 2. The first verse. There is something to lay aside. Wherefore, laying aside all malice and all guile, hypocrisies, envies, all evil speakings. Notice the second verse. As newborn babes desire the sincere milk of the word, that ye may grow thereby, There must be purpose of heart, there must be a desire on our part. To go on in that path of faith, to pleasing of the one who pleased not himself, and the one who was brought before us as an example, the supreme example, in the end of this of this chapter, second chapter. We have to lay aside these things. Or endeavor to lay them aside, or having laid them aside and then pressing on. But there should be that purpose of heart, that desire of our souls, And it's really that which becomes the child of God, to be found walking careless and indifferent, going on with these habits that we went on with in our unconverted days. And that becomes us as children of God, to lay those things aside and to be found in truth, followers of Jesus Christ. Verse 11. Of the second chapter, Yes, Dearly Beloved, verse 11. Dearly beloved, I beseech you as strangers and pilgrims abstained from fleshly lusts which war against the soul.

The question has two distinct natures. And the allowance of 1 disallows the other. Now which are you going to allow? Our exercises should be continuous in this, rather than to grow careless. I noticed in the other translation here in verse 8. For if these things be in you and the bound they make you, that ye shall neither be nor notice this idle nor unfruitful. Instead of barren neuron, crucial, barren and unfruitful mean almost the same thing. But to me I know careless, indolent in the things the Lord Peter wants to stir them up, to be diligent and grow in these precious things so as they'll be fruitful. The next point we have is godliness, or God likeness. Now this cannot be brought about by simply thinking about what we should leave out of our lives. There must be an object for this, and so we think of the child and its parent. What a solemn thing it is to bring up children because the children follow their parents. And so it is in this verse. The children of God. It's the likeness. We have that nature, but in practice down here there isn't the evidence often of that nature seen in us, but the only way that this can be brought about. Is to be occupied with a pure object. The Lord could say to Philip when he said, show us the Father. Have I been so long time with you? And hast thou not known me, Philip? Now we've been talking a little bit about being occupied with Christ. The point is, what? What does it mean to be occupied with Christ? Well, how about reading the Gospels? How about? Having our hearts warmed in the Gospels, if you'll notice in the 9th of Luke as well as elsewhere when the Lord is seeking to. Bring his disciples into communion. He occupies them with the fact of His death and resurrection. Now that's what warms our hearts. We find those on the Mount of Transfiguration totally engrossed in this one subject. His sufferings that he was about to accomplish. Now this gives us a little hint as to what will be occupied within heaven. This is what warms our hearts and this is what gives us. An object for our hearts, the one who loved us and the Son of God. As Paul says in Galatians who loved me, he gave himself for me. And so we cannot correct our ways unless we have a pure object and the Lord is working himself today. Occupying us with himself so that this might be true, that there may be holiness in our lives, that there may be the absence of these things that belong to the flesh, but it's only brought about, and this is the next point, godliness. God, like this. I believe it could be translated, couldn't it? This is really brotherly love, I think in both the last. Things that are mentioned. In those verses it says And the Godliness brotherly love and the brotherly love love, this love in each place. I'd like to hear you. What you said to say about that is the difference between brotherly love and love. Well, there is a difference, as they're not. Is there not a reason for this? That when we think of love, we think of that which is God's own character and that which he gives to his children, and so that we know we've passed from death unto life because we love the president. That's an indelible mark that can never be erased. But when you think of brotherly love, you think of that which has come about through something that a brother perhaps has done for you.

It might be he's shown great kindness to you and you're attracted to that brother. Perhaps he's been able to help you in a financial way. Perhaps he's helped you spiritually. And so you're attracted to that brother in a special way. And and this should be exercised as we have in Hebrews. Let brotherly love continue. This is what's developed among the Saints of God, even in these meetings. Together, as we're together, we learn that affection practically for one another. But there's a deep, deep love that is true in every believer because we're we're the children of God. It can't be changed. It's the very nature that we have. Love because it's God has given it to his children. The danger of divine love, Love for one another in that way. Generating into just a social thing, just people that we like, if we can. Enjoy because of where we have like ideas and thoughts and we can soon just find ourselves going on with those that we like. Just in our social life, so that's fine. I believe in a special way. We get what follows. That is divine love. Partality doesn't make another place uncanny. The two the word unclean that is used in connection with both of those words. Pardon me just briefly to touch upon that which I I don't know anything about Greek accepting what our best teachers tell us, but in these two terms, this brotherly love is the word Philadelphia. Found in Revelation chapter 3. And. Brotherly love that the root word is Fileeo. Filial. We are not Philippians. For instance, means lover of horses. See Philip means lover of horses. Now when it comes to the other word for divine love, the word is agape. And divine love. Emanates from what God is in himself. Irrespective of the virtue of the object. God so loved the world that he gave and so on. That is divine love without any merit in the object. There was no merit in you and me, so I props. That's about enough to say that. Brotherly love. As our brother as well said, may be founded upon some special reasons that we see in another. Now it may commence with the most Excellent. Foundation for for loving another. There should be much foundation for loving one another. That's true, practically. But there is danger, as we say, going overboard and making an idol of of one we might love, there is that danger. But in divine love there is no such thing as failure. You'll find no scripture which it used in connection with failure, but we are told that it be unfeigned, that it be real, unmixed. I can turn to these scriptures on unfeainted love for brother-in-law or unfeainted love as the divine love. But there's no failure in divine love. But in brotherly love we got to be on our guard. We have to have the discretion. Discretion has to do with what would be wise and and profitable and safe for myself also for the other one, discretion. Works both ways for myself and the other person. As to what may be good for them too. That little safe car put in there that the display of that love might be such it would be suited to absorb harm. Could I repeat a definition that I know I have mentioned before, that our brother Jr. Gill gave us connection with divine love. This was at a Hamilton conference quite a number of years ago and we were Speaking of this same matter, Divine Love. Our brother killed that violently through the whole discussion.

See him thinking. And when we had done about reached the end, and I think had flattered ourselves a little bit that we did a good job of loving one another, he suddenly leans forward. And he said, brethren, the measure of divine love operative within the soul can be judged by the affection you bear towards the most ugly and cantankerous brother within the sphere of your acquaintance. I'll never forget it. It was quite a silence that followed his definition. But, you know, I believe that's a very, very, very searching thing for us to think about. When you read the Epistle to the Philippians, you read Paul saying over and over again how he longed after you all. He didn't have any favorites, that he loved the others that he just Simply put up with. And I quite expect a Philippian Taylor was sitting there and listened to that official read for the first time. What a thrill must have done through the soul of that man, the Philippian Taylor. Has he heard this message from Paul? God is my record. How greatly I long after you all. Oh brethren, Divine love is that which I believe would cause us to love all the people of God, no matter how they may treat us or what they may think of us. Surely this is the matter of God love to us. Now here's a verse that you quoted part of First Peter 122, seeing ye have purified your souls in obeying the truth. Through the spirit. Unto unfeigned love of the Brethren. Now that's Philadelphia, or brotherly love. See that you love one another. Now this is the other word. This is divine love. See that you love one another with a pure heart, fervently, fervently. Now that would be to avoid. Partiality and as you say, love all. God is for us. Does that mean just me and my friends, Christians that I like and to go along with all the redeemed are precious in his sights, and God is for all, and he would have us to be for all if there be any little bit of a bitter root in my heart toward any on earth. That ought to be judged to make me really happy and profitable to my brother. We should allow no bitterness in our hearts toward any, and I'm sure you'll agree with this in the little gatherings. If, if there could only be they not wanting anything of my own will. If that was true of all, everything would be solved. If there was no playing around with some bitterness towards another, that was altogether absence and all in that little meeting. Why? There would be no difficulty. The Lord's restoration would be right there. Brother Highland, you had a. Not looking at one another behind of Christ. Divine love. Amen. You better repeat it so you're right there by the microphone. What your remark was that? If we saw our brethren through the eyes of Christ, there would be no difficulty, something to that effect. That would be divine love, Divine love, our brother. Mr. Smith. At the Toronto meeting, I believe in April, he mentioned some brothers similar to what our brother. Killed your attention. Well, this brother spoke to Mr. Smith and he said I can't.

Love this problem? Well, now, he says. You look at him through the eyes of Christ. And see what a change it'll make. And the next day he saw this brother all he said. I saw this brother, what a lovely brother he is. There won't be any lovely cells in heaven. Because this love that we speak of is divine, love will be throughout. And will characterize heaven, but not only that. We sometimes think that there will be so many there that one will be lost and not appreciated. But remember the Whitestone of Revelation, and there will always be that personal. Enjoyment of the Lord Jesus. In heaven and that there will always be that sense that. The liberty of being in His presence alone, because there are things, you know, in our lives that. Remain untold down here. Experiences. Trials, perhaps, for the name of Christ and going through experiences that words can never express. But. If there is such a thing as our gaining our capacity here for the enjoyment of Christ, we have it. In this that in these experiences that we go through down here, I believe they draw us to the Lord personally. Now in these meetings we have had general ministry and we have learned no doubt some truth. But the purpose of the Spirit of God is to draw us to the Lord Himself personally. And. It's through these trials and testings of life that he does draw us to himself. And as we said again, there won't be any loneliness in heaven. There is one matter that Cotton calls one exercise when you see one who is going on in a wrong course, and if you went up and showed him love or put your arms around him. You would be only encouraging him to go on in that wrong course. If it affected yourself in any way, well, then you need to be careful and judge any bitterness. But sometimes it doesn't. Showing brotherly love to to manifest affection to that one. Just like Joseph, he couldn't show love to his brother until they had thoroughly judged. The wickedness that led them to selling into Egypt. But as soon as it was judged by then, he put his arms around them, and then he could be perfectly happy. So when there are those that are going on in the wrong course and never does this while we should love them deeply and pray for them, and have no bitterness toward them because of their ways, but yet we can't show that love until they're right with the Lord. Was the main brother American to be blind here? Cannot see a far off and have forgotten that he was perched from his old sins. Well, it's a spiritual blindness, isn't it? And and I see a fire office like a man that's nearsighted. He can't look very far ahead. Not a very safe man on the highway because you can't see objects that. Really a hazard to his driving. I know one brother that lost his license because he wasn't nearsighted. He couldn't see things very far ahead. So let's the state of soul at one gets into that. Neglects the things that we are considering. It's a solemn condition to be in, isn't it? It's a. It's a condition that a believer can get into. This is not Speaking of an unbeliever because it's a warning in contrast to the fact that. What's before us here is is having an abundant entrance. This is just the opposite. He's lost the sense of his salvation, even possibly in his soul. That he was purged from his old sins. I think this moment of a brother that was saved years ago that I knew.

Oh, he came out heart and soul, for Christ gave up all his bad habits. He quit smoking and drinking and all that kind of thing, and was a real testimony for the Lord. And he got carried away with. Time of the election he won the nephew of his elected, and he defiled his soul. And he began to drift. I was sad to see him one day. Smoking a cigarette again and right back he'd forgotten that he was purged from his old sin. You think that has the meaning there, That it's our old habits. And when we get careless and neglectful and we're not going on with the things that are mentioned here, then we go back to this automatically, as it were, for our old ways, things we had given up and justice, harmful and dishonouring to the Lord. We'll go right back to it so it shows the only means of preserving us in this corrupt and evil word is to walk with one truth. Otherwise there's no power within us to keep us. We might resort to almost any contemptible thing if we're not kept for the power of God. In the case of Samson, Judges 16 verse 20. She said the Philistines be upon me, Samson, and he awoke out of his sleep, and said I will go out as at other times before, and shake myself. And he whisked not that the Lord was departed from him. His Nazarite ship long hair had been cut. He had given away the secret. But the Philistines took him and put out his eyes. His lustful eyes. And brought him down to Gaza, and they bound him with feathers of brass. And he did grind in the prison house, a terrible state of soul that one might be brought to by their own folly. I think the labor account blocked the Old Testament. Once of us we might be spiritually far sighted of the other very short side and perhaps tall and demons in the news. Demons had this affliction. It interested me when I saw the impression can't see a far off. I looked up in the garden and said George, I didn't. So I went a step further, looked it up in the Greek and it says myopic. The same word that we used to this day. I don't know any more Greek than. Anyone but it was of interest to me to see that that very word which we used to this day in connection with the affliction of short side events, is used here. And may the Lord spare us from this wretched satisfaction. I think of that poor woman who was bowed over, and her whole life she had looked at this earth and nowhere else, And the Lord touched her, and she was straightened up so that she could see a right. Oh, may the Lord in the meeting lift up our eyes, beloved, to see that which is a far off. May we be spared from this dreadful affliction, which I know we've all felt, spiritual shortsightedness which can see no more than what this poor world has to offer. Same #5 on the back of the boat.

Des Moines Conference: 1992, 2 Peter 1:1-3

Reading

264. I'm going to. Simon Peter, servant and an apostle of Jesus Christ. Design that have obtained like precious space with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied under you through the knowledge of God and of Jesus our Lord according His His divine power is given unto us, all things that pertain unto life and godliness, through the knowledge of him that has called us under glory and virtue whereby are given unto us. Exceeding great and precious promises. And by these you might be partakers of the divine nature, having escaped the corruption that is in the world through us, and beside this giving all diligence back to your face virtue and the virtue of knowledge, and the knowledge templates, and the temperance and the patient's godliness. And a godliness brotherly kindness and a brotherly kindness charity, where these things, the annual they make you that you should neither be barren nor unfruitful to the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see it far off. And that's forgotten that he would heard from those things. Wherefore the rather brothers give diligence to make their calling and election sure.

For if you do these things, you shall never fall. Pursue an entrance, shall be ministered under you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and establish the truth. I think it means as long as I am in this Tabernacle, let's throw you up with putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that He may be able, after my deceit, to have these things always in remembrance. We have not followed cunningly divide fables, when we made known unto youth power, and coming of our Lord Jesus Christ, however eyewitnesses of His Majesty, for he received from God and Father honor and glory, and there came such a voice to him from the excellent glory. This is my beloved Son, from whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mountain. We have also a more sure word of prophecy. Burn, Cody, you do well. You take eat another light that shining in a dark face until the day dawn and the day start the rise in your hearts. Knowing this first, that no prophecy of scripture is of any private interpretation where prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost. There's a lovely caption to the second Epistle of Peter. That one is enjoyed in the 71St song. You might just notice that Psalm 71. Psalm 71 and verse 17. Oh God, thou hast taught me from my youth. And hitherto have I declared thy wondrous words now also, when I am old and Gray headed, Oh, God forsake me, not until I have showed thy strength unto this generation, and thy power to everyone that is to come. Now we know the setting of this book is that Peter is anticipating martyrdom. Just perhaps a few days. And to see his desire as an old man desiring to show the power of God to this to the generation that was coming. Now it's one thing to tell of God's power, but it's another thing to show it. And we look at our elder brethren among us, and we realize that their physical limitations are closing in on them. And they need daily grace from the Lord to be able to go on and to be strong in faith. And so when I see an old brother going on with the Lord, he's showing to me the power of God and his strength. So the apostle Paul could say that when I am weak, then am I strong in the Lord. And so the Lord is carefully chosen weakness as he not.

To display his power, that it might be of God and not of us. I just enjoyed that as a caption. The second Peter. And brother Ron. We are. Quite willing to listen. To men like you have described, and I enjoy it very much, you're calling our attention to that verse in Psalm, but we're quite willing to listen to these. Dear children of God that have learned to know the Lord. My experience over a period of time and experience his grace and love. And then they speak to us as those that know what they're talking about. And I just enjoyed the. The Thought of Peter. Simon Peter. He uses his natural name. But he connects it with his name the Lord Jesus gave him. And he said I'm a servant. But I was given a responsibility of. The Lord Jesus Christ. And now I want to talk to you about that precious faith that we have received that's common to us. And just as you have said, he wants to strengthen them. In their Christian lives. And we do thank God for a book like this, The Second Peter. And frankly, I had no thought of this after being suggested at all today. It's it's a surprise to me, but a pleasant one. We're thankful that the Lord used a man like Peter to write to us this pastoral epistle. Now that we might have the benefit of. God's word through him. With the background. Of his long life of acquaintance with the Lord. We need this ministry, don't we? It's helpful to get the scope first Peter and second Peter. I found it helpful to. See that the first epistle really deals more with the government of God in the House of God. And a key verse in First Peter is probably First Peter 4/17. Time has come that judgment must begin at the House of God. And if it first begin at us, what shall the end be of them that obey not the gospel of God? In second Peter, we get more the government of God in the world and how it's going to affect even that part of the world that professes the name of Christ. And it's kind of interesting just to get the scope in that way because in the first chapter of this epistle that we're starting to get into, it really is dealing more directly with believers in connection with this. View of things, how they're going in the world around us today, and the awful judgments that will follow. In the second chapter more on those that profess the name of Christ, and in the third chapter the whole creation that will come under the judgment of God. Florida Kingdom side of things, isn't it in Peter's epistles? Could you give us some more thoughts on that? We know that. Peter. Had not been given the ministry that we find in Paul. Writings and towards the end of this chapter you know when he refers to that scene on the mountain. And that is clearly referring to that millennial day and the glory that was coming and in view of the condition in the world. What encouragement it gives to the soul.

Especially those Jewish believers who before they came to the Lord Jesus. All their hopes were centered on that glorious range, and it seemed to all come to an end with the rejection of the Lord Jesus. Yet there is going to come a day when. These things will be realized. The promises made to the Fathers will be fulfilled, although they will, as Christians, now have part in that from the heavenly side of things. They will not be part of the 12 tribes who will be on earth, and will be brought into the blessings on earth yet. What a encouragement it is that we are. Assured that the promises given to the fathers will be realized. If God would not fulfill these unconditional promises that He had made to the fathers. How can we as Christians, be sure that he's going to fulfill that which he has promised to us? You know, when the covenant theologians are undermining this, they deny that there's going to be. That millennial glory. And so we as Christians are not disinterested in these things. And Peter, who was writing especially. The Jews, you know, he was the apostle of the circumcision. Is led to refer to these things and give assurance that God is going to fulfill that, and that scene on the Mount of Transfiguration gave them a preview. Of that which is yet to come. But in view of the condition in the world, the believer, the Christian today, is to live acknowledging. The authority of the Lord Jesus and the Christian is to live in the life of what the Lord is, not only as the head of the body, but also. As living in the Kingdom, you know, and all these things that are developed here, what we should have in our faith, it's all very practical, connected with that. It's not going to be just for us as Christians, it's also going to. Be that which will exercise souls who live in their coming day of glory. You have pointed out Brother Heinz. But to us, something that we have heard often. And it's correct. That Peter does speak more particularly to the Jewish believers. And I believe we want to keep that in mind because. He uses their. Understanding of God's ways with that people of old, he uses that as a basis. To tell them

that they've got something higher and better now as believers in the Lord Jesus. And I believe that we want to keep that in mind, but. I'd like to share with my brethren something that has been a joy for me to believe, and that is that. Though we acknowledge that Jewish thoughts here, let's realize that. Jewish believer does not have anything better than you and I Gentile believers possess. Now we may not come at it from the same direction, because take myself for example, I I don't even know what race I belong to exactly, but certainly a Gentile and. No connection with those old promises or anything. So I approached the truth of God from a different direction than a Jew would. So what a blessing to realize that all the blessings in our Lord Jesus Christ. Are common to us all and that a Jewish believer. Has no advantage over a gentile believer. Do they have a high priest in heaven? So do I. Do they have an eternal inheritance? And so do I. And so Jews and Gentiles all have the same spiritual blessings in our Lord Jesus Christ and I I found that very helpful for me to understand that if you have no advantage over me as a Gentile in our Lord Jesus Christ, we all have the same spiritual benefits and blessings. So Peter does approach it from the Jewish angle to help them to understand it.

Now this verse one says. Like Precious Faith. Well, we all believe that. The faith that we possess. Is a gift of God. We all believe that we wouldn't have faith at all if God had not given it to us. But I personally believe that the thought in this verse when it says. Have a pain. Like precious faith. It doesn't approach that thought so much as. The personal faith that we have, but rather the deposit of faith that was given to God's people, its precious faith. They had it in common. And you get this thought. I believe in Jude. Let's turn to Jude, Chapter One, chapter. Jude. The third verse. Jude, the third verse, Beloved, when I gave all diligence to write unto you of the common salvation. You see, they had a common salvation. It was needful for me to write unto you and exhort you that you should earnestly contend for the faith. That's the common faith which was once delivered to the same soul, it seems to me, and I'd like to be corrected by my brethren if my thought is not right. But in our verse it talks about attaining like precious faith. It's that deposit of food given to believe it. To my brethren, see it that way. One of the particular advantages to us now in recognizing the approach of the word of God-given us here, as has been pointed out from a particular Jewish point of view, is this. It gives us to see and gives them believers, Jewish believers, to see, that all of the promises of God and Him are yay, and in him Amen. Now, in Paul's ministry, it's very clear that there is no difference, for all have sinned and come short of the glory of God. But to the Jewish mind there was a difference. And so God very graciously gives the ministry of this beloved man in whom the Jewish people all had Jewish believers, all had respect to bring out the particular aspect of the truth to them to show. That there is no difference, that God has now moved away from that particularly mind particular mindset of an earthly hope of an earthly Tabernacle to transfer their hearts to the Lord Jesus Christ in heaven as a glorified man. So to see that the Apostle is giving us this from that particular Jewish aspect enables us to appreciate the difficulty that they would have in moving away from the old Jewish order of things to the new order of things that the Apostle refers to in our chapter as a present truth, that body of truth given to them in the Lord Jesus Christ and death and resurrection. And the reason that we can apply to ourselves with such profit, beloved, is because the promises confirmed to the fathers in the death and resurrection of the Lord Jesus Christ are based on the same unmitigated grace of God that apply to all of the Saints in the present time. So it's good to see the grace of God and giving us ministry that would enable them to give up. The old earthly hopes of an earthly religion and transfer their thoughts to the risen, glorified man in Christ. So the random truth. Points out their portion in the Lord Jesus connected with the heavenly side of things and that we have in common with them and.

This is also connected with the knowledge of God. Paul speaks of it in Colossians as to true knowledge of God. And we do not know God the way the Old Testament Saints knew him. We know Him fuller. You know we have the full revelation of God as we have in Hebrews one that in times past. God was pleased to reveal himself and gave two men partial revelations of himself. But in Christianity we have the full knowledge of God, the true knowledge of God. And this is what we have to come to by faith, appreciate and lay hold of. And that's Christianity, and it is not connected with this earth. And even in Christendom today, people are trying to again and again associate the Lord Jesus with earthly causes and in principle really try to. Bring down Christianity to a Jewish level. Christianity is not in the world. To make the world a better place in which to live, Christianity is here. To win souls for Christ and to unite them. To the one who is in the glory, that's Christianity. In that coming day when he will come back in power and glory, he will deal with all of those things that are wrong in the world. Christians are not supposed to deal with these things. They're not called to do that because God himself is not doing it at the present time. And so the present truth, how important it is. And we see that in Hebrews 2 very clearly point out that they were partakers of the heavenly calling, and all was directing their attention to the one that is above that blessed one. But how important to know God the way we know Him? You know, it's really a painful thing to hear when people on the radio address God, and by the way they address them, they clearly indicated they don't know Him. And what a pleasure it is when you hear somebody pray and say. A loving God, a gracious Father, and so on to address him the way we in Christianity have the right and privilege to address it. It dropping down the middle wall. Of particular between us and the feet is that between the Jew and the Gentile made us all into one body. So we don't. Look back to the law. We don't look. Anything else. But if Paul said in First Corinthians I determined not to know anything among you, among you, save Jesus Christ and Him crucified, unless the main object of our our, our confession of faith, is to know him. How many times in this chapter did it mention the knowledge of God, the knowledge of our Lord Jesus Christ? Several times. I don't know how many is mentioned with this. Several times it says the knowledge of God, the knowledge of our Lord Jesus Christ. That's what we look to. That's what we need to be edified by the knowledge of Him who redeemed us with his own precious blood. Look at what you said rather on about Peter introducing himself as a servant and an apostle, and that really beautiful that he speaks of a servant first of all. He was an apostle, and very evidently that was probably a more important. A function. But he loves to put the servant first, because that is the character that we should carry in our relationships one to another. Peter was the apostle of the circumcision, but here he says a servant and an apostle of Jesus Christ. To them that have obtained like precious faith, it's an important thing, isn't it To? Seek to keep. That character in our relationships, one with another, never get above when it's not necessary, That position of simply being a servant. The Lord Jesus himself, amongst his apostles, laid aside his garments, garments, would speak of the position we would occupy in this life. And he took a towel and girded himself. He says, I am among you.

As one that serveth. It's interesting going through the epistles of Paul too. In some places he. Doesn't use the title. Apostle uses servants when he doesn't have to address an important issue, like is the case in Philippians. He joins himself with others of the Lord's servants and just uses that term. Servants the Lord keep us. We're living in a day and we need to respect authority where God has given it but. And that's what we would see in the word apostle. But if we, those that are occupying that place would take that position as servants, I really believe. That would give more weight in our testimony. How often we need to be reminded, beloved, that he that thinketh himself to be something, when he is nothing deceived with himself. And we don't have apostles anyway. And but what about was saying was the principle that there are those in. Leadership amongst the Saints of God. And there is no official authority conveyed on anyone today. If there is authority today, that is more of a moral character. Moral authority and that can only be enjoyed by a life of godliness. And true service to the Lord and God's people. Some have the idea you know that. Among the people of God in each generation, there's a. One particular brother that has a special anointing

from God and the mantle has fallen on him. I don't believe any such thing. And Bob, thanks for your words that Peter was a servant. And he came to bring Christ to his brethren. And we need to keep that concept fresh in our mind. And I would like my brethren to tell us what is meant through the righteousness of God. Why is that brought in? In this verse. Both his recognition suited to us through the yes of her direction, the Lord Jesus Christ you see in Romans. Chapter 4 I think it is. Chapter 4. Verse 20 talking about Abraham. He staggered not as the promise of God through unbelief. Strong in faith, giving glory to God, and being fully persuaded what he had promised, he was able to perform. Therefore it was imputed to him for righteousness. Not written for his sake alone, that was included to him, but for us also, to whom it shall be imputed if we believe on him. We raised up Jesus, our Lord from the dead, who was delivered for our fences, and raised again for our justification. But you have just shown us, brother. Is imputed righteousness, which I think is a little different than we have in our verse. I would think and I would like more comments to be made on it. But when it says have obtained like precious faith. Through the righteousness of God, it would bring before us that God always does right. In what he does and that the blessings of his people are on a righteous basis. And how wonderful, rather than that God will never have to excuse himself for what He has given to us in His grace.

It has a righteous basis. And if you want to see a righteous basis. For God's blessings, take a good strong look at Calvary Cross. And so all of God's blessings to his people are given to us on a righteous basis. Is that right? Yeah, I don't believe it. It's a question that he counts us righteous through our personal faith. But when you think that it appears as if they lost everything, but now God in righteousness gives them that faith that they have now and that the Lord Jesus is included then in that too, you know? That says. Through the righteousness of God and our Savior Jesus Christ. It's not that because he was righteous and it is imputed unto us. There is a lot of confusion about. Righteousness, as if God bestows of His righteousness upon us. But what you're bringing out is really the point that God has a righteous basis for bestowing this Christian faith to the Jews who seem to have lost everything as Jews. Based upon the work of the Lord Jesus. There is also the aspect of connecting the Jewish mind with a glorified priest. When the Lord Jesus referred to himself sending the Spirit of God, said he shall testify to the world of sin and of righteousness and of judgment of righteousness. Because I go to my Father, so the gospel now is preached by the Holy Spirit sent down from heaven. Pointing out the righteous basis that God has for blessing his people. But it also connects us with a glorified grace of righteousness. God receiving him back into the glory him heaven must receive until we get in the book of Acts. The pouring out of the blessings that these Jews anticipated, the refresh, all of the pure mercies of David being made good. So we have the righteousness of God as the basis for our blessing, but we have it connecting us with the risen glorified Christ as well. If not was free verse 25 we have whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness, that is the righteousness of God. For the remission of sins that are passed through the forbearance of God to declare, I say at this time, is righteousness. That he that guide himself might be just and the justifier of him that believes in Jesus. And I think this is a fundamental aspect of our Christian faith. When we talk to people in the world, their idea of salvation is that God is going to debase his standards a little bit. God is not going to demand all his righteousness. A man is going to do a little bit better and somewhere in the middle there will be a meeting. That's not what we get in Scripture. What we get in scripture is God's righteousness was maintained by the death of the Lord Jesus Christ on Calvary cross. God has not defaced his standards in any way, but because the Lord Jesus Christ paid the price of our sins on powerful cross, God can say you are righteous. If you believe in Jesus, And that's the fundamental aspect of our Christian faith. So the righteousness of God was manifested in dealing in judgment with His Son. The righteousness of God demanded payment and punishment for sin. But the same God who righteously punished his Son for my sin is also manifesting His righteousness. Now in declaring me righteous, if I accept the Lord Jesus, he doesn't bestow any righteousness of himself or of his Son upon me, but He manifests His righteousness. The righteousness of God is manifested in both ways in dealing with his Son. A sin deserves to be dealt and in dealing with me because I by faith accept his Son. That's the righteousness of God. And there is no such a thing as any amount of righteousness transferred over to us of God or of Christ's righteousness. But he considers us righteous. And here, as Ron has pointed out, it is God's righteous way of giving us what we have now in Christianity.

God in righteousness says to me, you're a Sinner and there is a debt to be paid. But God in righteousness says that that debt was paid when the Lord Jesus Christ died on Calvary's cross. And God in righteousness has said that same man at the highest pinnacle of glory. And I think it's important, brethren, to keep that and before us in view of this epistle where it is dealing in the second and third chapters with the question of the judgment of God on what professes the name of Christ, and on the world itself. Because in view of these terrible times, that we are living right on the edge of the judgment of this world. We see everything where around things ripening were made to feel that God will be righteous in taking the matters in hand. But how can we stand in view of that? We must know that that like precious faith we have obtained is on that same ground of his righteousness. When God acts in whatever way he acts, he always acts. Consistent with his own. Nature and he is righteous. Through the righteousness of God it takes us back, as it has already been remarked, to the cross. And the hymn writer could say, God cannot pass the Sinner by. His sin demands that he must die. But in the cross Christ proceeds. How God can save yet righteously and again in Hebrews. 10 and 14 for my one offering. Have perfected forever them that are sanctified a brother. We stand in all the perfection of Christ. Through that finished work and thought, mercy and truth have met together. Righteousness and peace have kissed each other. How could that be possible without the cross of Christ? That. Grace and peace be multiplied unto you. Through the knowledge of God and Jesus Christ our Lord. I asked one brother. As I came into this building, I said, Why are you going in there? Well, he indicated that he came. That something good may be added to him about the Lord Jesus. This is the heart of the dear servant that's speaking to us in this chapter. He wants the grace and peace of God to be multiplied unto God's people. And brethren, I came for that purpose. I certainly did. I can say it with an honest heart. I came to these meetings because I wanted to see more of Jesus, and I wanted to learn more of His word and His ways. I liked God's mathematics. And God speaks of multiplying and adding. But you and I have seen enough of Satan's work. He's always subtracting and dividing. But when it comes to God, he likes to multiply and add, so I'm so thankful for God's mathematics. They're they're much more profitable. And here this this heart of the servant says, Oh, I want you to enjoy more. Of the grace and peace that comes through the knowledge of our God and our Lord Jesus Christ. The last word to the Hebrews by the Apostle in Hebrews 13 is. It is good that our hearts be established in grace and not meet the natural tendency of my heart, and theirs is to go back to those things which we could see and hear and taste and feel. But God would have us grace multiplied, coming into the sense of what he has done, coming into the midst of evil, out of the goodness of his heart working.

For blessing and then have peace as a result. Not just peace as to my guilt and sins, but peace of God. That enables me to go on with my brethren in peace and to have peace about the circumstances through which we are passing. So it's by the grace of God that we enjoy this peace being multiplied to us. But it's so important that we see the connection there, isn't it? That it's through the knowledge of God and of Jesus our Lord that grace and peace is multiplied? We have to admit, brethren, that oftentimes we feel the lack of grace. And the lack of peace. And I really believe there's a message here for us. How much do we know God? We profess to know him. The Apostle Paul knew the Lord, but is burning ardent. Continual desire was to know him more, and if we would spend more time meditating on the glories and the

perfections, the person of our Lord Jesus Christ, brethren. Individually and collectively to in our relationships one with another, the automatic result would be that grace and peace would be multiplied. I really believe there's a message to exercise our hearts here, brethren, What is the occupation of my heart? What have I been contemplating this morning before I came to these meetings? Has it been the person of Christ? We need to get into the Word. God is the only standard, the only thing. It reveals the Lord Jesus Christ through us. When we neglect the word and neglect the assembly and neglect the reading meeting. We're not gaining knowledge of the Lord Jesus Christ. Bring into captivity every thought. What we need is to keep into the word. I just read the verse or two in the morning and forget about it during the day. We studied. Meditate on it. I'm sure that what our brother has just brought before us as to feeling the lack of these things is not because there's a deficiency on God's part. He has given us all things that pertain to life and godliness. If there is weakness of it, it's because I fail to appropriate that which God has given. He's given all he needs to go on with him in these difficult days. It's a good thing to pray. For one another, that our love might increase more and more knowledge my people perish, it says in the Scriptures for lack of knowledge. As you get around in the Christian world and see what other Christians have in the way of personal fellowship or family devotions or assembly functions, you see that. The Church is suffering. Individuals are suffering because of the lack of knowledge. Say Paul prayed through the Saints that live by and colossa he says, I pray that your love may abound yet more and more in all knowledge. So we need to open the word of God. We need to present the word of God not only to ourselves but to others too, as in Philippians 19. And this I pray. That your love may abound yet more and more, in all knowledge and in judgment, that you may approve the things that are excellent. We may be sincere and without offense till the day of Christ, and Paul brought that up with the Colossians too. I believe that's really important what's been said, that if I want to know about Christ, I need to read the word of God, especially the Gospels. If I want to know about the person of the Lord Jesus and meditate on who he is and what he's done, what he's like, and I need to read those Gospels and see what Jesus was like as a man. The reason I don't know more about the Lord myself is because I haven't taken out a devotional study. Of the person of Christ and the Gospels.

What our brother has just said as to the life of our Lord Jesus Christ in the gospel, is absolutely true. And he does indeed. Form a perfect pattern for the life of godliness in this sea. But we need to constantly keep before our souls that he is no longer as he was there. He is there for our daily food, as a pattern for our life, but we know him as the man and the glory now. And the Apostle Paul teaches us in fourth chapter of the second Thistle, the Corinthians, that even if we knew Christ as he was here below, we do not now know him that way any longer. We do not know any man after the flesh. We know us. As Saints of God in the new creation, connected. Risen Christ. So we do feed upon him and we pattern our life after. He was as a man here, because he was a godly man in this scene, a man amongst men, but we know him as a glorified man at God's right hand. Paul says in Corinthians, if we have known Christ as after the flesh, we don't know him in that way any longer, so clearly showing that. We have to be careful when we read the Gospels, especially when they present the Lord Jesus as the king. That is not our relationship. And he realized that we are linked with a living Christ in glory. Our hope are not. Our hopes are not connected with Him coming here as the King of Kings and Lord of Lords. We are identified with him that was rejected but is now glorified. That's what we have to come to realize. And in Colossians one verse 9. Verse might help us what is conveyed here in verse three through the knowledge of him that has taught us to glory and virtue. Verse 9 says for this cause in Colossians 1. We also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding, and that can only be gained. If we walk in communion with the Lord and of course. Having the light of the Word of God, having the Scriptures open to us, you know, I find, Beloved, that it is not always the most difficult thing for us to get a hold of scriptural principles. What I find much more difficult is what scriptural principles apply to a particular situation, and that is where wisdom comes in and spiritual understanding, and we need that. And if you do not walk in communion with the Lord. And keeping short accounts about any slips in our own lives, we cannot expect that we have the Lord's mind. You would say though, Brother Heinz, that in the Gospels we do get the men. I don't. We and we need to feed on that continually or not. We're not setting that aside. It's just the what you're bringing out is that today we have Christ and glory, which is the old corner of the land. And so there are times when we do need the manna. It's passing through this world as a wilderness, as we experience in our experience, and sometimes the fleshly reactions that take place. That were the case amongst the people of God in the Old Testament. We do need mana to sustain us, and there we get it in the Gospels. But we know Christ as well as the old corn of the land in his exaltation and glory, and that also is food for our souls. So we have to discern, as you say, what is the present need. We might just say it in this way to clarify it, beloved, and that is that we pattern our lives after His life here below, but we are in relationship to him as a glorified man.

The knowledge that was pointed up in First Corinthians Second Corinthians 4 is a knowledge of relationship. We are not in relation to him as he was here, but we are related to him joined to him by 1 Spirit as arisen glorified grace. I believe that one of the burdens that the Apostle Peter had on his heart was the destruction of Jerusalem, which was coming very shortly. And you can imagine the Jewish mind, whether they were Christian or not, to think of that beloved city being sacked by Titus. Should they stay and defend it with their lives? Or they would ask the question, what would the Lord have done if He were here at this time? And to see the grace that was given to those that when Titus gave him opportunity to leave, that they left, Grace was given to submit that the government of God was going to come in and destroy that which was once very dear to their heart, where the feast of Jehovah had been kept. And to crossover into hella and to be able to do it in peace. So there are those prices that we have seen, prices that we feel and things that we count dear and brethren that we count dear. Where? What is going to sustain us and bring us safely through? Is it not to meditate upon that light and to ask ourselves what would the Lord do in these circumstances? Oh, he's our guide and he's our leader. And if we don't follow him, we're sure to miss our way. This is an important verse for the Jewish Saints in days gone by, and I suppose as a left Jerusalem, that they look like turncoats. They look like those that were afraid and cowards. I believe that many of them went out in the joy of their heavenly calling and knew that God was righteous. And sacking Jerusalem to the ground. Called us, Mr. Darby says, by glory and virtue. And it brings to mind that the God of glory appeared unto Abraham, You know, and I think this is a very important statement here, called us by glory and virtue. So our position is connected with that calling that we have received, and it is by glory. And virtue. And our destiny is glory. There might also be the thought included as it is in the King James to glory. I'm glad. I'm glad, Brother Heinz, that you? Caught our attention to that change. And called us by glory and virtue. Is an important thing to see and I'm glad you spoke of it because it's important. You see, I I very seldom make any notations on this particular copy of the. King James Version of the Bible, which I enjoy so much I very seldom make any. Any changes? But I'll have to tell you that I have written in on verse 3 the word by. Where it says He's called us by glory and virtue, I've written that in because that's the right thought. Now I carry with me three other translations, always as reference, and they all sustain that change. The original language has it He called us by or through glory and virtue. And that's the right thought. Well, I would like to reinforce that in this in this train of thought. That the glory of God has been displayed. By what he has called us to. Is not so much what waits for us like it would be in the translation like we're called to it. No, that's not the point. The point is that it's the glory and virtue of God that has been the basis of what we've had. And we have already seen that in verse one where it's we enjoyed so much what we've already meditated about that.

Everything is based upon God's righteousness, but in verse three we find that that the whole basis is his glory and his virtue. So the calling that we possess in the Lord Jesus is based upon the virtue and glory of God that lies at the root of it. And rather that's a most precious concept because God is glorified. He is distinctly glorified. By giving us this blessing. Were called by. His glory and his virtue. And it's for God's glory to do this for us. You would allow to his glorious displayed in it. Would you not allow that to? That's right, yes. Absolutely. How wonderful in view of the world that we live in to. Really. Let the words of verse three sink into our souls. Brethren. He is according to his divine power. He has given us all things that pertain into life. And Goddess all things every. That. We could need in our pathway through this world, he has fully supplied. There is not a need, as some are saying today, of the word of God. Then you need a little extra helps here and there. No, we have in the revelation of the Word of God that we have in our hands all things that pertain into life and godliness. Is it your home life? How you live with your wife? Your children? Is it your business life? How you do business? Every situation of life? He and His divine power has given us all things that pertain to life and godliness. We need to search it out. We need to get into the Word, as we've been encouraged to do, because there is sufficiency in this book and we need to hold it, Brethren, We need to. Exercise our faith. Sometimes people say I don't have very much faith. It's not a question of how much faith you have. Maybe it's just a small amount of faith you have. But exercise that faith that you do have and get into the Word and you'll find that your faith will grow. And you'll find that there are principles, if not direct verses that apply to every situation that you will ever find yourself in. Why don't you take home? Life and Godliness. Like a commit on that? Like what is life? What godliness? Pertain to life and godliness. What was your thought? Well, I thought maybe life is our eternal life that we have and our salvation, but godliness is the way we walk down here in this life amongst other people. Watch the world. Life is what we obtained by faith in Christ. Eternal life can't be destroyed. The life that we live out in, the common, ordinary, day by day circumstances of life down here, isn't it? So we meet up with situations that are extremely difficult at times. Is this book enough? Is the revelation that God has given us enough? It is, rather than this verse says it is. That's why I mentioned about the life of the Lord when he's here on earth. And I had to mind the moral side of things. I realized Christ has risen and seated in glory and He's our object. But as I go through this life down here, what kind of character should I show? What's been given to me to give me an idea of life and godliness in this world is how the Lord Jesus went through this world. So there is a Kingdom still on this world today. It's a moral thing and we're all in it. If we're saved and I'm just show the moral characteristics of Christ, he's not here, but we are. And that's been given to me. Everything that I need to go through this world with life and godliness has been given to me. I have the spirit of God. Christ in heaven to look at in Christ life to meditate on down here when he was here. I have the Holy Ghost. I have the assembly. All these things are necessary for the Christians experience to go through this life and we have that there's many gifts of God in the scripture and and here's another of the gifts of God, these things that have been freely given to us.

There again, it is through the knowledge of him, isn't it? I just like to connect that with Colossians, which has been such a comfort to my own soul at times. Pass it on, especially to young believers here. Colossians Chapter 2. And verse 9 and 10 speaks of Christ the last word of verse 8 says, For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him tremendous to lay hold of that truth, Brethren ye. Are complete in him. May we sing #67 in the appendix? Hymn #67 in the offending. The perfect righteousness of God. Is witnessed in the Savior's blood. The perfect.

Dorothy Conference: 2005, 2 Peter 1:1-4

Reading

A little. More.

Blessed God, our loving Father, what a hope we have and how it animates us as we go through this wilderness. So Jared, knowing that our Lord will fulfill his promise, if I go away, I'll come again and receive you unto myself, that where I am, there He may be also. We know that this blessed hope is quickly being given up. Christened them. We thank thee that thou has preserved it. As an encouragement to thy people in these last days, we think of these Western worlds where they're settling down to lukewarmness, Laodiceanism, indifference. But we're in the hearts of many of the poor that has maintained this prospect. Lord of Thy soon returned. We asked that this morning. That was direct by Thy spirit as to the passage that should be taken up. So it's a blessed and lead by Thy Spirit we pray to for those yet traveling that's bring them into safety. We thank You for answering prayer behalf of so many who are here, are coming over perilous highways, and for the liberty we have of being able to sit together adjointly under the sound of Thy precious Word. We also remember our dear friend and Saint Louis a meeting in a similar manner. Our blessed God and Father, we wait upon Thee now, asking as ours a lead for Thy glory and the honor and for the good and blessing of Thy dear people, who we ask this in the name of the Lord Jesus Christ, Amen. Amen. Feel to consider the 1St chapter of Second Peter and not to lock the readings into that, but at least to have one reading. Light of Peter's last words. At the close of our Pilgrim journey to see the value of last words from God's dear servants. Would that be all right? I think that would be very nice, brother Ron. Second Peter, chapter one. Second Peter, chapter one. Simon Peter. A servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power has given unto us all things that pertain unto life and godliness through the knowledge of Him that has called us. To glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lusts. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. If these things be in you and abound, they may make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and have forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, you shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.

For we have not followed cunningly devised fables when we were made, when we made known unto you the power and coming of our Lord Jesus Christ, but where eyewitnesses of His Majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard. When we

were with him in the holy mountain, we have also a more sure word of prophecy. Where unto ye do well, that ye take heed as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy which came not in old time by the will of man, but holy men of God speak. As they were moved by the Holy Ghost. I'd like to just draw on the on David as an old man, what he said in the 17th or the 71St chapter of the Psalms. There's a little key here. Psalm 71. And verse 17 and 18. Oh God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and Gray headed, Oh God, forsake me not until I have showed thy strength under this generation, and Thy power to everyone that is to come. My wife and I had a very touchy experience in Vestal ON. Was Wednesday we went to visit our brother Charles Little at the age of 97. And Justice enjoyed the musings of an old brother that's been on the road for many years. It'll be a memorable experience in our hearts. And we told him goodbye, figuring that we probably wouldn't see him down here again. It was a special meeting announced that night, and lo and behold, that dear brother came in, sat down and played and paid close attention to what was said. And to me it was an exhibition of him showing to us the strength and power of God when the physical is broken down. And so here's Peter as an old man and expecting to put off his Tabernacle that he had been tabernacling here in this world and gives us those things that are going to preserve us. In spirit, soul and body, and we're very interested in that because we just have a few more steps before us. And we're in the day of our espousals to Christ. And we want to be prepared for that glorious moment for which every other moment has been made. It seems like there's some beautiful touches here in this first chapter that may help serve in that way. Why does he start out Simon Peter and in the first epistle he starts out Peter?

He never forgot what he was by nature in John 21. Three times the Lord addresses him. Simon, son of Jonas. Peter failed, didn't he? That's what he was originally signed in. The Lord changed his name to Peter, and he puts here Simon 1St and then a servant before his apostleship, as if he valued being a servant of the Lord more than his apostleship. You know, brethren, these were men who were like, had like passions this week. Peter was restored there in John 21, but. It doesn't mean he did not subsequently fail. He did. You see that from Galatians chapter two. He was a failing vessel, but he never forgot what he was. And we have to be reminded too, don't we brethren, that we're failing creatures at best, even though we know the Lord is our Savior. Someone is well said that we have two natures. Have a nature that is lower than a beast, and we have a nature that is higher than angels, and we cannot improve either nature. But when the Lord comes, there's one nature that's going to not vex us anymore. And when we got saved, He could have taken that nature away from us immediately, but He left it to remind us of the power that we were once under. That old nature is governed by the power of Satan, whether we want to admit it or not. And to think of an old man saying, you know that old nature hasn't improved in me one iota. And so we carry it until the day of departure out of this world. Do you speak of what we were born with naturally? That it is higher than angels? Did I understand you right? That we have a nature that is above angels? Yes, when we got saved. I don't think that's true because the Lord said he was made a little lower than the angels. As to the Lord, a human being. As a human being is below an Angel, I'm quoting the scriptures. As to our blessed Lord, he was made a little lower than the angels, but as believers now we are in an elevated position. You know, we know God is Father. We and the family of God, you know no Angel is in the position that we as believers are in. But naturally speaking, our blessed Lord, when he became a man, he was made Lord. Than the angels I'm quoting the scriptures. I believe that's what he meant when he said we have two natures, one that is lower than the beasts. Of course the Lord didn't have a nature like that but and a nature is when we're saved that is higher than the angels. Now I think it's lovely here in the verse that Peter was characterized by self-confidence and putting himself higher than his brethren and he says to them that have obtained like precious faith with us. Is that he associated himself with his brethren before He said, the others will fail, but I won't fail. And he now sees him as having obtained his precious faith with us, and then not through his own faithfulness, but through the faithfulness of God. Same thought in the 5th chapter of the first epistle when he speaks to the elders. In the first verse, if I'm just quoting from the French, he says I am an elder with them. So it's not they that are an elder with me, I am an elder with them. So certainly grace and humility there.

Well, it's beautiful to see at the end of this verse that the Spirit of God through Peter shows the basis of all of this. Through the righteousness of God and our Savior Jesus Christ. Not to be technical about it, but I suppose we could say, and we all understand this, that the righteousness of God brings before us the fact that God could save lost, guilty sinners and yet maintain His holy character by acting in righteousness. How did He do that? Because his beloved Son, who was sinless, bore our sins on Calvary's cross, and because our substitute in the Lord Jesus Christ bore our sins, God can come out in righteousness. And yet in grace to a lost world, and save them in Christ. But then it says the righteousness of our Savior Jesus Christ. I suppose that would refer to the fact that you and I are brought into that position of nearness to God in the same blessed relationship that the Lord Jesus has to him. We're made the righteousness of God. In Him, and in that sense, every believer is in Christ. I can still remember, if I may be permitted to say this, that when we first went to Romania we encountered, sad to say, quite a number of dear believers there who were very confused as to the eternal security of the believer. I did my best to try and explain it but working through a translator it was difficult work and we would over vary your scriptures. Finally brother Cornell V Sean from Gresham. Said to me, Brother Bill let me have a go at it. And I said, by all means brother. And of course he being. Familiar with the language, didn't have to. Talk in jerky sentences the way I did. I didn't understand all that he said, but I caught that wonderful phrase over and over and over again in Christophe, in Christ, in Christ, in Christ. And he was bringing before those dear believers that they were in Christ before God. And if they were in that position of nearness, then how could there possibly be any doubt? As to whether they could be lost again, he got through to them. He got the point across. And I believe in simplicity. That's the wonderful truth here, isn't it? The righteousness of God in acting toward us in grace, and yet in perfect righteousness. But then you and I brought before God in all the perfection of Christ Himself, and occupying that place of nearness. Well, dear Peter realizes that, and this has been brought before us. He knew and he remembered what he had been and what he still was, even as a believer. As our brother Ron has mentioned, the old sinful self is still there to remind us of that awful pit from whence we were digged. But it's wonderful that we are in Christ. Question. Follow up on that if God is. Showing us His righteousness in a way like this, through His grace has given us righteousness. How do we show out righteousness? Do you mean Bruce in a practical way in our lives? Maybe you could elaborate a little on that. Well, we've been the recipients of God's righteousness, and it puts a smile on our face. I wonder when people or recipients of our righteousness and put the smile on their face.

We're really not the recipients of God's righteousness. We're clothed in the righteousness of Christ. I have no more righteousness of my own now than before I got saved. And that's what our brother Bill was bringing before us. If any man is in Christ, there is a new creation. And so. The righteousness, I mean, we don't need to complicate it. Righteousness is simply doing what is right and people know when they've been done right by. And it's the fruit of the work of grace in our souls. And so in the second verse, he goes on to speak about. Grace and peace be multiplied unto you through the knowledge of God. And so the fruit of righteousness is going to be the working of grace in my soul, but it's knowledge for living in days when men despise knowledge, I said, well, don't let doctrine separate us, but it's really doctrine or teaching our knowledge that really sets us to understand where God has placed us. And so he goes on in the in the third verse, he also brings this through

the knowledge of him. We have these things by knowing Christ, and so whether it's eternal security or whether it's resurrection or whether it's our brother Reuben referred to in his prayer, the truth of the Lord's coming being given up, men are ignorant of the facts of the gospel and where Christ is put, where God has placed us in Christ. And it will show out in a practical way, in the way that we behave towards one another and towards men in the world. And that's what this chapter really brings out. The righteousness of God is that he acts righteous. That's the side of the righteousness of God that we often do not think of. God cannot fought, actually, when the Sinner comes by faith. Of course, even that faith is a gift according to Ephesians. You know, God is just and the justifier of him for God is righteous. Those words are interchangeable and declares righteous the one who by faith comes to Christ, you know. So the righteousness of God is that he acts consistent with his character. I wonder if. Captures the thought of the righteousness of God and I'll share it with you. The perfect righteousness of the God witness and the Savior blood which is in the cross of Christ retrace in righteousness. Yet Congress race told to say God could not pass the Sinner bond. His sin demands that he must die. But in the cross of Christ we stayed how God can save your righteous name. Then a light from Jesus head is in his blood. Since that space burned, justice can be man. No more righteousness can discount her store. I love that last on the Sinner who believes is free and say the saviors died for me can point to the atoning blood and say this made my peace to God. You don't have to go to theological work to study what the righteousness of God is captured in that beautiful head and not be more more beautifully expressed. But Jesus, of course, I've taken of that verse in First Corinthians 1:30 For he is made unto us, wisdom, righteousness, sanctification, and redemption. Christ is what is, is everything to us. It should be everything to us. That should be our main goal in this life is to let the Lord Jesus Christ live his life through us. I wonder, Bruce, if the answer to your question may be in the verses that follow, not to go ahead of where we are, but in connection with the question it speaks of from verse five down to about verse 10 or 11 There. Verse five Beside this giving all diligence, add to your fate virtue, and to virtue knowledge and knowledge temperance, and so on. And then it goes on to speak in verse 10, where for the rather brethren give diligence to make your calling election sure. For if you do these things, you shall never fail. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

The righteousness of God was established at the cross, wasn't it We know that and and Peter rests in that as we have in the first verse the result of of the of knowing this and walking with the Lord. Why God has given away that we can show it out to others in our in a practical way in our lives. And I wonder if that's what we have brought before us in these other verses adding I've enjoyed in connection with this. That you know, in the second verse it says. Grace and peace be multiplied unto you. That's what God has done to us. Now what does He tell us to do? In verse in verse five. Beside this giving all diligence add. God has multiplied it to us and then he says, I want you to just add to this in your life. Multiply is in a much greater dimension than it is to just add. And God has given the largeness of His heart to us in multiplying it to us. And He wants us to just display, can I say a little bit in our lives as we go through the work? What were you going to say, Michelle? Well, just one thought in connection with showing forth that righteousness of God, the brother was asking about it. I just had a picture in my mind, a simple picture. If somebody gave you a brand new car, it was yours, was given to you. You might put it in your garage and never show it to anybody, but it's still yours. You got it as a gift, you know. And then again, you could call your friends over and you could say you come and you, I have something to show you open your garage and have to look at the car. And that would. Bring to be the picture of telling others about the Lord Jesus. You're just presenting him to others, a wonderful thing to do. But you know the car was given to you so you could drive around in it. So you can get in that car and drive around it and show it to people as you were using it. And I believe this is what God would have us do is receiving the Lord. Tell others about the Lord, but show the Lord to others by our lives. So when it comes to the question of knowledge, in the second verse, the brother was speaking before of knowledge when it says the knowledge of God. It's not the knowledge that God has, because God has all knowledge. Our knowledge is partial, and we know that that kind of knowledge puffs up. It puffs up the old man, but it's the knowledge of God and our Lord Jesus Christ. It's the knowledge of a person and the knowledge of that person does the very opposite of pop us up. It makes us humble. So he could call himself Simon Peter because he knew the Lord Jesus and he had grown in grace and in the knowledge of our Lord and Savior Jesus Christ. That's what's going to make us humble, realizing the greatness of the Lord, what we were, what we still are by nature, but he's made us in crisis, all of him. And if we enjoy the Lord Jesus as our Savior, gaze on him and he says Second Corinthians 318, then he's going to be reflected in our life. We're going to manifest. What we're reading about in this second epistle, those virtues that are found in Christ, they're going to be, we're going to be driving around in those and people are going to see that in our lives. Would you agree, Brother Bruce, that? While we should be righteous in our dealings with others, and that should characterize the believer, is it not true to say that grace in that sense goes even beyond righteousness? A brother made a remark in our written ministry that I've often enjoyed. He said God is holy. And we made him a judge by our sins. But God is also loved, and none have made him so. And at the end of Romans 5 it tells us that grace reigns through righteousness, so that my dealings with others should always be in righteousness. But. God has gone, if we could say, beyond righteousness in His dealings with us, because righteousness would have placed everyone of us in hell, wouldn't it? But His grace went beyond that in providing a way that His righteousness could be maintained, but His grace and love shown out too. And if my dealings with my fellow man are only in righteousness, I show out the character of God. But it's one sided, isn't it? And God wants his full character to be displayed in US, and that is he wants us to display righteousness, but also He wants us to display His grace and love. Would you agree with that, Bruce?

It seems like. That righteousness shown out properly is actually a combination. It kind of all comes together. Rather than saying, well, today I'm going to act righteously, tomorrow I'm going to act graciously, He really has as believers. And having received from from from God spend his blessings both the greatest righteousness that should be how we express our daily lives is that both of those characters at the same time and it'd be more reflection of of Christ ensure in our lives. If we were to consider that that righteousness, that grace is righteous righteousness, is shown to us by God in His grace. And they brought the woman to the Lord taking in adultery. She said that they caught her in the very act and by our law she ought to die. It was a perfectly righteous thing that she should die. But grace met her in that situation, not sitting in any aside the righteousness of God of meeting that. And that's really what I believe our brother was saying, is that it it's not enough to be righteous. And perhaps very often you've found yourself in a situation where you've done the right thing, but you've really lost your Christian testimony in a way in some business dealing or something. And somebody's treated you wrongly. And we find that in the Lord constantly is that the Lord knew how to meet. And that's why it's through the knowledge of him through God that God knew how to meet the Sinner without in any way sacrificing his righteousness and yet to meet him in a way that was according to his gracious heart of love. And that is what, as our brother David said, as this chapter is really instructing us in is that how in learning of the Lord as we sing that hymn opatience spotless 1. Our hearts and meekness train to bear thy yoke and learn of thee is that we learn grace and peace. Very often we act simply to do the right thing and afterwards we say, well, I didn't really manifest Christ in that or we act in agitation and we don't really have the peace of God in this situation. We act because we think brethren think we ought to do this or because of under pressure or something else like this. But as we consider the Lord and we say, how would the Lord act in this situation? How did the Lord act in this? Not speculate, but how did the Lord act in this situation then? It's by becoming acquainted with the Lord through the knowledge of Him. And so we don't have to imagine how the

Lord would act. As her brother Gordon often reminded us, we'll never find a situation in life to which we will not find a story in the Word of God that does not correspond to the situation that we meet. And so we even see Christ in those Old Testament Saints, as Peter said, the Spirit of Christ which was in them to testify. And that the Spirit of Christ was in those ones. And so we read the Old Testament and we see. The manifestation of Christ and we learn what God is like and how God meets the wicked world in which we live. I think we might be able to ask ourselves to question how much grace and how much peace do we have? That's really the I believe the grace and peace. It multiplies. Actually multiplication is the form of addition. Only two things you can do. So actually there's it's not the point that you want to multiply something and reach a particular end, but it's it's the fact that it's to be added. Grace and peace be multiplied or added unto you. Otherwise, if grace and peace parish life made to what degree? Characterizes me is going to tell tell out and my treatment and my attitude towards others but it says here through the knowledge of God and of Jesus our Lord. That's the only way of coming and the and where do we get the knowledge of God and Jesus our Lord we get it in the word of God we I've listened to many Christians who say what they think the Lord would do or what the what the Lord wants and so forth and. Point is that God will do exactly what he said. There's only one book that contains the revelation of God's mind to us. And when we study that book, when we when we through the knowledge of God and of Jesus our Lord, He should have a sanctifying effect upon us. I quoted that verse from present Corinthians 1:30. He is made unto us wisdom.

Of righteousness, sanctification, and redemption. We have it all in the Lord Jesus for all comes, I believe through the word of God. The word of God alone gives us the mind of God without things with so many Christians who say what they think God will do or what he should do or this or that. And you probably have run into the same thing people say, well, God wouldn't do that. I said, well, how do you know he wouldn't do that? Have you have you heard from him? Did he tell you that? We learned the mind of God from the word of God. That's why it's important to read and meditate and work. That's what Psalm one tells us doesn't bless. It is a man. Not on accountable Daniel's their way of sinners or citizens the seat of this corner, but his delight is in the Lord and his Lord as he meditate. That's our great goal in life, to walk with Christ here on earth and to let the Word of God dwell in US. This might sound a little arrogant, but because I am righteous, I will act righteously naturally. And by naturally I mean. Knew naturally, and I have a lot of experience with acting unrighteously. But the answer to that, the solution to that is to deal with what causes me to act unrighteously before the Lord, so that what He has made me and who I am in Christ will be manifest. If I try to act righteously, it usually ends up being rather self-righteous. But the righteousness of Christ is produced naturally by the new life which we have as believers, and it's just to recognize that fact and to deal with the obstacles that prevent it from manifesting itself in the way that He would have it manifest itself in my life. The knowledge of God. We know God different and in a fuller way. Than people in the Old Testament knew him and even in the Old Testament they didn't all know him in the same way. In Exodus we find when God revealed himself to Moses, he said he was known to Abraham, Isaac and Jacob as God Almighty, but by my name, Jehovah. Was I not known? He revealed himself in a fuller way to know more to Moses than he was known to the fathers in the Old Testament. But we in the New Testament have the full knowledge of God. Colossians one speaks of growing by the knowledge of God, and in Mr. Darby's rending it says the full knowledge is fully added, full knowledge of God. And so it's wonderful to know God the way he has made himself known in Christ Jesus. Nobody ever knew him as Father. In the Old Testament. We know him as Father. The Lord Jesus has revealed the Father. So the knowledge of God that Peter speaks of is that we as Christians should enjoy. And it's wonderful to know him in a more intimate way. And even Old Testament Saints knew him, and to know him as Father, to be in the family of God, and by the Spirit to cry ABBA Father, it's wonderful to be a Christian and to know God as he has revealed himself in Christ. And actually with the thought of justification, I thought of a judge to which I owed money and he said I have your debt here. And I started paying him back and paying him back until I had it paid in full. And every time I came back he said up you still owe some more. You know, this was our condition before God, a righteous judge because of His Holiness, He would have to cast us away forever and ever and ever and never be satisfied. He wouldn't say after a million years you've suffered enough, I'm satisfied. He never would have been satisfied. When that woman was brought to the Lord, the adulterous woman, she was not judged, but neither were the others that were there because if the Lord applied righteous judgment to all of them. They all deserve death and punishment. So do you and I. So it's everyone forever, everyone lost forever before a holy God, unless he comes in and he comes in for everyone, forever by one person, the Lord Jesus on the cross for three hours, the Excellency of that person before the heart of God, He could be satisfied forever for everyone, for you and me. So when I think of the justification of God that I have, I don't think of what I have.

I think of who paid for me, who deserved this for me, who satisfied the heart of such a holy God that could let me suffer for. Ever because of my sins and to save me by that sacrifice and that holy God says to you and me, you just look at the Lord Jesus, how he satisfied me and he's going to satisfy you for sure. In fact, you know the Darby suggests in the synopsis that this word, righteousness in verse one could be the faithfulness of God, God's faithfulness to his promises made to their fathers. And if you have a margin in your Bible, notice that a new translation prefers that. Of our God and Savior Jesus Christ. It's very much the same language as we have in Titus chapter 2, isn't it? I'll just read that. I just chapter 2 and verse 13. Our great God. First epistle. Get that from the third chapter, verse one. The second epistle, beloved, I am now right unto you. And so on but. Is another contrast to through the knowledge of God and. And of Jesus our Lord, grace and peace would be multiplied. This is entirely different from what you have in the Old Testament and Ecclesiastes chapter one. It says that he that increases knowledge increases sorrow. Well, not here, brethren. And this is not head knowledgeable of our God, is it? It's real heart knowledge. We as our brother Clyde was just dating occupy with the knowledge of God. It will bring grace and peace to our souls. That's helpful, Reuben, and I believe because here Peter, the man of action says it's really through the power of God. And you get that at the end of the epistle too. It came not by the will of man, and it was through the faithfulness of God. And that's really what he's bringing out here. It's not through man's energy, man's righteousness, what man has done, but it really is through the activity and power of God. We have the the word of God-given to us by the inspiration of God. Man who doesn't believe the Bible doesn't believe that there's a God because they say God has a message, but he's not capable of finding instruments that are able to communicate it. I say like a man who owned the telephone company and he phoned me and he said, well, my phone doesn't work. I can't hire a proper technician. Well, God can find individuals to communicate at the word of God. So we have that by divine power. I was dead in my trespasses and sins. So his, his divine power, he communicated life to me so that I could even hear the message. It was all God's activity. And but now he wants us to know what we have because many Saints of God don't know where God has placed them. And there are hindrances to us knowing those things. And so Peter wants those hindrances to be removed. Greater knowledge we have of God with greater gratitude and appreciation it produces in our hearts now the knowledge of God. Of course we know where to find you brought that before we find it in the revelation of God. But it's amazing to see the apostle Paul as he was exposed to all of the Old Testament so, so very nicely and when he brought out the truth of the church and the future of Israel. He cried out in that great doxology and Romans. I believe it's 1100. The depth of the riches both of the wisdom and knowledge of God. How unsearchable are his joints and his ways past finding out for who had known the mind of the Lord, for who had been his counselor, for who had first given to him. It is to be rectified under him again. Of him and through him. And two hands are all things to whom be glory forever. There's what the knowledge of God produced in the apostle Paul and and this wonderful doxology, all the depths of the riches, both of the wisdom and knowledge of God.

The more we read the word, the more we study how God did things in the Old Testament and forth in the New Testament there what we get, the revelation of God, we get what God has done. That's the important thing to look back and see and we and we grow in grace and knowledge as we as we do that. We're introduced now to the third person of the Godhead, are we not in verse 3? According as His divine power hath given unto us all things that pertain unto life and godliness. Think of the Lord Jesus telling his disciples that when he went back he would send the comforter. And that comforter, His purpose is to lead us into all truth. And. In the Garden of Eden we see that terrible situation, the suggestion that God had held something back from Eve and she fell for it and plunged the whole human race into. Ruin. Total ruin. But now to think that in Christ we have all things that pertain unto life and godliness, and we don't have to accuse God of holding something back from us. That would do us good. That would be foolish, wouldn't it? So is it true, brother Ron, that in Christ there's an answer to every question, every problem, every difficulty that may present itself in the Christian pathway? Is that what it's really saying here? Yes. And not just in the Christian pathway, if I may put it that way, but in the pathway of life, yes, I know that you meant that. But in the pathway of life, all things that pertain to life and godliness, it'll affect the way we go to school, how we dress, how we drive our car. You know, as you speak of, we sometimes segregate those things. Absolutely. And I think it's significant here and we don't want to be misunderstood, but. The emphasis here is on the knowledge of Him. It does not for the moment bring in the Word of God. Although as our brother has brought before us, the knowledge of Christ is through the Word. The knowledge of God is through His inspired Word, and in that sense we can't separate them. But there is a sense in which Brother Ruben has said there can be head knowledge, there can be knowledge that puffeth up, as it says in another place. But if I have really learned Christ as. Says to the Ephesians, but ye have not so learned Christ. If there is head knowledge, it isn't enough, but the knowledge of Christ himself and walking with him will solve every difficulty. And I appreciate Neil's correction because it's not only in things that I might view in my narrow mind as being well, these are Christian things, but these are secular things, and. They don't come into the same category. Know every single question. That has to do with life and godliness is answered in the knowledge of Christ in the Old Testament. They had the written law, and many times they had to follow that law without understanding why they did certain things. It was simply this is what God said and I do it. But the dispensation in which you and I now live is different. It is characterized as we have seen here. By the abiding presence of the Spirit of God on earth. To bring Christ before us, to make the word good to our souls, to lead and guide in every situation, well, that's that's something the magnitude of which I suggest scarcely takes hold of our souls. And yet it's eminently true as is brought before us here, isn't it? Brother, I remember I was going through a terrible time of suffering for a number of years. Frustrated to the point of despair. In which end corner? But the salutation that is similar to this is most all of the epistles. With grace and peace be unto you, through God our Father and the Lord Jesus Christ. Now if there's any time that I need your grace and peace, let me tell you, it was there because I could have acted in a very ungracious way. In fact, I was tempted to.

And instead of peace, I could have really easily made war with trouble. And all the problems have absorbed, but how wonderful to know that that little phrase that occurs. And I think maybe most all of the apostles, epistles and salutation, grace and peace. And I well remember laying my head down on the pillow at 11:30 at 12:00, and thank God that I had. Relief for at least five hours, but during the day hours. I needed that grace. I needed to act in Greece. It's not what we know, it's what we do. You know, the little verse says, you know, you're writing a gospel, the chapter each day by the deeds that you do and the words that you say. Men read what you write where the faces are true. Say what does the gospel according to you? People don't look at what we say. They look at what we do. That's what gives validity to to our our Christian faith and actions speak louder than words. And I, I think the phrase has been bandied around quite a bit. Or we while you hear it from time to time, they say, well, he talks to talk. But he doesn't walk the walk. And so that's what we need to do. We need to have the knowledge that we know of God to come right down into our heart and down into our feet. And we live it out day by day. Mr. Lundin used to remind us that glorious excellence in display. And so we've been called to glory and virtue. That's moral excellence. So, you know, you go into a Hamburg joint and you sit down, you look across the room and you say you poke your wife and you say they're going to bow their heads and give thanks for their food. And you say, well, how did you know that there was a little glimmer of Christ in the way those people behaved themselves? It's caused you to see Christ in them. Or you meet somebody on the highway. And you say, I wonder if that person is a believer by the way they acted. And that's what he's called us to glory and virtue. Of course, it will only be fully displayed when Christ has us and we're changed. But that's really what Peter is bringing out to us here in this in this chapter. Grace Unfortunately, sometimes, as the scripture says, they turn the grace of God into an excuse for sin that is unfortunately characteristic of our society. Christian so-called Christian society turning the grace of God into lasciviousness. But I like to read from Titus. Chapter 2. Verse 11. For the grace of God that bringeth salvation. All men I give to correct rendering here. It hasn't appeared to all men, but it brings salvation for all men, teaching us that denying ungodliness and worthy lusts, we should live soberly, righteously and godly in this present world, looking for their blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. That is what the grace of God wants to accomplish in us to live godly and how important it is to lay hold of. I'll be lacking in the grace of God. If we go on in a worldly way, we can well ask a person that dresses immodestly or carries on in their way of talking like the world would have you come into the good of the grace of God. Then you would act and live godly according to Titus. So the grace of God is a wonderful thing and growing grace and in the knowledge of our Lord Jesus Christ, Peter instead in the epistle, you know, grow in grace and in the knowledge. So grace is not just belittling evil. Gives us strength to live godly and grace does this. Like the newer translation, how's that in a having denied empire and worldly lost, you should have certainly righteous. It's not in it. And this present course of thing, I think the same thing as the world, but but having denied it, it it speaks of a state of mind, a state of soul that we have, that we have. We're on that right track having denied it.

Unfortunately, we sometimes. Label our brethren as legal who want to live godly. You know, there's the danger of legality, but I believe we are more affected by looseness and indifference that characteristic of our society in the world where we live here. But let's be exercised that what we do, we do out of love for the Lord Jesus. Based on convictions that we have gathered from the word of God and ask Him then, Lord, help me to live from what I have learned from the Scriptures. Should we say, Brother Heinz, that the real problem is that we often try to, maybe not consciously, but to separate grace from the Lord himself. And grace without God is what leads to turning the grace of God into lasciviousness. Grace with the Lord, which is what is brought in here, will never, never lead me to a loose walk. In fact, as we've sometimes said, grace understood with the knowledge of the Lord Himself is the strongest antidote to a careless life, far stronger than if someone lays down rules. And tries to impose them on me. And so that is the real essence of turning the grace of God into lasciviousness. It is grace attempting to be understood without reference to the Lord. And that's what the natural man does. He takes the idea of grace apart from God and uses it and is as an excuse for sin. And that's why I suggest it's so strong here that the grace is connected with the knowledge of him. If that is the case, it will never, never lead to a loose walk or carelessness in my path. Is it the same with legalism also, isn't it? It's a desire of the old man for holiness apart from Christ. It becomes legalism, but when it's walked with the Lord, then you'll have holiness in a path that's pleasing to the Lord. If we grow in the grace and knowledge of the Lord Jesus, I believe we should. We should showcase and embrace to our brother who perhaps are not on the same level that you are, perhaps instead of trying to fit them all into that. Path that we're walking. There

may be something in my brother that I'm very unhappy with, I said. I wish I could get rid of that. I wish he would get on a little higher plane if it's Christian life. But the problem is the moment that I take a higher position in a critical position. That I've become more a Pharisee and I think that we should leave space for a person to grow. I see in the coming contact with Christians every day that they're they're involved in things that that that disheartening to me. But I'm very careful as to not to do something that would offend them. I pray for them. I try to lay them maybe a scripture before them to encourage them in that way. But they must grow. And all of us are at different levels in our Christian life. You can't point to finger and say, well, brother, you're just not just walking away. I think you ought to walk and you're having this in your life. You shouldn't have in your life. We we have that liberty and the Lord Jesus Christ stand for therefore in the liberty of his Christ that's made us free. If you're not entangled again with the yoke of ******* flow that that that doesn't exactly fit what I'm trying to the point I'm trying to make, but I do believe that we should allow room for growth in our Christian brethren and young people. We have been called not to glory, but by glory and virtue. That's a marvelous calling, and in First Corinthians chapter one it helps. Us to understand perhaps what that means First Corinthians chapter one and verses 7:00 and 8:00. So that ye come behind. In no gift waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that he may be blameless in the day of our Lord Jesus Christ.

That's a wonderful calling, isn't it? It's a calling to be preserved. And when I wake up in the morning. To commune with the Lord because. We anticipate going through a day with probably some pretty serious things confronting us. And here is the promise of being kept blameless. We like to say, well, that's for later. That's when I'm a little stronger Christian, as our brother mentioned, getting on a little higher plane, but no. It's a. Falling into each one of us now. And so we are sometimes overcome by our failures that we started out with good intent. And here comes the first rally with with the world, the spirit of the world. And we kind of cower down. But to realize that the Lord hasn't changed his mind and say, well, I guess they'll just have to walk on the lower plane. No, the Spirit of God is taking up residence. In our very bodies that. Divine guess dwells within, in our happiness, and our joy depends upon how we treat that divine guest that dwells within us. And if we grieve him, we're going to feel it, are we not? But in the straight positive, it's to go on looking for that blessed moment when He's going to come for us, and to be preserved for that meeting in the air. Blameless. If we have sinned and confessed it, he will never bring that up against us again, Willie. He cast them into. Removal from us as far as the East is in the West casted into the lake of forgetfulness. If we confess our sins, he's faithful and just forgive us our sins and to cleanse us from all unrighteousness, He will not bring that up again, you know, but. There will be at the judgment seat of Christ. We will see our life, and that which was for the flesh is lost. That which was for Christ will be for his glory. And I think for the Potter related to story, I'm sure that was him, that he had a dream. He was before the judgment seat of Christ. There was a big bonfire. And much of what he had done, he thought for God was all caused, cast into the bonfire. And he said, Lord, is anything left? Yes, the Lord said something is left. Everyone will have praise of God. You know, there's the in the life of every believer that which is for the glory of God and will remain and will be recognized, but then crowns of gold will be given. And what do the Saints do with the crowns of gold? They cast them at His feet as much as to say, if there was anything in my life for your glory, Lord, it was only the grace that accomplished it in me. All glory and honor goes to you, Lord, casting it at His feet. But wouldn't it be nice to have crowns to cast at His feet? You know, not that we're laboring for reward, but labouring out of love for the Lord. And there will be rewards. And then acknowledge all the grace that has accomplished that in us. Without that, there would have been nothing in our lives for the glory of God. Your time has slipped by, but I'd just like to bring one touch before before we go. Is that in Ephesians just tells us that we should be holy and without blame beforehand. But the next word is very important in love because it's very possible to be holy and without blame. And lack that spirit of law grace to our brother, but the thinking of being the blameless. I love that scripture Jude and that he's able to present us faultless before the presence of the glory with exceeding joy. We're going to be he's able to do that now to him that's able to keep him from falling and to protect you faultless before the presence of enduring with exceeding joy. That's the end of it all of course, but it's an Ephesians the 1St chapter.

I like that word where it says holy, that you may be holy and without blame before him, but never forget that little word that follows in love. M184. What number? 184. I. No. I said. Cry for a smile. For all the rest of your. God and our Father, be at the close of this meeting, turn to thank Thee for the happy hour and a little that we have spent together over Thy precious Word. We thank Thee, our God, for the richness of it. We thank Thee for the revelation of Thy beloved Son, our God, and who Thou art. Through Him have we vealed to us in Thy Holy Word. We thank Thee for the divine death. That indwells us, that is here collectively in our midst to lead us out to Him. We thank Thee, our God, that Thou has given us all things that pertain unto life and godliness in this world. We bless Thee and we come to Thee in prayer, that we may use the resources that Thou hast given to us to help us walk more in a path that that was pleasing to Thee that Thou hast individually marked out for each of us.

As we go through this world, we think of the young people among us, we think of the children, our God, we think of young parents, and we ask the our God, not just for them, but for those that are older too, that there may be the seeking of to be led by the Spirit of God according to the Word of God. As we go on through this life, so we command one another to thee, and ask thee that thou hast continued. To take charge in these meetings and our fellowship in between the meetings, that they may be that which would savor of Christ, we look up and give thanks and ask all in His name, the Lord Jesus Christ, Amen.

Dorothy Conference: 2005, 2 Peter 1:5-11

Reading

Oh God. We must. Joy. May only with us. We lost. God of the Christ. Made for you. Oh. Verse 4. All right. First floor. Second Peter, one verse 4, whereby are given unto us exceeding great and precious promises. That by thee she might be partakers of the divine nature, having escaped the corruption that is in the world through life. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and knowledge temperance, and to temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful. In the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and have forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure. For if you do these things, he shall never fall. For sow an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior. Jesus Christ, wherefore I will not be negligent to put you always in remembrance of these things. Though ye know them, and be established in the present truth. Yeah, I think in me, as long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has shown me. Moreover, I will endeavor that ye may be able, after my decease, to have these

things always in remembrance. For we have not followed cunningly devised fables when we.

Made no one unto you the power and coming of our Lord Jesus Christ. What were eyewitnesses of His Majesty? For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with Him in the holy Mount. We have also a more sure word of prophecy. Where unto ye do well, that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God speak as they were moved by the Holy Ghost. Children of Israel certainly had great promises given to them in the Old Testament. But Peter contrasts what was given now to the believer in the Lord Jesus Christ, and he says that these promises are whereby are given unto us the greatest promise, great and precious promises. Darby translates that the greatest and precious promises, the promises they had of old brethren, could be corrupted. It was defiled. It faded away and they lost it. But none of these things are true of the promises that are made to the believer today. It's reserved in heaven for us, incorruptible, undefiled, and it will not fade away. So these certainly are far greater promises that we have today than were made to the fathers of old. Israel will have a special place in the Millennium, but there will be no Israel in the eternal state, will there? There will be no nations. And so we've been called by glory and virtue. And so to the darkest act of man, the darkest hour of this eternities history, if we can put it that way, shone out the glory of God at the cross of Christ. And it's by this that we have these great promises. So he's really contrasting that to lust. Because lust is me wanting something that God has not given to me. And wanting to have it. And So what does that lead to? Corruption. And the world is full of corruption because man wants maybe something that is even right, but was not given to him. And he craves something that's not his. And I just leave. The world is full of corruption because it's full of unsatisfied affections. But we have promises, greatest promises. And what does it lead to? We're going to be, you know, we're partakers of the divine nature. We're going to enjoy, we're not going to be alone and in corruption. But we're going to be fellow partakers, we're going to have a lot cast together with those that enjoy these things. These promises were established before first foundation was laid. And the comment was made in connection with the knowledge of God and justice to kind of enforce it a little bit. And that is to realize that God has never had to learn anything that's hard for us to grasp. And to think of his counsels that he would put man on the earth, He would come to total ruin and he would look at his counsels and said, how can this ever come about working with material like this?

God didn't have to learn anything. He set those promises. And he is given to them, to us as his people. And I'm glad that he chose a rough fisherman to be the writer. I believe that when Peter was out on the Sea of Galilee and the net broke and he lost the big catch of fishes, he probably didn't say too nice a words. In fact, he denied the Lord with those and curses which perhaps had a root back in his early life that he never judged. Completely. And so it broke out on the night of the Lord's betrayal. And when anything is made public in any of our lives, there's been an extended route that is we've never let it grow, get stronger, and then one day it breaks out in the open and we are all of a sudden kind of surprised we didn't know what this was all about. But if we stop and think, the point I'm getting at is him being a rough fisherman to use language like. Precious to catch that word. Precious. That's a word that a rough fisherman wouldn't use. But now God has wrought with him. He has that divine nature. And I begins to speak the language of heaven. We have to have that nature before we can do that. Otherwise we speak the language of the world and it's vernacular. Some of the things that we have a promise is I think, and one of the ones I deploy your attention to is chapter 10 of Hebrews where it says in verse 18. I'm sorry, verse 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh, and having an high priest over the House of God, let us draw near with her true heart and full assurance of faith. The story comes to me of George Mueller. He was on a ship, I believe this story goes, and a thick fog has set in. And he was apprehensive as because he had a meeting, I think in maybe Canada or someplace, they wanted to talk to the captain and they told the captain, he said I have a meeting, he said. At such and such a date, and the captain says, well, he says it's impossible. I said we can't move. We got thick fall and George Miller said, well, let's go down. He said, well, I want to pray about it. And he went down to the captain's quarters and George Miller, well, the captain said, well, it's impossible. I think that Georgeville was said to him. He said I have access to my father's throne. He said for 57 years he said he has listened and taken care of me and I want to bring it beforehand and he did. They got down to captains quarters and George Miller prayed that God would lift the fall. He said I have to. He told the captain he had to be there. He said I've never been late for a meeting in 57 years. He says he said my heavenly, my heavenly Father will will see to her that I'm going to make it so when he got done praying. The captain started to pray and and George Newell ladies hand on his shoulders, he said no, don't pray. He said, you don't think that the Lord can do it anyhow. He said, decide that the Lord has already answered my prayer. He said, let's go up on deck, Went up on deck. The fog was clear. He cleared away. But it reminds me of the precious promises that we have. We have something that the world doesn't have. The world might have power, they might have all the resources that they're disposed, but we have something that they don't have. We have access into the very holiest through the veil, the rent veil, we can have access to our golf. That's why to me, that's one of the precious promises that are given and are given to us. We know we are going to be like him, for we shall see him as He is. And so really this next verse should more properly be read for this very reason. Let us add to our faith, because we're going to be like Christ in that day. It is all, and that is the incentive. For this very reason, we should add to our faith.

Give all diligence to add to our faith virtue. It's moral excellence. Moral purity. It is important to understand that. And it's not like a step here. To add. Faith and the next step is virtue. The point is that these characteristics, all at the same time, could be manifesting themselves. That's the teaching here, I believe, and I'm quoting what I've learned from those scriptures better than you, so. It is important to have faith but also have courage. Courage. And knowledge. You know you might have the right desire, but what about spiritual intelligence? Knowledge. And then just be careful. Don't try to impress people with your knowledge or post in it in your own mind. Temperance has to go along with it. Patience. Patience. You know someone. Quoted that word once and he says patience. He dragged it all, you know. You know, we need that kind of characteristic. Some of us by nature are perhaps. More patient than others. You know, some of us might have more of a problem with that and maybe with the one or the other of these characteristics, but the teaching is that we should be exercised that all of these things mentioned. Unfold themselves and demonstrate themselves or are demonstrated in our lives at the same time. This book that we hold in our hands is filled with promises from Genesis to Revelation. Trust in the Lord with all thine heart, and lean not unto thine own understanding, and all thy ways acknowledge him, and he shall direct thy past. That is a promise. All the promises of God in him are Amen. Quoting it wrong. It's second Corinthians one. All the promises of God in him are yay, and in him Amen under the glory of God by us. So in the verse three that we have before us in this chapter. That he's given unto us divine power hath given unto us all things that pertain unto life and godliness. Is that not really in the word itself that we have in our hands under the direction of the Spirit of God, and he cannot deny himself. And it's a wonderful thing from the time the children are young to learn verses. To have these to cling to in their lives. And so here it says, whereby are given unto us exceeding great and precious promises. So light and immortality are brought to light through the gospel in the Old Testament.

The truth of salvation was not fully revealed, but it is brought to us in the New Testament, isn't it? So I wonder if that isn't one of the things that perhaps Peter is referring to here. Whereby are given unto us exceeding great and precious promises. The light of Christianity has brought a revelation that the Saints in the Old Testament didn't have. Is that not right? E. I think that's a very good day because as we've had mentioned to us, Israel did have promises in the Old Testament and they counted on them. And as we know, they were extremely disappointed when the Messiah that they expected would set up a Kingdom and bring in the blessing instead was crucified and was rejected by the nation.

And now what? Well, we know the two on the way to Emmaus were typical, perhaps of those who were expecting deliverance, and they were totally discouraged, thought everything was lost. But what has God brought in? He's brought in the greatest promises, promises that man could never have had on this earth, and which connect with a risen Christ in glory, and then all of these other things. Are to be in our lives as a result of that. Well, what a blessed thing that is. And it's because those promises are a present or should be a present living reality in our lives. It is because Christ is before us as the one in whom all those promises are. Yeah, and all men that you and I can have the energy and the grace to Add all these things together as we have brought before us in these next verses. The same Brother Heinzer, things not so much unfolded in succession, but things that should be displayed in the believers life all at once. And I think that's in connection with the apostle saying we're partakers of the divine nature. Every believer is a partaker of the divine nature, and that's the very life and nature of the sun. And so every moral virtue that was displayed in that perfect life here below that eternal life. We possess as believers now each also have the Spirit of Christ in US, and that's the Spirit of God and his power to form Christ in US and to develop those attributes of that divine nature that we possess and bring them out into display. Is that not what we have in Galatians 5 in connection with the fruit of the Spirit? It's interesting to me that in that chapter the fruit is singular and that it speaks of the fruit of the Spirit is Lovejoy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, all those things. Come from the fruit of the it's the fruit of the Spirit. And they will, if we're walking in the Spirit, they will all be displayed in it. They're adding things here. In the list that is given, it doesn't say join to your faith, virtue, knowledge, temperance, patience. It says join to your faith virtue and to your virtue knowledge and to your knowledge temperance. It. It seems to be connecting these things together for us because it's a perfect circle. We mentioned the cruise of the Spirit. It starts with love. And here's the last one mentioned. Is love the character of things that are balanced one with another and all wrapped up in love? If someone had virtue without knowledge, he would have virtue and ignorance. And it's much better to have virtue and knowledge. And somebody might have knowledge but very be very intemperate and be excessive. He needed to have knowledge coupled with temperance, and then temperance with patience, and patience with godliness. And we just bring these things together as they interact because they're perfect in Christ. They need to be made perfect in us too. And that part of it, it's a process, isn't it, that we are conscious that all these things need to be found in US. That's really why it's more properly translated in in virtue. In knowledge. Many Saints have virtue. They really are horrified perhaps by abortion and they go out and protest and do all kinds of things. But it's not in knowledge that they're acting. It's virtue. They're horrified by that sort of thing. And so I just use that as an example. So it is in knowledge that that that is true. Temperance is self-control and patience is going along with others that. You know, patiently as we understand, but I can't be patient with others if I'm not self controlled myself. And so this list of things as Brother Heinz has brought before us should all be present in the Believer all at once. But the order here, and we hesitate even to say it, the order here is not haphazard, is it? The order here is such that each quality that follows the one before brings in that which corrects.

Perhaps the wrong tendency of the previous one if it is used in an improper way. And so faith needs moral courage or virtue and virtue as it says here needs knowledge and knowledge needs temperance and self-control. All should be present at once. But the Spirit of God puts them down here. And I like the way you put it, Brother Michelle Piet, that they all come in a full circle, but yet the Spirit of God is bringing before. The believer these various things in an order, in order to show us the tendencies that are all too common in our hearts of having, shall we say, a moral. Character in US which is not balanced properly by other things, and what God is looking for in you and me is a proper living out of His character in US. Well, we have, as our brother has mentioned, brother Steve Stewart has mentioned the capacity to do that with the new life in Christ that we have. But then there are things that have to be, you might say, remembered in view of all of these things. And so the order is important here and it is something that we need to pay attention to because, as I say, each one that follows the other is that which. Shall we say balances and perhaps corrects and modifies the one before, in order that it might not come out in an extreme or fanatical way, but rather in keeping with the character of God as exhibited in Christ? We also say that these precious promises that many people make promises to us, they don't keep them. But I like to think of this, the precious promises that sometimes we stumble, sometimes we fall. Sometimes they might wander the promise to stand there. We might fail him, but he will never fail us. I've read like the story of others in the assembly have heard me tell the story. I was going to the hospital, visiting someone who was dying and, and get in the hospital and I come in contact with this priest. I guess it was a priest, it was a clergyman and his collar, white collar, so forth. Well, we got talking and we talked about that. And if I remember correctly, I said, you know, one day I said somebody will be coming in here and visit you and help me visit me. We'll be we'll be ready to die and then went on. I tried a witness to him and I said to him, I said, well, I'll tell you one thing. I said I'm writing and I said there's a little him that says Dane is the thought of man to marry in heaven by prayer to only Jesus. Precious blood can give admission there. None can without the blood of Jesus be forgiven, which is resting in the blood alone that fits the soul for heaven. And I enjoy what he said to me and it was startled me. It surprised me as we parted company. He lifted up his little arm. He was a very small man, small in stature. He looked right directly at me and he said he will never fail you. And I just took that as a wonderful saying that I remember it. The promises of God will never fail us. We might fail him, but he'll bring us back. Thank the Lord for that. We have many inches into Scripture where we see people who didn't always function in the area of virtue and the patience and temperance and so forth. But we have to have time to grow growth. And I think that's when it says here we're partakers of the divine nature. We partake of that as we go on in life they go his little him. I guess we've probably probably heard of this on it more of Jesus would I know more of his grace to others show that's. That we walk here. I think we can say this, that if it's not in knowledge, it's not virtue. If I may have a deal for something, but if it's not according to the word of God, then it's not virtue. If it's not brotherly love and godliness, if it's not brotherly love in divine love, then it's not really brotherly love. And so that's why it's not, as her brother said, not like steps, but they're together. And so we need, we need to know what the word of God teaches if there's to be virtue. Because a lot of people when they brought the Lord.

To the the woman, to the Lord, and said, this woman's taking an adultery. And by our Lord, she ought to die. That sounds like they're defending virtue, but it wasn't virtue. There's a lot of wickedness connected with it. And so we find here that it's virtue in knowledge and in knowledge self-control, and in self-control patients and godliness. Brotherly kindness and charity. Divine love. We find some of the Saints in the Word of God that are kind of the exemplary in these each one of these things. And it's been suggested that in virtue or moral courage, we have David as an example of moral courage to go down to the valley of Elah and to be king and so on. In knowledge we have Solomon, the

wisest man that ever lived in this world. Except for the Lord Jesus. And then in Temperance we have Paul and how he could speak about keeping. Under his body. Temperance is a very important thing in our life and Paul really exemplified that. And then impatience. Our minds go to job and all that job passed through. Patience is a wonderful virtue, is it not? And then in godliness, perhaps we have Daniel, one of an excellent spirit that feared God, that could go through deep things, so deep that he was ill from it. And then to have the Angel come and say, Oh man, greatly beloved. And then in. Brotherly kindness. I think of Jonathan as a real example of. His love for David, that he could give him everything except his shoes. And he loved David. And it's a wonderful love, a filial love, if we could put it that way. But then we come, I believe it's love in the new translation, charity love. And we think of the apostle John, that was really the theme of his ministry, was that wonderful influence and flow of divine love that has the capacity to love. Another without expecting return. Well, these are examples that we have that are nice to consider and have. Their life and influence come over our souls and affect us. Yet, and everyone of those illustrations you gave Ron, I can think of a failure at each except Daniel. There's no recorded value at Daniel. The only one in whom we do find perfection is in crime state. Between the two translations is. Perhaps I don't know quite what to say, but if we read the King James Version, it tends to, it tends to have us read from the top to the bottom of the list because we're adding, or so it appears as we read it, adding one to the other in that sense. But if we look at it in the Darby translation that has already been mentioned, it's in one have the other. And that almost would be like the example of a little egg within an egg or doll within a doll finding one inside the other. And that would lead us perhaps to read from the bottom of the list to the top. And if we do that, you look at the last one and that's love, and you read back up to the top. And love is what produces all of these things, and in an order that is perhaps somewhat different from reading in the other direction. And perhaps the thought in giving all diligence is perhaps not so much trying to add these things, but the Lord's saying. Enjoy the multifaceted nature of the faith which we've been given. To explore the dimensions of faith as these characteristics express them. But I don't know which is the right direction to read it in.

P. It's wonderful to show brotherly love. It's also wonderful to be on the receiving end of it. And I think that it's very important the story comes in my mind. I intended once a very important meeting and I, I've heard about this person that had my same name as I had. The man that run this meeting was a very capable, competent person that was on the habitat destruction and the various things that had to do with dredging at the Delaware River. And so when we were sitting around the round table, just we can't hear you brother, the issue. With discussing the issue, this gentleman that was chairing the meeting come over to brought a man over to me and he and he looked, looked down, he said to the man, this is Clyde Roberts. Well, I knew who the man was because I had heard about him and he had told me before. But this man, I knew I was waiting. I knew that he wasn't going to introduce himself to me because I could look at him and tell that he was what I would call and insufferable snob. He is a highly professional man. Of note, and so forth. And he just wanted to see this other person look an old commercial fisherman with, with no status and, but, but that, that's not what what we're talking about. We're talking about showing law. And another incident comes in my mind that I was on a ship. We were investigating things and there was a lot of people on the ship. And the friend of mine that I know from New Jersey, the director of the fisheries was on that ship. But we had people from Maine to Florida. And they were all professional people and scientists and so forth. But but. This this man that the the hand of the fisheries, they treated me like I was, I was a royalty. Why he come over and we sat down and he talked. We went and and it was kind of crowded, you know, and went up and he got me a piece of cake and brought it back and we talked some more about I said how wonderful that this man would condescend. The men of low estate and I think that's what we have to do with our brother too. It was contest sentiment of low estate and not not trying to. Look at the other type of people and, and, and, and get up on a higher level. And I, I know of people, and not in our meeting, but I know people in the various denominations, but they got their nose up in the air so high and they would not consider, you know, fellowship. Or showing love and kindness to somebody who was below them all. They would go through the motions. But when it says here that we should. Brotherly love and add to that, of course, charity, but but these are some of the things that God wants to produce in US. He wants us to be real. And can't descend the men of lower state. These things that they have found in us, it tells us in the 8 verse. That we shall not be idle, that barren everybody notes as idle or unfruitful. So these things be in us. We have this divine nature. We're partakers of it and it, the use of it or the living out of it will bring out activity, will be busy and will be fruitful in the knowledge of our Lord Jesus Christ. I know that there's one aspect to it is in the increase of the growth and the knowledge of him. But if I tell someone I know the Lord Jesus my Savior. Well, there should be activity in my life and fruit in my life that manifests the reality of the knowledge of Him, shouldn't there? Included says in John 15, He that abideth in me and I in him the same bringeth forth much fruit, without me can do nothing. The Lords desire that we bring forth fruit. If these things abound in us, we won't be idle, we'll be busy in the Lords things. This is intended to be very practical, isn't it? Because we know that Peter's epistles bring before us the House of God and the government of God, and ultimately the judgment of God on this world. And in the latter part of this second epistle we get the very serious side of God's judgment on this world. But for the believer, the House of God brings before us responsibility and walk, doesn't it?

And that is so necessary. We all have heard the expression, and it bears repeating, that the only Bible that many people in this world read is what they see in the life of the believer. And so here in this verse it says in the. The eighth verse that says. For it these things be in you, and abound. They make you that ye shall neither be barren nor unfruitful. In the knowledge of our Lord Jesus Christ. I believe that expression knowledge there is the same as is in the third verse where it talks about full knowledge. Well if we really have known Christ. There ought to be the display of it in our lives. There ought to be that which characterizes us, the exhibition of that divine nature, so that when the world sees you and me, they will see a reflection of Christ. Well, that's, that's a lot to ask, isn't it? And yet He has given us, as we've already heard, new life in Him that is capable of that. So we're not told simply to try to do these things. We're told have these things because we have every capacity in Christ to be able to carry them out. Well, it's a big responsibility, isn't it? And no doubt Peter felt that very keenly in his own soul. There had been failure, as we've heard just a few moments ago in his life. There had been the perhaps going back to some of those things in deportment, in language that had characterized him before he met the Lord. And unhappily they came out and he knew what he was talking about when he talked about the corruption that is in the world. But now he says you don't need to be barren or unfruitful. Your life can show out these things before the world if you're willing to walk with the Lord. Well, it's it's something very, very practical for each one of us and most needed, isn't it? Line as to ourselves. And short sighted as to God's ways and purposes. That's how that has been explained. Cannot see a far off you know. That is so important that we are not blind as to ourselves. But that we also are not short sighted, that we see beyond us and enter into that which God's purposes are. And have intelligent about these things, but then all said to forget. The sins from which we have been purged. Not that we should always. Dwell on our past shameful life, but don't forget that the grace of God has hurt us from it. And that's why what do we do on Lords Day morning? We thank the Lord, thank the Father for sending the sun, and thank the Lord Jesus for dying for us to cleanse us from our sin. Not only did he bear our sins in his body on the tree. He was made sin, that evil principle. And so, but we better remember the grace that has been shown to us when the grace of God perched us and cleansed us from all of our sins, all our sins so great and many in his blood are washed away. You know, wonderful to think of that statement in that hymn and. So the Lord Jesus by his word. Has

done that, and we better remember that it will make us thankful. The bill was perched from our scent, forgot that we've been perched from our sins. I think one of the saddest things with my my own experience, and I suppose it might be drunk all this is that we forgot that we have encouraged sometimes from our our sins. Sometimes we can look down upon other people and have too high an opinion of ourselves, but.

We if God put everyone of us in hell. We could lift up our voices and say, oh God, thou art a righteous God. That's what we deserve. And many times we we look at people and say, Oh well, that person doesn't meet my expectation and look what they've done in life, you know? So what we should do is go and look in the mirror and realize that we deserve hell and judgment. Themselves, all of the students, you can't forget that we've been purged from our own. The whole sins. Let's see what it says here. Yeah, and they're blind. They cannot see a far off and have forgotten that they were purged from their old sins. I cannot find fault. I cannot look down upon somebody else because they have done this or they have done that. I gotta look in the mirror and I can see why somebody worse than they are. I can esteem other men better themselves because I know what I was. I can give you the benefit of the doubt. When he said to the other disciples in John 21, I go fishing. Make that statement in faith, and the Lord asks him the next morning, Children, have you any meat? I suppose he was pretty embarrassed when he had the answer no. Still bearing untruthful. They caught nothing. He wasn't walking in faith. And it speaks about blindness here. It's a moral blindness that will come upon us if we allow the flesh to act. In fact, John and his epistle in chapter 2 and verse 11, it says if you hate your brother, you're in darkness and you walk in darkness and you don't know where you're going because that darkness has blinded your eyes. It's a moral darkness that the Lord will bring upon us if we don't judge the flesh. What happened to Samson? When he didn't judge the flesh jealous and judges 16 at the Tolstoy's put out his eyes. Bill Ward used to remind us that you had to pass Morally through Philadelphia to get to Laodicea. And you find there in Philadelphia's simple desire to keep his word and not deny his name, but in laid us here there was a self satisfaction, a self complacency. I'm enriched, increased with need goods, and I have need of nothing. And what did it lead to? It led to blindness. And we often use those verses, behold, I stand at the door and knock in connection with the gospel. But it's really he's really speaking to those that are professively the Assembly of God. You were going to say something wrong. But you're mentioning about the government of God. I just wonder what our impressions are of the government of God if we were asked. Would our thoughts be that the government of God is a perfect government? If it is, that's right, it's a perfect government. But the offending of that government is what we don't want to do. For he that soweth to the flesh out of the flesh reap corruption. I remember seeing a young man. Coming along and I just was kind of touched by him, his happy countenance, and I said to him, what makes you happy? He says, because I belong to the Lord Jesus Christ. I said, well, where did he find you? He found me down in the gutter. And there's one thing I don't want to go back. And so we might think, well, the government of God, now that we're Christians, it operates in a different way. But no, the government of God is still the same, and the offending of that government is going to bring consequences into anyone's life. But to be established in the fact that it's a perfect government. You know, we'd like to have a perfect government. We have never seen it in our lifetime, but it's going to be set up in the coming Kingdom glory, when Christ is going to reign in righteousness over the earth and the inhabitants of earth will be happy. They will be joyful, they will be industrious, but woe be tight. Anybody that's feigning obedience, circumstances are going to come along when they're going to expose themselves, and they'll be dead corpses the next morning.

So the government of God is a serious thing, but let us not have negative thoughts against it. That is a wonderful government. And so if we if we're going to have negative things against that government, we're going to be suffering from it as Christians and go back. Don't you think for Iran that God in his mercy has not always dealt with us as He would be justified in his government to deal with us, right? He has shown mercy. And grace. What's the difference between mercy and grace? Mercy doesn't give us what we deserve, and grace gives us what we don't deserve. You know, if God would have dealt with us strictly on a righteous basis, there would be no hope with us. But he has shown mercy. He's a God of mercy. But we better remember, whatsoever a man soweth that also he shall reap. We see that in David's life. You know in other examples he shall restore fourfold. He did restore, you know, he spoke his own judgment. But. A wonderful that in his grace and mercy he doesn't always deal with us according to what we deserve, but he has dealt in the Lord with that. You know, the Lord Jesus, he bore all of our sins in his body on the tree. But I think here it's especially that which we might do after we are saved. You know, and how sad that there are things in our lives many times. That make it necessary for the God for God to deal with us in government and he is a righteous judge and. In the coming day at the Millennium, he will judge sin every morning. Life has already indicated no one will get away with anything. But this is the day of grace. And so he would at the present time deal with grace. And he does, you know, so we don't know how everybody in this room stands towards God. Are you right with God? Are you saved? What about as a Christian? Is there sin in your life? Remember you have to do with the God that is a righteous judge and he is judging things and his government might bring things upon us that we have. Sought and He allows us to reap it, you know. But it's wonderful that He doesn't always make us reap what we have sowed. Three things in this night verse he that lacketh these things in whom these things are not found. None of these things are found in him. He's blind. He cannot see a far off and I'd forgotten he was purged from his sin from his old sin or as it reads in the Darby Virgin it says he has forgotten the purification of his sins the apostle Paul. Life that I now live, I live in the faith of the Son of God who loved me and gave himself for me and this one who's called blind. We don't find faith if also Paul had a living faith in a person that had given himself for it and he hadn't forgotten the purification of his old sins. He said according to being a Sinner he was the chief of sinners and he remembered what he was a blasphemer that he was acting in ignorance that was present to the apostles soul throughout his life I believe. But he went on well, this one here, there's three things. He's blind, he can't see a far off, and he's forgotten about the past. But the believer who's walking with the Lord, you'll never forget. We've been reminded from week to week and what a precious time we can have in fellowship with the Father. Going back to Calvary and musing over an infinite word by an infinite person. We're never going to exhaust. And it just lifts up our hearts and praise and worship and it's going to do that for eternity when we get there, won't it? What about the present? Well, if we're walking with the Lord, we'll have discernment who's going to be before us and what we do is going to be Him. His smile, the desire to please him, we're not going to be blind. We're going to have discernment from him. And as we look afar off, how far can we see? We can see eternity. We can see the Lord by faith right into heaven by now. And that's who we're going to be with. So the believer who has these things in him, he has a blessed horse. He looks back and he sees Christ on the cross, and he looks already looks at Christ in the glory coming for him. And now he looks at Christ in the face of Jesus Christ and is transformed in the same image from glory to glory.

Did you say this was a back slider in this purse or how would you look at that? Most likely I would think. It seems like he's a believer. What the question comes in my mind, is it a matter of degree? Is it ultimately, you know, a completely blinded or is it maybe partially blinded? I'm just wondering. I mean. Well, we know the scripture says that the one who is without Christ. Is blind the God of this world hath blinded the minds of them which believe not. Blinded them to what? Not so much to the fact that he is a lost guilty Sinner, but more a blindness to the glory of Christ. And could we suggest that when it says here being blind or short sighted, the thought, I agree with everything that's been said and how we have to go through Philadelphia morally to get to Laodicea. That is very true. But I suggest what we have here can be taken in a very

basic way. And that is, do I have a present or eternal view of things? These virtues, if I could use that expression, that are listed earlier in verses six or five and 6:00 and 7:00. Which one of us would want to stand up and say that they're easy to achieve? I believe we can say that everything that the new life in Christ wants to exhibit in our lives, every fresh grace that God tries to work in us, will find its corresponding antagonist in some aspect of my old sinful self. And that's why. If I could refer to what Brother Heinz said. Jimmy Smith said what he said. Why? Because the old sinful self doesn't get any better, and the more you want to live for the Lord. And we say this. I don't want to single out the young people because I didn't always appreciate it some years ago when I was in that place, but it's important to remember that it will not get easier as you want to live for Christ. It will get harder. The old sinful self energized by Satan will push harder and harder and harder in order to try and assert itself the more you try and carry out these things in your life. And it's not. Very difficult. To say this is too hard in that way we become short sighted because we say I'm going to take the easy way out, but then I'm looking at the temporal situation, not eternity. And God says I want you to have an eternal view of things. And so as our brother has mentioned, it is a matter of degree because. Technically you can't be blind and short sighted at the same time. You're either blind or you're not blind. But the thought is that ultimately there are degrees of blindness in the believer's life. That come about because the devil holds out the present advantage instead of allowing me to look at the future, which is an eternal view of things. That command itself. How do we make Our Calling and elections sure, Bill? Well, I'd like to hear the thoughts of others, but we know that in Christ Our Calling an election is sure. But I believe the question is, do I live and walk in the present enjoyment of it? Is it a reality in my soul? We know that no believer, no true believer can ever be lost. But it's not that that will keep me in the past of pleasing to the Lord. It's the enjoyment of what I possess. That makes the difference, and if my walk is careless, I'll lose the enjoyment. Is that the thought? You demonstrate the way we live, that we are the call of God, that we are the elect of God. That was sovereign grace that choose us, and in his Son, you know that was not because of anything good in US, but we can demonstrate now that we are.

Called that we are elected. And God does not just pick us up, He also has made us sane, you know, Saints by calling. And so we can live and demonstrate that we are the God of God, that God has elected us. He hasn't just picked us up, He has made us what we are in Christ. We've all had the experience of somebody saying to us. Well, he's a real Christian, even an ungodly man says well, he's a real Christian and they identify him as what he is another maybe you may know a brother and he said well, he's just a big hypocrite. And so I believe that's what we're bringing out here. To put it simply, is it's true that Our Calling an election are sure it was as we read in the first epistle. It was really with God before. Time. But we're to demonstrate it. I just want to say this in connection with blindness because often and we've all had this experience, you're talking to somebody about something and you quote a verse of Scripture and they say, well, I don't see it that way. I see it differently than you do. I think we've all had that experience. I sometimes feel like asking the person, I don't care how you see it, how does it read? What does it say? Faith cometh by hearing and hearing by the word of God. And people will say, well, you see it that way and I see it this way. Forward is the word of God, say. And you really walk away with the real realization that the person does not see what scripture plainly says. And we're disobedient to the word of God. Then we're going to be like that. We're going to say, well, I just don't see it that way. And the word of God plainly says it. The Word of God is not written for those that need a PhD in order to understand it. Little children can understand it. Unless you become as little children, you cannot enter the Lord says, and we don't need to be very bright intellectually to appreciate the Word of God, but we do need, what we do need is the Spirit of God. You know, he opens up the Scripture. We have that in John's Gospel, you know. So. But we don't have to be very bright intellectually in order to benefit from the Word of God. Even children can benefit from the Word of God. And as they grow and get older, they will appreciate more. And so it is with us, you know, but we have to be exercised about these things. We have to be in these things, you know, read the Bible every day. Meditate on it. You know, we cannot overemphasize that two children read the Bible. Are they encouraged to read the Bible for themselves? I've told you that story. If you heard it, forgive me, but my granddaughter came to me one time when they were visiting. She said, OPA, let's read the Bible. You know, she was about 10 years old. I said, where are you reading? She said. I'm reading in the book of Exodus. And she sat down every day and read me a chapter of the book of Exodus while she was there. I was so pleased that she came and said, let's read the word of God. I hope all of you young people and even children get into the habit of reading the Bible for yourself every day. I'll give you a little example of what you said about a child understanding and blindness. I once asked, I don't often take the Sunday school, there's others more capable in the assembly. But I once asked the children, what's the difference between what Abraham had and you had? Little girl put up her hand, She said Abraham sins were covered and mine are gone. Well, she saw what FW Grant didn't see, and he caused a terrible division among the gathered Saints over that very thing, the possession of eternal life. And yet it was something that that child could see, that her sins were gone and Abrahams recovered until the cross. And so the truth is, you say it doesn't need to take a pH D to see it, but we can cause a mammoth amount of problems and be governmentally blinded if we don't accept what God's Word says.

That dog that walked through here reminded me of verse of Scripture that perhaps that I think is found in Philippians where it says beware of dogs, beware of evil workers, beware of the confession. But these are the things that would pull us down. These are the things that would deprive us of living that fullness with the Lord intends for us to live all these various things that he mentioned here. Beware of dogs now dolls in scripture, basically I mean they're nice pets and all we love them, but a dog is a shameful animal and when the apostle tells us beware of this, I believe he wants would have us to understand be careful who you make friends with beware of evil workers they can only pull you down when you. Analyze or a person and you and that person is is going to. Dampen your spirit and the Lord or is going to potentially to lead you astray. You might come right down to what we have right here. You you might let this thing have an influence upon you to the point where you know you're blind and you cannot see it far off. There's another verse that that comes into mind and I, I was thinking in Second Thessalonians. I think it's the third chapter. Verse two I believe. First second set belongs I'm sorry and verse 2. It says, and that we may be delivered from unreasonable and wicked men, for all men have not faith, but the Lord is faithful who will establish you and keep you from evil. But our part is to make sure that when we walk in here below, that we don't have relationships and so forth that would bring us down if we if we give us bad habits. Could we just? The expression ye shall never fall. Is that a promise? You are going to keep that promise. Is it a promise that we're interested in? I believe we are. Are we don't? Go ahead. I was just going to finish the same thought because our time is up, but it's nice to include this. 12Th or 11Th verse here. And the apostle says, as you say, we will never fall. Well, which one of us would stand up and say that? We've arrived there, but nevertheless it is a promise of God. If that new life is allowed to display itself, we won't fall and that abundant entrance will be given to us. Into what? Well, the Israelite looked for an earthly Kingdom, and they were very disappointed when it seemed to be eluding their grasp. But here's. As it says here, an everlasting Kingdom of our Lord and Savior Jesus Christ. That's something even better. And we know that the thought of the Kingdom often connects itself with a moral state, doesn't it? That was the real problem with Israel. They weren't in a moral state to have the Kingdom. They thought they could take it in their sinful condition. Having disobeyed God, brought down His government upon them, and yet they felt that because they were His chosen people, they could take the Kingdom in that way. Now you and I have been made fit for that everlasting Kingdom. But God wants us to have that abundant entrance into it now. We don't

see a visible Kingdom today, but there is one coming, and morally, you and I can demonstrate the character that is in keeping with those who recognize and honor the rightful king. Mr. Lundin used to remind us that every action has present and eternal consequences, and Paul could say he'd receive mercy of the Lord to be found faithful. 278. Save your way long.

Only. Gone for my hair and be. Oh. No. Father, we just do empty. There's a the shortness of our salvation and that there is entrance and that we do not need to be blind that we can see. We just do thank thee that there are things that we can have in our lives and things to add and to. Have those traits, characteristics of Christianity seen in us? We just do praise the reading of Thy word. Together on it that just might grow up unto thee, Lord Jesus, that we might grow grace and knowledge for our Lord Jesus Christ, whose name we pray and give thanks. Amen.

Dorothy Conference: 2005, 2 Peter 1:12-17

Reading

First three, do thou, the very God of peace as holy, sanctify and grant us such a rich increase of power from on high, and so on #288. No those mercy Boris. Graciousness. Where can I shall drink all mother's father and pray, Lord, no way I'd be in thy sake our goal. Filled out some holy. Have a. Like my son himself, about your joy, Lord, pursue the sky. Come. Our God and our Father. Heard us singing loud. Mercy's far exceed all we can do. Say it's really our daughter and father about. Past stone diversity, each one of us in this room. Who know the Lord Jesus is our Savior. Everything our God and Father comes because my love and my mercy and my grace. Nothing of ourselves, our thoughts, all we brought. For our sins. Allow her to pay the price. That had to be paid. The phrase that we could never pay for Jesus, but that is willingly go to the cross and. There for our sins and thine own body. On the street. Oh Lord Jesus, we thank you for what thou God. Should be just praying now that as we open my word. We thank Day for thy mercies and thy. I would love the freedom to come together. Gathered by thy Spirit, for Jesus will open thy word to have thy Spirit teach us. And bring to our attention those things that Thou has taught us here.

We pray thee, our God and Father, that there might be nothing of ourselves that would be in the way to withstand, in the way of us hearing. What thou will bring before us this morning, we just pray thee again that that was God and direct in the chapter. That we would take the cup this morning. That would show us my mind and that we might hear what that would say to us. And we ask these things. Our God and Father, for thy glory, for the glory of the Lord Jesus Christ, and in his name are in the name of our Lord Jesus Christ, we pray. Amen. Amen. Did you say to start at verse 11? Second Peter one verse 11. So an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up. By putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover I will endeavor that He may be able, after my decease, to have these things always in remembering. For we have not followed cunningly device peoples, when we made known unto you the power and coming of our Lord Jesus Christ, but where eyewitnesses of His Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with Him in the holy mountain. We have also a more sure word of prophecy. Where unto ye do well, that ye take heed as unto a light that shineth in a dark place. Until the day dawn and the D star arise in your hearts, knowing this verse, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God speak as they were moved by the Holy Ghost. One of the wonderful things that characterizes the day in which you and I are living is that God gives us the present enjoyment in our souls of that which will be ours, shall we say, in full reality, in a coming day. And so an abundant entrance can be ministered here. Even before we see the tangible Kingdom set up, we were mentioning yesterday, of course, that there is a moral state that is in keeping with those who recognize and honor the rightful King. There is a day coming when that Kingdom will be established and when, as we get in Ephesians one and 10, God will head up all things in Christ. But isn't it wonderful that God would have you and I, you and me, to live in the present enjoyment of all that we have in Christ even now? And I suggest that is what is meant here, particularly as we said yesterday, because. The Israelite looked forward to an earthly Kingdom and they were grievously disappointed when it was not set up. But now Peter points out to them that God has something even better for them. They were not to look for an earthly Kingdom particularly. That wasn't their hope, but God was providing that which was heavenly.

We don't get in that sense in Peter's ministry, the heavenly calling of the church as we get it in Paul's ministry, But nevertheless, he talks here about an abundant entrance into that everlasting Kingdom. And I suggest the thought here is that God would have you and me to live in the present enjoyment of all that He has for us, even here and now, in the midst of a world that has rejected the Lord Jesus. And in the midst of difficult circumstances. The Kingdom will be the place, the time of manifestation of our devotedness here below. Happy for us here is the reward for those who go on diligently and who make their calling and election sure. Notice it doesn't say at the end of verse 10 or if you know these things he shall never fail. It says for if he do these things, he shall never fail. It would remind you, wouldn't it, what you have in John 13. Happy are ye if you do these things. It's not a question of the intellect is a president. It's the question of practicing. We've had in these verses before us. And if so, then there's going to be reward in the Kingdom. It will be manifested by the Lord at that time. And there will be a reward now because we'll be able to enjoy those things now I'm not having yet possessing them. Brother Michelle spoke on salvation in his three aspects. The salvation of our souls. Salvation of our life and the salvation of our bodies. But you know, we can have a saved soul and a lost life. How it's true what Brother Heinz said yesterday. Every man shall have praise of God will be something to praise. And everyone even in lot there was something that God could praise in him. But we can waste our lives. And that was the earnest desire of Peter was that their lives not be wasted. I believe actually in Scripture if you look at the word salvation, you'll find it more often connection spoken of in connection with the salvation of the life and the salvation of the soul in Scripture. In the doing of these things. If I refer to the things. If you do these things. Something that you think about that these are the things that I could be doing this and you're doing them that you're being kept busy with those things that pertain to life and godliness and then doing that is not going to be anything wrong with your life. You're doing them. So we can talk of these things with as objects, you know, if you do these things, but in the doing of them, just do them. And you'll have the benefit. Peter takes up thoroughly in his first epistle. The suffering time of the Lord's people. But here he doesn't bring it up. But we do need to be reminded it's through suffering that these things are done. And why does he bring us through suffering? Why we need that? So that we'll have a sense of appreciation of where he's going to take us. And how he's going to use us in that day if we suffer with him now. We're going to reign with him in that day and I believe that found in that expression to love his appearing embraces this very clearly. I think of Jacob when he had heard of his son Joseph exalted in Egypt. The last time he had seen him, he was just in shepherd's clothes, but he the report was to go

back with his brothers to tell my father of all my glory in Egypt. And to think of that dear man mounting on those wagons that Jacob Joseph had provided, and to know that there was going to be a meeting with his Son. All you can see in Jacob's heart, he was loving the appearing when he would see his Son again, not in shepherd's dress, but arrayed in honor and glory. And so that's embraced in the thought of seeing our blessed Savior. Exalted in glory, and then in the very world where he was despised and rejected and crucified and cast out. Our hearts will never fully be satisfied until we see Him have His rightful place in heaven and on earth. Versed in 116th Psalm in connection with what? Saying about suffering Psalm 116 and Paul really gives it as the ground of ministry.

2nd Thistle, Corinthians in the Science, 4th chapter. Psalm 116, verse 10, I believe. Therefore I've spoken. I was greatly afflicted. And so Paul quotes that in the second epistle of the Corinthians, as I said, as the ground of ministry, but to believe the word. But there was affliction connected with it, their suffering connection with it. We bear this treasure and earthen vessels, and so we lay hold on the truth of God, and the Kingdom suffered suffereth violence, the violent take it by force or spiritual energy required in their suffering. Lot chose the easy path. A path of spiritual and moral ease. By going into Sodom, it wasn't as if he wasn't vexed by what was going on there, but the practical end of his life was destruction. His family, his wife, his everything that he owned, and really in his own heart, he said here's a little city. Even Sodom was still in his heart after God had taken him out of it. And so there is suffering in connection with the pathway, but it's because we have an exceeding great and precious treasure, and we can often see farther than we can walk. That's certainly a good thing. And so we say something, and then maybe the reality of what we say comes home to us, and it brings a little difficulty because there's a course that's associated with or an action that's associated with it. And they're suffering because the world and the God of this world does not want us to walk in the pathway of the truth and wants to rob us of what is ours. And the enjoyment of it, as has been said. There's an expression that is in this chapter five times over. 2 words. These things. And I would like to ask what these things are, and I'd like to read the five times that we have them in this chapter because it ties in with where we started in verse 8. If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful. Verse 9. But he that lacketh these things is blind, and cannot see afar off. Verse 10. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if you do these things, you shall never fall. Verse 12. Wherefore I will not be negligent to put you always in remembrance of these things, though you know them. Verse 15. Moreover, I will endeavor that you may be able after my deceased to have these things always in remembrance. So we've had reference here to verse 10. If you do these things, you shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom. So my question is, what are these things? Could we say, Brother Dave, that they are the practical side that is brought in in verses 5-6 and seven? We wouldn't want to limit it to that because we know that the exceeding great and precious promises are part of that. But they are, you might say, made good to us by our walking in a way that is in keeping with them. And it ties in with what our brother Ruben was saying that it doesn't say. If you know these things, but rather if you do these things. And isn't that true all through the word of God? I stand corrected on this, but I think this verse is repeated at least five times and maybe more with variations. And to get it turn to Luke chapter 8. This is one occasion where it is given to us. Luke's Gospel, Chapter 8.

And verse 18. Take heed, therefore, how you hear, For whosoever hath to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. We might say that that's a universal principle in the ways of God, isn't it? Because if I have learned something of the truth of God and of the things of God, I am among those who have, but I don't really have it unless I live and walk in the good of it. And if I don't live and walk in the good of it, God will not allow me, if we could express it this way, to have the theory of the truth in my mind without the practice of it in my feet. He will take it away from me. A very, very solemn thought. A very, very serious thing in our Christian lives. And referring back to Second Peter here, I cannot expect to have the abundant entrance into that everlasting Kingdom if I merely think that I can hold something in my mind and not walk in the good of it. But if I walk in the good of it, then I believe that all of these things, particularly the walk that is given out in verses 5-6 and seven. If they are part of me, then the enjoyment of all of this will be in my soul and I will indeed have that abundant entrance. Our brother Harry Hayhoe, that some of us are old enough to remember, used to say it is not what you eat that nourishes your body, but what you digest. Some of us know what that feels like because I remember well having a bad dose of Jardiance in India about 20 plus years ago and I lost 13 lbs in one week because what I ate was not digested. And then he went on to say it is not what you know. That helps you in your Christian life so much as what you enjoy is that. Is that right, Brother Dave? Would you agree with that? Yes, I I like it tied in. It seems to me that it ties in directly with those verses preceding 5 through 7. But we cannot do what we don't know. So it's very important to get to know the truth. And not just intellectually, but. In our own souls. So get familiar. Addressing myself to the young people, especially with the word of God, he can't overemphasize that. And then? Extra the exercise to do. The will of God, you know, and how important that we enter into it by faith. It's possible that you enter into it intellectually. And I think Clarence Ladine made the statement, all truth enters by way of the conscience. The conscience has to be affected by the truth of God and. And then? Become part of us form our very character, our very being. That's what the purpose. Of the truth is and that's why God gave it to us and. So hopefully. I pay to lay hold of these things and then demonstrated in our walk. That is why in the verse that brother Bill read it says take heed how you hear and seemeth to have because if I don't receive something by faith. Have not received it in the right way. And I may sit down and wrestle somebody, for instance, to believe in creation. And he gets up quite convinced that there's an intelligent creation. I mean, a fool doesn't believe that. And but if he's not received it by faith, he may seem to believe the same thing that you and I do, but he doesn't have it and he's not in the enjoyment of it. And so how do we get faith? Faith cometh by hearing and hearing by the word of God. And so this brings in what brother Heinz was saying is that. The Spirit of God wants to work on our soul, but if we don't read the word of God, he's got nothing to work with, if I may put it that way.

He takes the word of God and he brought back to the disciples. They remembered how the Lord said it is more blessed to give than to receive. They remembered the word of the Lord and the Spirit of God had something to work with. When they disciples were faced with a situation about how to fill the 12 seat, they remembered the Scriptures. He could bring back the scriptures to those of two on the way to Emmaus, but if they didn't know them, then how can the Spirit of God do that? There's another verse that's very similar to the one that Brother Bill read and that is take you what you hear. For to him that hath somewhere be given unto him. That hath not shall be taken away even that which he hath. And so that brings in moral virtue. And there has to be discipline to walk in separation from the religious and moral confusion of this world, because if I listen to that which I know is contrary to the word of God, I'm going to lose what I have. If I don't receive it by faith, I'm going to seem to have it and I'm not going to have it. But if I listen to what I shouldn't listen to and expose myself to what I shouldn't pick up, then I'm going to lose what I actually have. And we have seen that happen. And then the heart is the key, isn't it? By the mind we know, but the heart believeth unto righteousness, if you believe in my heart. Trusting with the heart. So if we hear the word of God and we need to hear it, but it needs to get into our hearts. The disciples came as they said. What did they say? Did not our minds rejoice at all the things that He revealed to us? Did our hearts burn within us? The affections for the Lord are stimulated and then the feet follow the heart. I think we might,

might consider too, that it says here that we're partakers of the divine nature. If we walk in the Spirit, we should not fulfill the lust of the flesh, that we have a new nature. We have the Holy Spirit dwelling within us. I think that that a verse in the Corinthians who says that God who had caused the light to shine out of darkness, has shined into our hearts to give the light of the knowledge of the glory of God. In the face of Jesus Christ, but we have this treasure and earthen vessels as we explain the other power may be of God and not of ourselves. We have all the resources and God wants to produce them in US. The the old saying is your actions speaks louder than your words. The world looks upon us to what we do. Our Christian brethren look upon what we do and God has given us everything that pertains to life and godliness here we've been called to glory and virtue. That precious verse that we've had before us a little earlier on. The grace of God that carries with it salvation for all men has appeared, teaching us that, having denied impiety and worldly luck, we should live soberly and righteously and godly in this present course of things, awaiting that blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us. That He might produce in us a peculiar people, deliver from iniquity, full of good works. I think we have all of that resources to walk in the Spirit. We will not fulfill the lust of the flesh. We've been partakers of the divine nature and God has shown in our hearts to given us the light of the knowledge of the glory of God in the face of Jesus Christ. We have everything we need. To walk and glorify God does that passage and patience was before us the other day that it tells us that we should be holy and without blame before him in love. So we have everything that we should produce and these things here are the are the the after result of walking and and the and the spirit and allowing Christ to live out his life through us. Connection again with what Brother Heinz said about knowledge. Thought to mind a comment that Clarence Lundin made, and it may be a simple one, but he said if you have trouble reading your Bible, just read it. That sounds like maybe a strange statement, but if just pick it up and read it, it has an attraction to the heart and the Lord will help and then the Spirit of God will have something to work with oftentimes. The difficulty people have in reading ministry is that they haven't read the Bible, and it's explaining what they don't know and notice in Mr. Darby's writings, he very rarely gives a reference because he makes the fatal assumption that people have read the Bible. And a lot of times the reason that people have trouble understanding ministry, we have trouble understanding ministry.

Because we're not familiar with the Scriptures that it's Speaking of. And so we need knowledge and it has to come by faith and it needs, there needs to be virtue to be faithful to what we've learned and read. And then we need to express it in a practical way and brotherly love and, and in seeking God's object with the soul. The Kingdom. We already have heard that. That's to enter into it by faith presently, but there is going to come a time when there will be a Kingdom on earth and we will come with the Lord Jesus and in the Kingdom there is going to be a difference. Some will be over 10 cities, some will be over less. According to the faithfulness demonstrated for the Lord, now there will be a difference in the Kingdom. But it is the desire of the Lord that through faithfulness be my chair in more of it. He entrusted with more in that coming Kingdom when He will come back with us. The Kingdom is not exactly the same as being blessed with all spiritual blessing in the heavenly places in Christ Jesus. That's all based on the work of the Lord Jesus. I'm speaking now when He comes back to reign, there will be a difference depending on how faithful we have been. In our life now there will be more entrusted to us or less and. Hopefully there is an exercise that we lay hold of things by faith and walk faithfully, and the Lord Jesus would like to be able to in that coming day, entrust us with more reigning with Him. And giving us a share in that range, but that is the share might be different according to the measure of faithfulness demonstrated now. The end of verse 12 is certainly a beautiful statement and be established in the present truth. Think of Peter writing this nearly 2000 years ago and the impact of it is still with us. It's been pointed out that we never have plural. That word in the plural truths. We're not going to fault anybody for Speaking of different truths. But it's good to remain with the truth, and the truth has been personified in the person of the Lord Jesus Christ. And so we speak of various aspects of the truth, which is a happy statement and we understand that. But remember somebody using the expression, well, you know, that's an essential truth. And someone kindly said, well, all the truth is essential. And so to think of Peter as an old man, not having to apologize for Speaking of these things over and over again, because this has been given to the church to be enjoyed and to be preserved till the day that we enter into glory the present truth. And if somebody introduces something that doesn't sound of the present truth, there's an alarm that goes up. And so we know the enemy desires to grade in things and to sometimes even be as bold as to say, well, you know, the brethren haven't held is quite right. It's it's more over here. I I I'm not open to that kind of language. And so if all truth will lead to the blessed man, who is truth, the truth personified. What you're not agree is Christian truth yes, you know, and there's more given to us than the Saints ever had before Christianity came into existence. So it's important not that we neglect the Old Testament, you know, like McIntosh said, that illustrates a lot of New Testament truth, you know, but the present truth is that we.

Should familiarize her with selves with and enjoy it. Know it and enjoy it. To be no such thought with their future truth. It would be a thought of partial truth in the Old Testament. But now the full truth has been revealed in a person. I am the way that truth and the life, and we're LED into all truth by the Spirit of God. We only know it in part, but it's been given to us fully, isn't it? So it's present truth is the fullness of truth. Would that be right? In connection with these things that all go, it ties in all the verses together, doesn't it? Going back to. Really starting again in verse five, I was thinking of, you know, there's a there's a phrase that is used in the world called lifestyle. There are different lifestyles that people make. The phrase is coined and so that you know, this person lives this kind of a lifestyle and that person lives that kind of lifestyle. But there is a lifestyle that is associated with the believer. And isn't that what we have brought before us in these verses going back? Verses 5 through 7, it's not that I want to go back to them so much, but to tie it into where we started here, that there is a lifestyle associated with the believer, and it's even as Christ himself walked through this world who did no sin. Neither was guile found in his mouth when he suffered. He threatened not, but committed himself to him. The judges righteously. Is that what characterizes me when I walk through this world? Do those that see me, both who are believers and not believers, see that kind of a lifestyle in me? I think that's what it brought before us in verses five to seven. And what did God do with the Lord Jesus when he walked that kind of a lifestyle through this world? God also has highly exalted him and given him a name which is above every name. And what happens to the believer? That walks with God through this world, with, if you like, that kind of a lifestyle. Isn't that what we have brought before us, where we started? For so an entrance verse 11 shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Beloved brethren, there are rewards for faithfulness to God as we walk through this world. And it's all that counts. So I think that's what Peter is seeking to bring before the Saints of God. And we need to be reminded of it. I'm sorry. Go ahead, Bill. Go ahead, dear brother. We need to be reminded of it constantly, don't we? Pardon my Speaking of myself, but I can remember sitting in medical school. How long ago? Almost 40 years ago. And we were all very afraid as we saw the tremendous volume of material that had to be taken in and learned. And I remember how reassuring it was when one of our professors stood up and said, I know how frightened some of you are at all of the material that you are going to have laid before you. And you're wondering, however, you are going to hold on to it all. He said rest assured there is much that you will not remember and you will have to go and refresh your memory from time to time. But the things that are really important you will hear over and over and over again. And it was true, and isn't it true in the things of God? We need to be reminded of these things over and over again. Peter knew that they had heard them. He knew that they had been told these things. But he has to admit in the last chapter of this epistle that some of the things that. As he says, our beloved brother Paul has given our hard.

To be understood. It was not easy for those with Jewish aspirations and hopes. To take hold of the heavenly calling of the Church and of all of the things that God was bringing before them. Peter says we need to be reminded of these things over and over again. And so it's necessary, isn't it, in our lives to have these things continually brought before us in order that we might live and walk in the good of them? Sorry, Ruben, I was about to say the same thing. Bill, you know, if these things are mentioned five times, that word in remembrance is mentioned three times here. You'll notice because we tend to forget very easily, don't we? In verse 12. Always in remembrance in verse 13, putting you in remembrance verse 15, Always in remembrance remind you pretty much of what the Apostle Paul said when he writes to the Philippians in that third chapter. To write the same things unto you is for me. It's not grievous for you. It is safe. And we tend to forget that we have to be reminded of these things, don't we? And was he successful in his desire? Well, Brett, and we're we're going over these things this morning so that we won't forget because Paul Peter knew that shortly he would deceive or verse 15 that rather should be. His departure? After my departure to have these things in remembrance. When you depart, you go from one place to another and Peter was leaving his sabernacle to go to be with the Lord. He wasn't. It wasn't just a deceased. After his departure, the Lord had showed him that when he was an old man he would be crucified. And so he wanted to remind the Brevan as to these things, how important it is Brevan, that we have our minds refreshed. We tend to forget so easily. It's important to remember, too, how God has chosen to communicate these things to us and how he's chosen to keep them in remembrance for us as by being doing precisely what our brethren and Dorothy have done is to invite us to be over the word of God because he speaks of cunningly devised fables. You know, I heard of a man who was walking down a street in the Southeast Asian country and he looked in the gift shop and he saw Santa Claus on a crucifix and. That was their impression of what Christianity was there. I was in a Christian School in Egypt and they had a Christmas display there, and they had little cotton white and snow and Santa Claus and so on. And I thought, what did this have to do with Egypt? But you see how man is mixed up and tried to preserve these precious truths that we have by all kinds of things. And it's not the way that God has chosen to maintain this truth and to communicate it. Everything we know about the Lord Jesus Christ we know. By this blessed book. And the fact that we have the truth in his purity is because brethren have delivered it to us in a pure way, not mixed up with cunningly devised fables and all this sort of thing. And we see more and more and more as the heart departs from Christ and Christendom and in our own hearts that we get tangled up in these things. But Peter was not embarrassed. A year after year. I don't know how long they've been having conferences here, but I see notes from Saint Louis. They're having a conference from 1920 and maybe before. And the brethren are faithfully repeating these truths, and there's no embarrassment in connection with it because that's how God's going to maintain it in its purity. And if we seek to pulses in Corinthians comparing spiritual or commuting communicating spiritual truths by spiritual means, you cannot communicate spiritual truth by unspiritual means. And so that is why he is not embarrassed, if I may paraphrase, to repeat these things again and again. One of them is order. My steps are quoting to Thy Word, and let not any iniquity have dominion over me. And the other scripture that comes to mind is Thy Word. Have I hid in my heart that I might not sin against Thee? It's the word of God. That encourage us, encourages us, that comforts us, that instructs us. The word of God is looked at in different ways. There's always a primary interpretation. Exactly. You have to know what the word of God says before you know what it means. But in many cases, there's also a prophetic anticipation. It looks forward to something else. But in addition to that, I believe we could say there is, there is a, a, a personal.

Application and I might say that. In our devotional reading at the kitchen table, I have learned so many things that I never learned. And my previous life through commentary, when we read a chapter, even though it's an Old Testament chapter and it has to do with customs and conditions thousands of years ago, but the human nature doesn't change. It's the same old corrupt, wicked nature. But anyhow, what we try to do is say, what can we learn? What do we learn from this? What is God? What would God have to tell us? What could we do and pick up from this chapter? That would help us to walk a closer walk with Christ, with God. What can we learn in this chapter that would give us instruction? But it would correct us perhaps, and some of our attitudes in our ways. So it's the Word of God. And I love that first order of my steps according to thy word. And let not any iniquity have dominion over us. The present truth. The problem that we have in the Christian profession is that they have introduced Pagan customs in connection with Christian profession. That's what Christmas is all about. That's what Easter is all about. The very word Easter comes from Ashtaroth cuts a hidden God, and they have associated the most blessed events that ever occurred. The incarnation of the Son of God with Pagan customs. That's what Christmas is all about. I think we need to be reminded of that because some of the Saints celebrate Christmas. They have a Christmas tree even. You know, it's very troubling to me to see that it's paganism introduced into the church, corrupting the truth of God. And hopefully we have discernment and shun this kind of thing. And want to have the pure, true, uncorrupted, you know, and the Lord wasn't even born in December. We don't know exactly when he was born. But it was not in December. Why? Even today shepherds are not in the field in the Holy Land. In December the shepherds were in the field. And the Lord has not given us the day of His birth. He could have easily communicated that to us. Christianity is not based on the Incarnation. It's all based on the death and resurrection of the Lord Jesus. That's what Christianity is connected with. Of course he couldn't have died had he not become a babe. But unless the kernel of wheat fall into the ground and die, he is that Colonel of wheat and abide of the law. But he did die, and he brought much prude. Christianity is the result of his death and his resurrection. The spirit coming down, linking us to our head in heaven and to every believer on earth. That's Christianity. You know, we find that in Acts chapter 2, Acts chapter one, it's still on Jewish ground. You know, they're told that they would see him coming again as he ascended. You know, he will stand on the Mount of Olives when he comes to deliver his people. But Acts chapter 2 is where the Spirit comes down. That's the beginning of Christianity. I'm just. Feel that we have to be exercised not to corrupt the truth with what even is most dishonouring to our blessed Lord. Pagan custom, that's what it is, and keep it in an uncorruptible way. The truth maintained it by God's grace with incorruption. Brother Heinz, you and I, the brethren in Egypt took us to Upper Egypt there, and we stood in front of those stones in the Valley of the Kings and Queens, and you could see it in grave great on the stones thousands of years before the birth of Christ.

For the goddess Owen had a son at winter solstice, the end of December, and they decorated a tree and they had a drunken feast. And you know when people say to you celebrate this, you want to be careful that people don't think you're Jehovah's Witness or something. And you, you can happily respond that you believe that the most blessed birth was when the Creator entered his own creation. And the Angel saw the creator of this universe laid in a Manger. What ashamed a man that he put the creator of this universe. In a Manger, you can say it's the most blessed thing. And I looked at somebody who asked me that at the office once and I said, but we don't have anything to do with the drunken feast. Associated with what? The way the world celebrates it. And she said, you know, we wish we didn't have to either because it was a tiresome thing. We don't want to dwell on this. But you know, the devil starts by making things cute. He starts by making ghosts and goblins cute. And then it progresses until you get to this extent where you see people taking up with that which is more openly demonic until finally. It just, he breaks down the barriers bit by bit. It doesn't come in. It comes in as something cute, something funny, and then it develops into something more serious until finally in professing Christendom, we see just open manifestations of, of reading of tarot cards and wickedness and spiritism. I think there's even a shop on the Main Street of Saint Thomas now that that plies this sort of thing because but it starts out as

something cute and entertaining and it we have to be careful, cunningly devised fables. Verse 14. Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. When Peter writes his first epistle, apparently he is in Babylon, which is Iraq, and it's been suggested that when he wrote this second epistle he was in Rome. How he got there we don't know, but it's just prior to the year that he's going to. Have be delivered out of this world in AD 67. And so he makes reference to the fact that the Lord had shown him what His end was going to be. And we might just notice that in John 21. What the Lord says to Peter prior to his departure into heaven. John 21 and verse 18. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkest whither thou wouldest. I think we all understand that when we are young we set about to do what we purpose to do. And but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee, whither thou wouldest not this spakey signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. You know, I wonder what Peter, what impact this had on Peter at that time as a young man. I wonder if the the the reality of it was pushing, should I say so that he heard more of what the Lord closed with, followed thou me than what his end would be? To end as his master had ended on a cruel Roman cross. And so as he speaks of it now, it's not a dread to him, it's not a terror, but it's the avenue that God has chosen that he should depart to be with Christ after a fruitful service. And so he carried this more or less 3538 years in his soul until the moment finally comes now along with this. Secular history has it, and it's not always accurate, but when the moment came for him to be crucified, he wanted to be crucified upside down because he was not worthy to die as his blessed Lord was. But along with that, there was his dear wife that labored with him in Babylon. And as he closes that epistle, you have to read it in the new translation of how he spoke of his wife.

That had been with them and shared the pathway of suffering together. That she requested that she be crucified with him. You know, that is what can we say to this? What love, what devotedness, what a Master we serve. He's not unrighteous in what He passes us through, but there's a sublime beauty, is there not to a submissive heart and obedience to the will of God by whatever means He chooses for us to depart out of this world. And so it really brings out the beauty of Christianity. The beauty of following Christ. Do as it says of Saul and David. That they were Saul and Jonathan, That they were lovely and pleasant in their lives and in their death. They were not divided. It's interesting to consider in the Old Testament that God didn't allow the Jewish people to have the body of Moses or his tomb because it would have been such, such a stumbling for them. And so with Peter, Paul, and we don't really know how they died, where they were buried and that kind of thing. The Lord hasn't given us to be attracted to that. He has given us by his Spirit to be remembering. Especially one. So the apostle Peter would bring these things in remembrance to us and point us to the knowledge of him, our Lord Jesus Christ. And I'm sure every believer in the Lord who has sealed his testimony with his blood will have that reward in glory. And the Spirit of God doesn't shine at using these as an example for us. But we know what the Church of Rome has done with Peter. Peter, on this rock I will build my church. And apparently that whole system, the Vatican, is built on the tomb of Saint Peter. Just what men do in their religious zeal with things that might be true and commend itself to our consciences, and we need to be kept from that, don't we? But just to be noticing in the Scriptures how? The Spirit of God is at telling us of the suffering and death of those apostles, so it was not distract us from the occupation with the beauty of the death and the resurrection of our Lord Jesus Christ. We don't have any proof that Peter ever got to Rome. That is just what they are saying. That he was the first Pope of Rome, he was the apostle of the circumcision, Paul was the apostle of the uncircumcision. And so as far as I know, we have no proof that Peter ever got to Rome. But his fear of service was not amongst the Gentiles, not that he never did. You know. He opened the door. To the Gentiles the apostle of the circumcision opened the door to the uncircumcised. And Paul the apostle of uncircumcision of the Gentiles. He is used to write the Epistle to the Hebrews. But still there is pure service. Was Peter amongst the circumcision? Paul among the Gentiles? And we enjoy, do we not? To read Peter's books. Defiance he has written and but they do not have the depth that we have in pulse writings as far as Christian truth goes, you know, and our standing in Christ, the body of Christ and so on. But there's no doubt much blessing connected with reading. Any part of the Word of God, even as we do now look into the Epistle of Peter. Is very encouraging to read these next verses because it's been often reminded that Peter brings before us the government of God. And as you say, the truth that Peter delivered was not the highest truth. And though he was the leading apostle, you might say the spokesperson in the beginning and as a brother quoted earlier referring to his beloved brother Paul is ready to take a lower place among the the apostles. But even in this, you know, he speaks of being with the Lord and mount on the mount of transfiguration.

But if you turn back to Luke's gospel, you see their eyes were heavy with slumber. And you know, Peter was one who knew that the Lord knew how to separate the precious from the vile. And it's just in a practical way, it's very encouraging to read this epistle that you could look back and remember that wonderful scene and it formed the moral character of his life. And perhaps there's one here. And they feel they're really not going on for the Lord the way that they should and so on. Just go on for the Lord, be encouraged. We don't have a hard master. He picks up another instance in this epistle that I love when he praises Sarah and uses her as a recommendation, even as Sarah called Abraham Lord. And if you turn back to the Old Testament, what do you find Sarah doing? She's laughing within herself and she has to be rebuked for it. And yet thousands of years later, Peter takes up that very instance, I believe, and said, and she didn't even speak out loud. She called Abraham Lord within herself. And so the Lord is not a hard master. We don't have a hard one to follow. And Peter was one that learned that. And so he's referring to this blessed circumstance and it formed the moral character and spiritual character of his life, even though at the time he might have been in a low state of soul. He was slumbering and sleeping, and they were heavy with slumber and. So he speaks about this experience with the Lord on the Mount of Transfiguration. And isn't it true that this is what will give us the strength as we go on, is a glimpse of that coming glory? Peter had it. In actual fact. He stood on that mount of Transfiguration. He saw that glory. You and I see it by faith. But that is what will keep us going. That's what enabled Peter, as our brother Ron has mentioned, to be able to face death by crucifixion. That's what has enabled so many of our dear brethren down through the ages to be able to face the most awful persecution and death, and yet not merely do it, shall we say, resignedly, but rather triumphantly. That's the kind of thing that enabled, for example, men like Louis Berkin to ride down the streets of Paris in his very best robes. To be burned at the stake in front of Notre Dame Cathedral. It's what enabled men like George Wishart and Saint Andrew Scotland to walk out there calmly and boldly before his persecutors and die not merely resignedly, but triumphantly. And you and I, in this day, we may not be called. We may, I don't say we won't, but we may not be called to give up our lives for Christ. We don't know, but the difficulties and problems of facing the opposition of this world as it increases more and more are going to be such that if we're not careful, we say this is too difficult, this is too hard. And the devil says yes, and I can make it easy for you. All you have to do is compromise a little bit. All you have to do is give up a little of that present truth. All you have to do is go along with things and I will make the pathway. Significantly easier for you. But then we see a glimpse, I trust, of coming glory. We see that One who in a coming day, is going to be pleased to call you and I His own, and to own us as His. And that, I believe, is what will keep us going, won't it? The Apostle Andrew. I copied this down what he said as he was going to be crucified, said Andrew died on a cross with these words I have long desired. And expected this happy hour. The cross has been consecrated. By the body of Christ hanging on it.

That gives us to understand the reality of Christianity in Christ. In connection with what our brother Bill was saying, you know, I think sometimes we say well, I'll never be called to be burned at the stake or to be crucified. But then something comes up at school and what we associate ourselves with, how I dress, what I go on with and suddenly Christianity becomes too hard to be a little bit different than the world. And there is a suffering connection with walking in this pathway of separation. And we may shun that we may wish that we were had the spiritual boldness of one to walk out in a Notre Dame cathedral and be burned to death. But then. What we take up with in life we somehow find too hard on a daily basis and I believe that's very searching to the heart. And we may read stories about Saints that suffer and far strung lands, but we're called to a life to be a peculiar people and zealous for the Lord. And and we, I'm speaking for myself and I think we can all say Amen to this, is that there's a great deal of lack of virtue on us to just stand clearly for the truth of God. At a cost and a bit of suffering. Is that why Neil the Martyrs crown is mentioned twice in scripture? I was thinking of that. Show it to us. Well, we get it first of all, as we all know in Revelation chapter 2. In connection with Smyrna. And. It's verse 10, Revelation 2 and verse 10. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation. 10 days. Be thou faithful unto death, and I will give thee a crown of life. But then if we turn back to the book of James, we find that it's mentioned again. James chapter one and verse 12. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him. I believe that's what our brother Neil has been bringing before us. God gives the grace we know, and he would give you and me the grace if we were called upon to give up our lives for Christ, because those that suffered in years gone by while we in no way make light of it. Were men of like passions as we are. They were no different in their essence than you and I. But sometimes the constant. Ever pressing resistance to testing and temptation in our Christian lives. Hour after hour, day after day, week after week, month after month, year after year, The Lord says, I'm going to give those who stand up to that, that same crown, the crown of life. And so you and I shouldn't be discouraged because it often takes much grace to live in these favored lands. I know I've said this before, but someone from this side of the world went over to China some time ago. And he was horrified as he saw some of the awful persecution and the difficulties through which dear believers there were passing and not being accustomed to it, he said, oh, he said, why does the Lord allow the Church in China to suffer under this awful persecution year after year after year? The Chinese believer was equal to the question, and he in turn said, well, he said, we have a question here in China. He said, why does God allow the church in America to be ruined by prosperity year after year after year? How do you answer that? They need the grace to suffer under the persecution that God is allowing, but we need the grace to resist temptation day after day, week after week, and so on. There is. I'd like to read that one text and his fourth chapter of Revelation. The Lord gives us grace to accomplish many things for Him, even laying down our lives sometimes if we have to, but.

This verse the four and 20 elders fall down before him that sat upon the throne and worshipped him, that liveth forever and ever, and cast their crowns before the throne, saying, Thou Wert worthy, oh Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created. It's nice to know whatever victory we have, all the glory comes back to the one that has given us the strength, the grace, the motivation to overcome and to glorify Him. And whatever it might be in our lives, all praise unto Him. Ron, you had a thought. Just going to quote Brother Eric Smith that saying that prosperity is the Christian's worst enemy. I have no controversy with that statement. The love of money is a root of every kind of evil. And in this land of prosperity. It's a great danger, but my grandfather asked me. He said. Where does the love of money begin? With a penny or with a dollar? Begins with a penny. You don't have to be wealthy to be afflicted with that problem. The love of money. So the Lord said, show me a penny. You didn't have one. 199. No praise and glory. All right. 24. Luke 24, verse 50.

Thinking of the expression we had in the. Verses We had abundant entrance into the everlasting Kingdom. Luke 245051. And he led them out as far as to Bethany. He lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. We pray. But that God, our Father. We delight to trace the pathway, Blessed God. The Dallas marked out in the word of thy own beloved son. And at the end of that pathway, it led blessed God into thy very presence. We think of the welcome that he received. On the other side of the cloud when he entered. That home above, oh our God and our Father, thou has been so satisfied with the work of thy Son. That thou hast given him the highest place in heaven. We think of thee looking down on us here in this world. Blessed God, thy people. Thou has given us an example. Lord Jesus, we should follow Thy step, and we do want an abundant entrance into the everlasting Kingdom. And we are see for grace to go on and to follow. That blessed One who is exalted and taking care of his own police here in this, while we're here in this world. By faith, Lord, we trust Thee for the pathway, and we pray for one another. We ask thee for grace. Lord, help us. Precious Savior, be encouraged by the Scriptures to go on. To please thee, We think of our dear young people. We think of young families, older ones. The world is all against the Christian professor. God, thou does have a pathway for each of us. And we're encouraged by these words we've had before us in Peter to go on. And so we seek to encourage one another to to follow Lord Jesus that blessed pathway. The doubt is the doubts go through when I was here in this world. Now we look to thee for thy blessing on the balance of the day. We pray our fellowship between the meetings. Maybe that which would encourage one another. To go on to please the Lord. So we asked these things and give thanks to my precious name, Amen.

Dorothy Conference: 2005, 2 Peter 1:18-21

Reading

Our times are in thy hands, Father, we wish them there. Our light, our soul are all we leave and. Entirely to thy care him #209. Oh praise, no answer. I know it's gone. When we start the trading meeting, the second Chronicles. Second Chronicles, Chapter 7. At verse 12 And the Lord appeared to solve it by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a House of sacrifice. Verse 14 If my people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sins. And will heal their land. Alvine eyes shall be opened and my ears are tense, such as prayers that is made in this place.

Turn over to 1St John. First John, the 1St chapter, the seventh verse. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. Chapter 2 and verse one. My little children. These things right I unto you that he said, not if any man's sin, we have an advocate with the Father, Jesus Christ the righteous. Pray. Our God and our Father, we come into the presence of the Lord Jesus Christ this afternoon as thy children, and surely we lift our voices today. And we would seek blessing to ourselves and for our little ones, for all of God's people. We just do pray that doubts not only open up Thy word, but Thou open up our

hearts. We pray that we might lay before the those things that so often hinder and come in. And yet we know that our faithful even where we are not faithful. And we thank Thee that with mercies and loving kindness. And without his desire to encourage to build up. And that we might be surely established, and those things that have been so beautifully brought before us by Thy Spirit for the Word of God. And we just do pray that Thou does also use these times to heal and to bring in encouragement for every direction, Lord Jesus, and that Thou hast opened our mouths to bless Thee and to praise Thee, and also to close our mouths. As needed. That the spirit may be heard the word of Christ and a truly a word of wisdom among us. So we just do commit ourselves to the. In thy name we pray, give thanks, Lord Jesus Christ, Amen. Amen. Second Peter One. And verse 16. We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For he received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. This voice which came from heaven, we heard when we were with him in the Holy mountain. We have also a more sure word of prophecy. Where unto ye do well, that ye take heed as unto a light that shineth in the dark place, until the day dawn and the daystar arise in your heart. Knowing this first, that no prophecy of the Scripture is of any private interpretation, or the prophecy came not in old time by the will of man, but holy men of God speak as they were moved by the Holy Ghost. I asked a question about cunningly devised fables here. I thought this morning I'd like to read Romans chapter 14. And help on that.

First one. This week in the street received thee, but not to doubtful disputation. For one believeth that he may eat all things another week. It occurs that not despise him that he did not, and let him that which he does not judge him that he did. For God hath received him. Who art thou that judges another man's service? To his own master he standeth or followed. Yeah, he shall be old enough, for God is able to make him stand. One man esteemeth one day above another. Another esteemeth every day of life, that every man be fully persuaded in his own mind. That regardless the day regarding it comes to the Lord, and either regardless not today to the Lord He does not regard it, He that eateth eat it to the Lord, for give us God thanks. And either needeth not to the Lord he is not, and give us God thanks. For none of us liveth to himself, and no man diet to himself. Whether we live, we live under the Lord, and whether we die, we die unto the Lord. And live therefore, or die. We are the Lord for this. For to this end Christ both died, and rose and revived, that He might be both lured both after dead and the living. But why themselves judge? My brother, not my brother. He shall all stand before the judgment seat of Christ. Just in connection with the Commons this morning, that might be more explanation on the Christmas and the Easter scene and these things were brought out. Just to make a good brief comment from the Neil, a lot of our believers have never gone to Egypt and seen that edition Stone referred to and there are many words. Innocently, you might say. Going on with things possibly that others might say, well, I'm past that. So here's what they they're coming out there. Maybe a response on this make you some help. Well, I believe that it's important that we not judge our brother because a person may really put a genuine motive to like to worship in there or celebrate the fact that the Creator entered his creation and we ought not to judge our brother in that thing. I believe we need to be careful. Somebody in town, you know, that's gathered with us. And I know he said to me, oh, I said I knew him and he said, oh, is he a Jehovah's Witness? I went to his house and I didn't see any Christmas decorations up. And I can see why there's a, let's be blunt about it. There's a tenderness as to that. People have impressions and I think we need to be very careful. About judging our brother in a thing like that because. Many in Christendom, they take up that celebration. We're not judging the brother, we're judging the thing itself. And so Peter was one like this. Actually we find him in Acts. He said the Lord let down that sheet before he went to Cornelius and he said to the Lord, I've never eaten anything that is clean, uncommon or unclean. He was weak in faith, but the Lord said call not that common or unclean. What God has called clean. I'm not quoting exactly, but I think the Scripture is clear and the Lord had to deal with him and clear up his conscience. He was a leader and so the Lord dealt with him in that and he opened the way. But perhaps these Roman Christians were going to eat many that were going to come into the assembly and they had a real struggle over eating ham or bacon, if I may put it this way, or working on the Sabbath day, which the Lord had told them not to pick up a stick and so on. And there was not to be a judgment as to the purity as the motives as a person that kept those days. But that doesn't mean that we shouldn't instruct the Saints of God that if they don't know these things, the associations of these things, because we have. In Peter cunningly devised fables and Christians are tricked into getting involved in things, and they don't know how seriously they are connected with that which it heathen. And so there's two sides. We don't judge our brother, but we do let them know that the fable is cunningly devised. Constantine came into Rome and he saw a vision in the sky. By this sign ye shall conquer. And he turned the Roman Empire of heathens into Christians. And so he turned heathen temples into basilicas and cathedrals. He turned heathen feasts into Christian feasts.

And in a cunning way, he turned a bunch of heathens into outwardly professing Christians. Many people don't know that. And so we instruct, we don't insist, we don't violate people's conscience as to it. That's why I believe Romans is very clear. We're not to bulldoze over somebody's conscience or to judge their conscience. That's why they may get involved in a thing like that. But we ought to instruct us to the true origin and source of these things. We have had the experience that people, Christians, came into the meeting. And the ladies were not used to cover their heads where they had gone before. We didn't take them aside. We didn't take her aside and say, sister, you better cover your head. We didn't say a thing. But it didn't take long. She learned from example. She came with her head covered. You know, she saw all the other sisters doing it, and so she covered her head. And I'm just using that as an example. You have to give people time to learn. And that makes a law, of course, if she would have asked questions. And if she would have gone on for a long period of time, not covering her head, then we might have had to try to explain things to her. But it wasn't necessary. She was a dear Christian lady, and she wanted to please the Lord. We were convinced of that. And it didn't take her long to realize that Scripture teaches that the woman should have her head covered. When she prays or prophecies, people say, well, does she prophecy in the assembly? She doesn't speak in the assembly. But when she says Amen. You know, she identifies herself with the prayer that is made. You know, some people are so legal and they say a sister cannot say Amen in the assembly. I don't believe that that is a proper use of the word of God. You know they all said Amen. The scripture relates, but there are things that we have to give people time to learn. Well, Brother Heinz has just said, and I think Joyce Bauman, Bob Bauman's wife, had the same experience. She came in and sat down in front of Harry Hayhoe's ministry there in Toledo with her head uncovered, and it came along. And there's no doubt as to what the end of her pathways is. In connection with those things, but as our brother pointed out in Romans receive not but the doubtful disputations. So if somebody, if that sister in Mozani had come and wanted to argue with you about whether or not we still had to cover our heads or whether that was just an old Corinthian thing, you would say we can't receive a person to argue about these things. The word of God is plain. And so there's the two sides of it. There's the there's not the not forcing the conscience. And yet at the other hand, the assembly is not to become a debating ground to debate what God has said. Just a further point on that. You know when for scriptures such as the head covering we have that direct scripture for that. This portion there about the coming devised fables. Of course, the celebration of Christmas came long after this statement was written, so it doesn't apply that precisely. So I was wondering about certain things left to the individual. It's not spelled out. For example, some say you shouldn't celebrate because the world does coming into the conference through those I spoke to. So you guys have a wonderful time. We were to the the Anglican Convention last week. You'll really enjoy it. So these things

are going on anyway. So should we not come here because the world does that too and we know the the answer is obvious. Not so at this point. There are certain things. Another family, I'll say this here about 30 years ago when we first came into the meeting, first save first gathered a traveling brother in the Lord's work came through and. It was Halloween time. Because I have 4 kids. And my wife made a mistake of saying. It's an exercise. Every year for Halloween. My brother was Grey Adam. I would never forget it, he says. There should not be an exercise. Be out. And that bothers us then. That still bothers me today, that kind of attitude because we weren't ready. It was too much too soon and.

To do those things without my personal belief, you know, from the Lord, it's got to be something that I see from the Lord, if not becomes a legal thing. And that's what I'm getting at here. But we have to realize is what is mentioned in Romans. It's not referring to days that have their origin in paganism. In Judaism, they had certain days that were special days, and there were some Jews obviously in the church in Rome and they were not necessarily clear. On these things, and I believe that is the proper understanding of Romans chapter 14. And don't apply that to a Pagan holiday. That brings dishonor upon the name of the Lord, associating the most blessed event that ever occurred with Pagan customs. You know, that is quite different from somebody who comes from Judaism and is used to considering some days more important than others. And it's not in Christian liberty as yet. That, I believe, is the point in Romans 14. If you're up with the shepherds that were in Luke chapter 2. And we just read there Luke chapter 2, verse 17. And when they had seen it, they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the Shepherd. And then verse 20 And the shepherds returned, glorifying, praising God for all the things they had heard and seen as it was told unto them. But here are men who were visited from heaven. To be witnesses of the birth, the coming into the world of the Son of God. And maybe if we would have met up with them. The years after and got to know them and they probably would have told us about that night in Bethlehem when the Son of God became a man and they had this vision from the heavens. The angels themselves brought them to the consciousness that there was one born there with the Savior of the world. Now, I can't say these shepherds heard the rest of the story. When you hear the rest of the story, well, it's a wonderful thing to consider the Son of God coming into the world. And I say, brethren. I agree with the thought of associating anything of the Lord the Pagan holiday, and that's something to really be exercising about, but if children of God. Have chosen a day, or at peace at a day at going back to Bethlehem and wondering at the coming into the world of the Son of God, and if in their hearts they glorify God and praise God. We should just jump on that occasion to tell them more about that one who came into the world. And not offend them, shouldn't we? It's so. It could be that. We have the opportunity with the neighbor. Or acquaintance or fighting the unsafe family member. And it does. It's the only occasion when we can have them in our home. Read a Christmas story at The World Called Us and I started. Michelle, just saying to expand on that. A little more when the Lord Jesus came out of time, that may be the only opportunity that you might have to speak to that neighbor or that other. It was unsafe. Got the word of all of us to take whatever opportunity he gives us to do those things.

It's interesting that Peter even mentions anything here about. Cunningly devised fables. We would have thought that to just rehearse his experience, having been up on the Mount of Transfiguration, that he just would have just dwelled on that. But he had to qualify something because the God of this world is filled this world with fables. And he is deliberately done that because he wants to cast a counterfeit to everything that's real. And so Peter had to qualify it and to move forward, we might say in carefulness, because how is he going to explain to us what he saw there on the Mount of Transfiguration? We might say, well, other people have had similar circumstances, so what's yours above another and but I just appreciate the carefulness. And he says we have not followed cunning devised fables when we. Made known unto you the power and coming of our Lord Jesus Christ. But we are eyewitnesses of His Majesty. Has impressed me how the Lord said to the disciples that they would go up on the mount. And I suppose those 3 disciples thought, what is the purpose of climbing up on that mountain to pray when we can do it just as well down here at the base? And so having made that effort to get to the top of the hill, what did they do? Why, they went to sleep. They were tired. And so the Lord has transfigured there and then they are awakened to that scene to imagine, to be able to take it in. Peter being impetuous. He could say, Lord, it is good for us to be here. Let us make 3 tabernacles, one for Thee, one for Moses and one for Elias. What a scene. Now to consider having been able to set aside cunningly devised fables. What is it that they saw on that mountain? There was one who didn't die. One who was raised. And the Lord of glory. That's what is a picture of the Millennium. You know, that's what we see on the Mount of Transfiguration and. Wonderful that the disciples who were Jews. And for looking for the Messiah. They must have been disappointed that the Kingdom was not coming then and there. But they get a preview of it on the mount of Transfiguration as much as to say don't worry about it, it's going to come and. So it's wonderful that the blessed Lord will bring us with Himself. You know, in that millennial scene when he comes back with us, the Scripture even says we shall reign with him and he shall be admired in all them that believe, glorified in the same, admired in all them that believe. You know, the grace of God, but it has accomplished will then be demonstrated to the world. They might ridicule us now. Think we're simple? How foolish these Christians are. But in that coming day, it will be demonstrated that we weren't that foolish after all, that the grace of God gave us a vision. That, hopefully others would have seen. But it will be demonstrated in that day what the grace of God has accomplished for us and what it will accomplish for Israel. You know, wonderful to see that the dead race, the living glorified with him, you know, come back in glory. That's the millennial scene. Isn't the important thing here? That the man who wrote the book was there at the event because Peter didn't get it second hand. If we were reading something that Peter had gotten from somebody else, it might have been a cunningly devised fable, because you could accuse, you might say, or question whether it really happened that way or not. But God saw to it then that when it was to be recorded.

The man who was present wrote the account of the event, and so it's unquestionably. Through even to a a natural mind, Peter was there. Peter saw it, Peter witnessed it, and Peter wrote the account of it for us to read. One more thing you might add to that brother. As he said, he was about to depart. He was soon to give his life rather than give up that truth. It's the most powerful witness of all. That's true of John two, because he says which our hands have handled and so on in his epistle and John warned against those that would come in and bring in variations to the truth. And it was even the sights very soon after the apostle Jonah was already at work. He said that people were denying that Jesus, he was a spirit, but he wasn't a real man or he was a man, but he wasn't really God and all of these errors. Already came into the apostles day and So what our brother David says it's important is that we get these direct accounts of those that were there and saw that. John was the only apostle that doesn't write about it in the gospels. Matthew, Mark and Luke were not there and yet they write about the three do write about it. That's the way the Spirit of God led by inspiration. I think it's important what it says in the 19th verse. We have also a more sure word of prophecy. We might be able to go back and base what we feel is correct on a vision that we've seen or something that we have experienced, but it becomes fables after a time. And even Constantine, we were just told to base his his work in Rome on a, on a, on a vision that he had of the cross. What we need is a sure word of prophecy. What we need is the truth of God, and that will under score what He's given us in our vision or in our in in what we see. The truth is not what we see. It is not what we feel. The truth is in the Scripture itself, in the Bible itself. And we must be, we must be settled on that. It's not what we see. It's not what we hear. It's what we read in the Scriptures.

Not what we imagine. Not what we imagined. There's a lot of fanciful notions that are circulated sometimes even amongst the gathered Saints. What about the scriptures? Don't go by fanciful notions. The Word of God is the basis for faith, not pretentious mystical notions. Just be careful about that. You must always go back to what God has written in His Word. So the force of that is that what they saw on that mount made the word of prophecy even more sure. It confirmed the prophecies. That's very, very good, brother Steve, because as we've just heard a moment ago. There are fables everywhere, and a fable is really the attempt of man with his imagination. Energized by Satan to counterfeit that which is real. There are fables out there that are false religions and Satan doesn't care what your taste is. If you want something that's militant and so on, you can go to Islam. If you want something that's more peace loving, you can have Hinduism and all kinds of variations. But there are fables in Christianity. There were fables in Judaism. Paul warns Timothy about them and I believe it had reference to things that were coming in. Among the Jews. And so it is the attempt of the devil to counterfeit and destroy that which is real. And I think what we've had brought out is extremely important. That is, I cannot trust a vision. We don't say that God can't speak with a vision. God did appear to the apostle Paul a number of times in a vision. And it was important what the Lord said. But we have the word of God. And Peter says, not only do I have the word, but.

The Lord allowed me to be there and see it. The Apostle Paul could talk about being caught up to the 3rd heaven, but he doesn't dwell particularly on that aspect of things. He rather says, You forced me to have to make this kind of revelation known. What did he depend upon? He depended upon that which was given to him directly from the Lord, and that is what we have in the Word and so here. The word of prophecy is made more sure. And what do we do well to take heed to? The word of prophecy. That is what the Lord directs us to, doesn't He? We had a neighbor that that had a terrific experience, almost lost his life. And in this experience the Lord seemed to reveal himself to him in such a way that he was convicted of the fact that he was a Sinner. Well, he loved to tell about the experience that he had and what the Lord used to bring him to himself. And you know, as the years went by, he kept telling that story, but you know, it got weaker and weaker, the vision of all that. Fled because he didn't have the foundation of the word of God to move on. So the Lord may speak to us in very precious ways, sometimes too precious to tell anybody, but we cannot live on that vision. It will not sustain us in the pathway of faith. Question is better. Do we look into the subject of prophecy, the word of prophecy? Very important. 60% or more of the Scriptures are prophetic. You know, when the truth of the assembly came out, Christians came together, including J&D and others, and they came together to study prophecy. That was the subject at Lady Powers Court's castle. And. Then they found out that there is a vast period of time. In between. What takes place the present time prophecy is not being fulfilled. Now as to Israel, you know that's all future yet. And then they came to realize this is the day of grace, the church period and the truth of the church. Was rediscovered. We are thankful for what the Lord used Luther and others for to recover Justification by faith, the supremacy of the Scriptures. Those were the two things that especially came out in the Reformation. But if the supremacy of the scripture would not have been recovered. Could they have been more recovered? They kept on looking into the scriptures. You know, we're thankful to see that more and more truth was given back. When I look at our hymn book and sing these hymns and then find out when they were written. You know, many of the hymns we very much enjoy were written long before the Lord raised our brethren. In other words, the hymns indicate that they entered into more truth than the reformers have, you know, and the Lord in His grace has given more and more truth back. And I'm what I'm saying now, it's not because we should be proud, but the fact is that the Lord used brethren to recover the truth of the body of Christ, the functioning of the body of Christ. The practical expression of that truth. To meet simply as members of the body of Christ and have the Lord in the midst and by the Spirit to guide and direct, not that they were the only ones that were looking to the Spirit. You know this book about the Christian testimony in the ages gives you that. The fact that there were movements of the Spirit of God at different times seeking to lead God's people to a fuller understanding. Of the truth, but unfortunately it was lost again, you know, and but that didn't end with that. The Lord again and again raised up men. And so how wonderful that then finally he raised up men that he gave to understand in his grace the truth of Christ and the church, you know, and use them to recover that and we are.

The heirs of that. Truth happy laid hold of it, you know, but it all began with brethren and Christians looking into the subject of prophecy. You know, prophecy is a very important subject. He has written a very helpful book. I encourage you to get it if you haven't gotten it, but there are other books available that help us to understand. The subject of prophecy, and it's important to get a hold of that and the word of prophecy. Is not just foretelling future events, as I already I think pointed out earlier, it is also presenting previously revealed truth. It's also called prophecy in First Corinthians 14, but. The prophetic scriptures. Here, I believe that refers to what we normally call prophecy. Connection with the thought of seeing you know. Right now we go by faith. We haven't seen any of these things that are reported to us in the Word of God. But those things that are reported to us in the word of God worship. Luke says those that were eyewitnesses of these things. Apostle John says that we have seen and heard and have handled with our hands. And here the apostle Peter recalls that time on the mountain where he saw the Lord, the physical Lord he was eating with and walking with. He was there and transformed before his eyes. I saw it in my eyes, he said. Because the truth is a person, it's a living person, it's one who we're going to be able to touch and we're going to see with our lives. So it was a vision on the mount, but the vision that he was seeing was a real person. And flesh and bones, when he came back down from the mountain, the Lord Jesus looked just the same as he was before he went up. When Peter saw him, he was in flesh and bone, in a glorified body. And that's who we're going to see. So we need the scriptures, and we should never get away from the scriptures. But the scriptures present to us a living person, a physical person that we're going to see. And we're going to be face to face with that blessed person. That's who He saw on the mountain. And the voice from heaven said, This is my beloved son, in whom I am wealthy. Though having not seen, we love, but we're going to see them. We're going to have that vision face to face and it's never going to be blurred. That is the purpose of prophecy. The testimony of Jesus is the Spirit of prophecy. And so man looks at the events going on in the world and what is happening, what is shaping up. And I appreciate what Brother Heinz has said, is that we're not seeing prophecy fulfilled now. But he scratches his head and he wonders where all this is going to end. But we really see when we consider what who Christ is and what his claims are upon this earth. He bought the whole field for the treasure that is found in this field. We find in prophecy unfolding of God's purposes in connection with the 2nd man on this earth. And so we understand and prophecy really we, you know, you read maybe some commentator about events in the world and people have opinions about what's going on and so on. But when we open the scriptures and we have prophecy, we have God's opinions about what has gone on in the light of what he has revealed in His Word. And so we have the Scriptures and then the prophets have come along and they give God's opinion as to what He sees has happened. Is happening is going to happen and that is and he gives those in scripture and he reveals to us because it's it's light in a confusing state of thing man doesn't know what's going on. And it's a real privilege that the youngest children here in the room that I believe that know the Lord Jesus Christ as their Savior have a clearer picture of what the events are going to unfold than the world's leaders do, but because they understand God's purposes in connection with his son.

Practical application of how understanding prophecy has a good effect on us now and gives U.S. intelligence. We would not try to make this world a better place in which to live. That is what many sincere Christians tried to do. That is not what God is doing presently. What God is

doing presently is gathering a people for His name from among the Gentiles. That is what is presently going on and reaching out to Jew and Gentile alike, the gospel of the grace of God. But after we are gone, then he is going to deal again with Israel. Now, we already know from the writings that were written more than 100 years ago that Israel would be a nation in unbelief back in Israel. Well, that happened. What is it in 48, Right? And I met a Jew out in California. And he noticed my German accent. We had a very happy visit, you know, nice visit. And and I tried to encourage him to read the Bible, the prophetic Scriptures. And he said to me, Adolf Hitler served a purpose. Yes, I said he served the purpose. Or he said, you're the first German that tells me Hitler served a purpose. What purpose do you think he served? Well, I said, if you would know the prophetic scriptures, you would know there would be a nation. In unbelief in Israel, the Holocaust made the Western powers to realize Israel needs a homeland. Oh yeah, he said. It all happened after that, you know, Yes, God allowed the Holocaust to have this influence. That powers France, England and America gave the Jews a homeland, you know. But the sad thing is, and we don't take delight in that, we know they will go through a lot of trouble. Yet, you know, Jacob's trouble is yet coming. Many will perish, and Bruce even estimates the millions that will perish and but they will remnant be saved. And he will deal with them again after we are gone, you know, and then he will deal with Israel, and he will come back, the Lord Jesus, and deliver them and get rid of the Antichrist and overthrow the head of the Roman Empire. Those two are in cahoots, the Trinity of iniquity in Revelation 13, you know, two of them are. The head of the Roman Empire and. The Antichrist. They will be in cahoots, but he will overthrow them and then set up the glorious reign. Peace will be appreciated. The Kingdom of peace will be enjoyed. The desire of the nations will have come. The scripture says it's coming. It hasn't come yet. But you know what People in the world don't desire Peace. You know peace is what people desire, but they won't, they won't have it until the Prince of Peace comes. The Lord Jesus, He will establish peace and He will reign in righteousness. You know how wonderful a time that will be, and we will all be part of it. You know we will reign with Him. Grace has not only given us a portion in heaven, we will reign with Him. The earth, you know, wonderful to see that. Of course, Revelation 5 is primarily the heavenly Saints rejoicing in what is going on on earth with the Saints who are unearthed at that time. That's Revelation 5. The heavenly Saints, the 24 elders, represent those from the Old and New Testament rejoicing in what they're seeing going on on earth when. People are saved from every kindred tongue, people and nation.

Through the Gospel of the Kingdom. Then he will reign for 1000 years. You know, Hitler thought that he would have 1000 year Millennium only lasted 12 years and three months. And how much sorrow did he 'cause, you know, and what was breaking his neck more than anything is that he persecuted the Jews. You know, anybody that touches them touches. At which is dearest to the heart of God of nations. Speaking of the nations on earth is people. Isn't it wonderful? The word of prophecy just becomes that much more sure the closer we get to the Lords coming. Not that it's a prophecy actually being fulfilled, but how everything falls so clearly into place exactly the way the Lord said it would be. And even though the day hasn't dawned, I don't know. It's right to say that maybe a lot of us are feeling the day start beginning to rise in our hearts. And if we're that close, you know, if we go back to verse 14, we may be closer to the end than Peter himself was. He knew he was about to see the Lord. We may see the Lord sooner than Peter did when he wrote these words. Other day the word of being more sure the word of prophecy is what they saw on the mount division made to sure the word of prophecy sure. I think that's the meaning here. I understand that but for us where we sit now we see it exactly unfolding as it was written and that is a reassuring thought I believe to those that are waiting for the Lord's coming not to change the meaning of the. Primary meaning of it, but just to apply it to our hearts now. There's a thought maybe we could just go back a little bit. We've used the word fable and vision interchangeably, but it's really there are two very different things. A fable is a made-up story to teach a moral lesson, and that's how the world looks at the book we have in our labs as a collection of stories that's all been made-up and they teach nice moral lessons and very useful for that. I know a young boy who was in school just recently and that they were going over the history of Judaism and Christianity and the subjects of Abraham and Sarah came up and the birth of Isaac. And the boy said to his teacher, wasn't she almost 100 years old? I think she's about 90, almost 100 years old when Isaac was born. And the teacher said, well, I think they counted years different back in those days. You know, to that mind, it's just a collection of fables. But Peter says it's not. We were eyewitnesses and all the accounts that we have in the Word of God were true accounts. It's not a collection of fables just to teach us more lessons. It's the truth of God. And so when he saw that on the mount, now those Old Testament prophecies came by vision. God gave those prophets visions and they saw things and they wrote them down, penned by the Spirit of God. The truth of God as well, that a vision is not the same thing as a fable. But now those visions that they saw and wrote down by the inspiration of the Spirit of God have been confirmed, because those visions all looked on to the coming power and Kingdom and glory of our Lord Jesus Christ. And what they saw on that mount was a little sample, a little foretaste, and as our brother brought out in flesh and blood and bones. Of that coming power and Kingdom. And glory of our Lord Jesus Christ, unto which all those prophecies run. I have a question in connection with the 11Th verse. It's just a short question, but because it's called the everlasting Kingdom of our Lord and Savior Jesus Christ, and we've been Speaking of that vision on the mount which will speak to us of the Millennium, which it won't last forever. Is that still what is being referred to in the 11Th verse? The Kingdom of our Lord on the earth for 1000 years?

Well, I believe Brother Clarence Lundeen answered that for some years ago and. Excuse me, I've enjoyed his comments on it and I would encourage anyone that has a question about it to get the pamphlet entitled The Kingdom and the Inheritance because he points out there that while the Kingdom as to its character on earth, yes it does have a finite length of time, 1000 years. But at the same time, the Lord Jesus in being placed in that wonderful position and given that inheritance, it's an eternal inheritance which God never takes away. And in that sense, well, the time comes, as we know from First Corinthians 15, when he delivers up the Kingdom to God, even the Father, that God may be All in all. We know that the sense of God used there, I believe, is God in Trinity. And in that sense, the Lord Jesus never loses what the Father gives him as that inheritance. And so I would suggest that the word of God more than once refers to it as a being everlasting. Is that right, Neil? Oh, yeah. I think that's a very enjoyable thought. And especially, too, since Peter was writing in his first epistle, here were these Jews. They had Abraham for a father. They had an earthly Kingdom proposed toward them. And everything that they got in Christianity was better. Because now we're not just associated with a millennial Kingdom that's going to last 1000 years, but. And we get a little poor taste of this. We're here together with brethren in an orderly way and enjoying communion. We are going to enjoy that forever. And morally we're going to be in a condition that is more. There's not going to be in the sense king and rule in the eternal state, but we are going to be in a state where it's hard for us to imagine that a condition in which troubles are not going to come into spoil things and things are going to be morally conformed to God and there's going to be a state of undisturbed happiness. Forever and ever and ever. This statement has been made before, but it might not hurt to make it again. I've enjoyed it so much, and it isn't an original with me, but I've enjoyed it. That is, that the Millennium is necessary for the public vindication of God's holy character. Man dragged his glory in the dust through Satan, and for 6000 years, man through Satan, more or less. Has had his way and the result was they crucified the Son of God. God is going to vindicate that blessed one on this earth as man during those thousand years. So the Millennium is necessary for the public vindication of God's holy character. But then the brother who made the remark went on to say the eternal state is for the everlasting satisfaction of God's heart. And that's that's where you're bringing out Neil. God, God has to justify and vindicate His beloved Son, but once all evil has been dealt with and

put away, then God is going to have an eternity when His heart will be satisfied where no sin can ever enter. Sorry. I think that's even why in the book of Esther where you find the Gentile bride would not adorn herself for the king and we find that in the revelation after the true church has been raptured. She says I am a queen and I am no widow to the public eye of God. The bride of Christ has spurned of. To the public eye, I mean, not of God, but of man, he looks and he sees what the church has done to Christ. He's brought him into terrible shame. And so God will take up the Jewish bride, as it were, as a picture of that relationship. So there's a genuine picture of that here on this earth. So there would be a display of that. It's a temporal one. I have a picture of my wife. I wouldn't want you to rip or spit on it, but it and it I say to you, that's my wife. It's a picture of that. It's not that I have two wives. And so God will have a display here on this earth of that relationship, but it's to vindicate him even in connection with that, I believe on this earth. But the eternal state is that satisfied condition, as you say. I'd like to also make some comments on God saying.

This is my beloved son. No. Why does he make that statement? When Moses and Elias appeared. The suggestion was. Build a place for Moses, for Elias, and for the Lord Jesus. That was the suggestion. God, as much as he's saying, this is my beloved son, don't put the others on the level of my son. I believe that's the proper understanding. That's why God gives this testimony. This is my beloved son. And don't put them on that level of Moses and Elias. And we better always remember he is the Son of God. He is worthy of all of our honor. And while we certainly appreciate the servants of the Lord, we even appreciate the writings that we have from Paul and Peter and so on, but they were just servants of God. They were not in the same position as this pleasant one, the Lord Jesus Christ. He is the Son of God. This is my beloved son. And in another gospel it says hear him, you know, get your directions from him. But how wonderful to see that God guards his Son. Don't put him on the level of Moses. Any liars. Perhaps we should just say this and most know this, that private interpretation in connection with prophecy. Is not that you can't study scripture alone, but it is no prophecy to be taken out of context. And so there's a scope of prophecy. There's an outline to sound truth. And so you can't. Heresy is to choose, and it's like a buffet supper. You choose what you like and you leave what you don't. But there's a scope to truth. Paul encouraged Timothy to get an outline of sound words. And so there's a scope of prophecy and there's no prophecy that's unrelated to another one. And so. When people look for contradictions in scripture, they don't believe the scripture. They look for contradictions. But when believers see differences or seeming contradictions, they see them as nuances, and they see that God is trying to point something out. And so if one scripture creates a difficulty for you in your mind, the Lord will bring another scripture before you to explain it and to put it into its place. Papa See is alive. Prophecy is a life. For us now, if we understand it, we know what our. Conduct is to be and so it's a light and a chance in a dark place. This world is a dark place because the devil is the God and Prince of it. You know the power of darkness, but. There is a day dawn coming. That's when the Lord Jesus comes. At the star, arise in your heart that is already now, right? Presently He can arise, He can be that star that arises in our hearts and but there is a time coming when he will come back in power and glory. And in the New Testament we have that Scripture, isn't it in Titus looking for the glorious, the blessed hope and the glorious appearing? We as Christians many times concentrate quite a bit on the Rapture. But we ought not to be just looking for the rapture. That's what that Scripture says. Not just for the Rapture, also for His glorious appearing. You know, we look forward to the day when He will have his day of glory in the very place where he was rejected and crucified and slain, and he will be honored and glorified. Recognise, God will see to it every knee has to bow to Him. And that will be before the Great White Throne, but it will also be when he comes back to reign. And those who don't recognize him and don't come to Jerusalem, they will not be blessed during the millennial, you know, they have to recognise the one that is in control and reigning, not just over Israel, over the world, you know, and.

If you don't know where the United States fits in, don't find a country like that in the prophetic scriptures. Maybe like somebody has said, maybe it's part of the European Union. We don't know. But it also might be, as Mr. Kelly thinks, that it will disintegrate in small, insignificant factions that William Kelly. But he was an Englishman. But anyway, the point is the Lord Jesus. Will have His day of glory. And we are not just looking for the rapture that is our blessed hope, but let's also look for the glorious appearing. Isn't that really the force of the day dawning and the Daystar or the Morning Star rising in your hearts? We're keenly interested in that, dear brethren, right now. Before God can go on with his eternal counsels, He has to catch us out of this world. And so the Morning Star heralds the day. But it's not the day. And so when we're raptured out, then the sun can rise over this world, and He'll come forth in his power and glory to take up his place in this world. What a day that will be. But for us, we're looking for the dawning of the day in the morning. The difference isn't there in the dawning of the day and the appearing of the sun. To get up at 4:00 in the morning in the summer, you can say. You can say the dawn of the day, the day's coming. And if you watch, I know in our area you can see the morning stars, but the only star you can see as the sky gets brighter, that's the only star you can see, the morning star. So we have the word of prophecy during the night as a lamp in a dark place, but we can also see the day dawning now. And the Lord Jesus is coming. And after they start rising in our hearts, Even so, come, Lord Jesus, it's on the horizon. Brethren, today is dawning. The sun hasn't appeared yet. But before the sun appears, the Lord is going to come and ****** us out of the world. So as wonderful as prophecy is, the present personal possession of Christ in our hearts eclipses everything else. OK. 324. Lord Jesus, come. Or let us longer 324. No.

We sing. Before that, the Lord himself shall come and shout a quickening word. Thousands shall answer from the tomb forever. I usually I like to sing this to a tune that has the fifth verse. It has the court. Let's rise. The Lord thou shall come, thou shallow Philippines whatever, God bless you all, never shall follow the soul of the world. 22. Revelation 22. Last clause of verse 16. I am the root and the offspring of David. And the bright and morning star. Our God and Father, we look up to Thee at the end of this meeting. And we do thank thee for bringing Christ before us in all his beauty, in all his glory. And we thank thee, our God, that there is a day coming what thou wilt vindicate that blessed One in this world, and when as man, he shall be declared King of kings and Lord of Lords. We trust our God that we are among those of whom the apostle could speak when he spoke of all those that love is appearing.

We thank the Lord Jesus that before that appearing takes place, we will see Thee as the Morning Star, and we thank Thee that the Morning Star has even now arisen in our hearts while we look for the day to dawn. We thank the Lord Jesus for the hope of thy near return, perhaps today. We think of what we have had before us in this chapter, in the last few meetings, of that which speaks to our hearts but also to our consciences, as we think. Of a walk that is in keeping with those who recognize the Lord Jesus as the rightful King, and who look for Thee to come at any moment. Give us then, not merely to be hearers of Thy word, but that we might be doers as well. We give thanks then, for what we have had before us. Command thy word to thee, to the heart and conscience of each one of us. And the precious name of our Lord Jesus Christ, Amen.

Montreal Conference: 2008, 2 Peter 1:1-7

Reading

I wonder, brethren, if it be the Lord's mind to consider Second Peter chapter one? Brother Doug read from this morning. It deals with the. View of the coming Kingdom, and we're getting close to times when there will be major changes in this world that we live in. Of course we are looking forward to our heavenly portion, but it has to do with a lot of practical matters. That, uh, concern our living down here in view of that coming Kingdom. There's something else I'd be glad to submit to something else too, but I suggest that. Second Peter, chapter one. Simon Peter, a servant of an apostle and apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power has given unto us. All things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these uh ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge. And the knowledge temperance and the temperance patience. And to patience godliness, and to godliness brotherly kindness, and to brotherly kindness cherish. For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful. And the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see a far off, and is forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure. Where if you do these things, he shall never fail. I never fall. Where soul and entrance shall be ministered unto you abundantly into the everlasting Kingdom. Of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yeah, I think it means as long as I am in the Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me moreover. I will endeavor that he may be able, after my decease, to have these things always in remembrance, For we have not followed, uh, cunningly devised fables. We mean no one unto you, the power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty, for He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with Him in the holy mountain. We have also a more sure word of prophecy. Where unto ye do well, that ye take He. As unto a light that shines in a dark place until the day dawn and the day star arise in your hearts. Knowing this first, no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. It's helpful to remember as we consider what, uh, Peter has written, that he deals more with the side of the Kingdom. Or the government of God. And in first Peter, it has been mentioned at times deals with government of God in the House of God. Whereas in second Peter you have the government of God in the world. And so in the third chapter of second Peter, you have what is called the day of the Lord, when the Lord Jesus is going to be introduced into power and glory in this world. And we have a preview of that day in the end of this first chapter. The third chapter also speaks of the day of God.

Which is that eternal day. So God has something to say not only in his house, but he has something to say in this world. And it's interesting to kind of get that perspective. When you have Paul's ministry, it's more directed and about the church, which is the body of Christ or the House of God. When you have John's ministry, it's more the family of God in view. But here we have the Kingdom of God and God. Authority. Exercised in this world today, in His house and in First Peter, Chapter 4 is perhaps a key verse to First Peter and verse 17 it says the time is come that judgment must begin. At the House of God. And if it first begin at us, because we are his house, what shall the end be of them that obey not the gospel of God? Well, in the end of Second Peter, we have what's going to be the end of this present order of things that we know today. So God is going to intervene in the affairs of this world as well, directly and very severely. And we're getting close to those days, brethren, and we should be aware of where we are. And walk accordingly. 2nd epistles usually denoted declension, and certainly we have that character here portrayed in the in this epistle. But, umm, I think that we need to, uh, recognize that the Kingdom of God is, uh, in scripture presented in two different ways. It is, uh, going to be manifestation of all the glory of Christ in that coming day when, uh, the Kingdom will be established in its outward. Form and character in the Millennium, but now, before that day. God would have us to display the moral qualities of the Kingdom. The Kingdom of heaven is not meat and drink, but righteousness, uh, peace and joy in the Holy Ghost in Romans chapter 14. So umm. The Kingdom of God is not ceremony, it is godliness, and that is a character that should be manifest here and now in our pathway. Paul preached to the Kingdom of God in that character, in its moral character. And that's what we have developed here in this first chapter. All these beautiful qualities, we all have them, but they're not developed in many of us. But we have the capacity, we have the divine nature, we have the power in the Holy Spirit. Why aren't we manifesting, uh, some of these beautiful characteristics, uh, that are, uh, enumerated here for us by the apostle? Well, we have the old nature which must be kept in the place of death. But it's beautiful to recognize that the Kingdom of God is not now in in outward manifestation, but it is in the believer, and it should be displayed in our walk and conduct in our ways. Is that right, brother? The first chapter of Revelation, John speaks of himself in the Kingdom and patience, tribulation and patience. Kingdom, patience and tribulation are connected together, and that's the characteristic of the Kingdom, now isn't it? If you confess the authority of the Lord Jesus Christ, you are not appreciated in the world where fasting through. But in the coming day, it will be the Kingdom will be in power and glory.

Lukes gospel I believe it is when the Lord Jesus was here he said the Kingdom of they asked him when it was coming, when is this Kingdom going to come and he answered them, the Kingdom of God is among you. It was present then in his person. He is the head of the Kingdom of God and he being here on earth. In his person, the Kingdom was here. But not yet established in a more formal way until the Lord Jesus went back to the glory. And so the Kingdom of God does exist today in the world. And everyone in this room that belongs to the Lord Jesus Christ belongs to the Kingdom. We are in the Kingdom of God. We don't take it up very much, but the last verse of the Acts, the apostle Paul in the very last recorded historical things about him in that epistle, not a pistol, but in the account of the ACT, it says preaching the Kingdom of God. And so we are in this room in the Kingdom of God. And that's one side of Peter's ministry, but Bob already mentioned, and that we have to sort of see the two of them together at the other side. Peter presents to us the thought that we are in the wilderness on our way home to the glory. And consequently we have the two things brought mixed together and commingled in what he has to say to us. And so right here in the very beginning. Peter likes the word precious and he talks about precious faith and then he talks about precious promises. Because we don't participate yet in the Kingdom and its power and glory character, which won't happen until the Lord Jesus comes back to reign. And then we will see the Kingdom in in its outward manifestation. That's already been said. And as a result, it takes faith to walk today in the Kingdom in the way that honors God. And as Peter calls it, it's it's a precious thing to have that faith to walk. Because faith has to lay hold of things that can't be outwardly seen. The day will come when man will see outwardly the display of the glory of God in the Lord Jesus reigning. And he

won't need faith to lay hold of it. It'll be publicly displayed. But we need faith today to walk in it. And, and it's a precious thing. And yet at the same time we have to lay hold of that which is now only in a promise to us. And so he calls it precious promises to encourage our hearts to look on beyond the present. To see that which is ahead of us. But the other side that Bob mentioned too is brought in. It's the government of God. Why? Because God is presently dealing in his governmental ways with all that belong to the Kingdom. The government of God is not that which is eternal. It's connected with time. And so he brings us into it and he says, I'm going to deal in your lives. According to the character of what is pleasing to me in the Kingdom and in my nature being manifested in it. And so we come under the government of God in our daily lives. If we do not live according to the principles of the Kingdom, if we don't live it out, then God puts His hand upon us. And because we are the most responsible, as as we had in first Peter 4. It begins with the House of God, and so it is for us to recognize that we have established the grace of God that is everything to our blessing, but at the same time in responsibility we also are being dealt with by God governmentally in our individual and collective lives, and so we need to live with that as a serious matter. To display what Peter exhorts us in this chapter. To live out that which would glorify God rather than have him have to bring his governmental ways upon us. Perhaps it would be helpful to read those verses in Luke 19 where the Lord speaks a parable.

Uh, in Luke's Gospel chapter 19, we'll read verses 11 and 12. And as they heard these things, he added and spake a parable. Because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore a certain nobleman went into a far country to receive for himself. A Kingdom and two return. The thought when the Lord Jesus was here was that he was going to establish a Kingdom. Then and there on earth. And the Lord is telling them it's going to be different. He's going to go into a far country and receive a Kingdom, and then he's coming back. Well, that far country is heaven, and that's where the Lord is gone, and he's there forming a Kingdom now. And the Kingdom is forming right now here on earth. And we enter into that Kingdom when we believe. And on his authority, we're still left here to display that and continue the preaching of it. By how we live and so on. Then he's going to receive that Kingdom in the far country heaven, and he's going to come back with his Kingdom already formed to govern on earth. So that it that helps us to understand the different characters that the Kingdom takes. And our part of the Kingdom with association with the Lord is to be on him as he is in heaven and be a part of the heavenly side of it. Faith is a precious thing, brethren. It says in 2nd Thessalonians 3 that all men have not faith. It also says in Romans 10, faith comes by hearing, and hearing by the word of God. It's beautiful to see those who have a hearing here. Sometimes you speak the word to somebody you notice they are not predisposed to here. Too bad. But there has to be a hearing here. The hour is coming and now is the Lord Jesus said, when the dead shall hear the voice of the Son of God, and they that hear shall live. So true blessing comes through hearing. Because faith comes by hearing and hearing by the word of God. So how precious it is to have that faith that lays hold on those things that are not seen. Sometimes people say, well, I live in the real world. I only believe what I see. There's a lot of things that you don't see that you believe. Can't you trust God when he speaks? Because God is true. You can call and question what I say. You can call and question what anybody else may say in this room. But when God speaks, God cannot lie. And you need to listen to what God has to say. And through that means, faith is received. It's the gift of God as well. God gives that faith to the hearing here. Oh, how precious it is to have that faith. And it's interesting how he puts it here, like precious faith, because once we have that faith, we find others that have that same faith. We notice that it's not a matter of social distinctions or nationalities. Wherever you travel in this world, you find those who have that light, precious faith. When the name of the Lord Jesus Christ is mentioned, there's an immediate, warm response.

How? How beautiful. The the list of packages that Peter mentioned here in the first chapter. This is, uh, very similar, uh, enumeration also in relation spoken by Paul in chapter 5 on the starting at verse 22. And we know these things, uh, are referred to often as the fruit of the Spirit. And I think, uh. Things that, uh, are that concern us all and that we're all very, uh, interested in, uh, in, uh, manifesting in our lives. And, umm, I, I, I just, I, I just refer back to John chapter 15 where Jesus speaks about, uh, abiding in him, abiding in the vine that, uh, I accept you abide in me. You cannot produce any truth apart from you cannot do anything. Uh, I really think that there's a real link there. And, and, uh. A bird comes to mind and says not only are they here. Uh, not the period, but the viewers that, that are flat. And, uh, I see the, uh, the commandment that Jesus is saying in order to produce this fruit in John 15. It's very clear that. Yes, we abide in the vine and we but we do that by keeping this demand. And he makes it very clear that keeping his demand is loving each other as he has loved us. A lot of people say, well, brother, that's, you know, what are you implying? Are you saying that we should just go out and love other people? I mean, you know, as an act of the will. That sounds legalistic. The point is it's not legalistic. It is a deliberate out of the world. It's not legalistic. Legalism is when we apply oil in, uh, accordance to a, a, a rule that is, that is, uh, that is stated in order to receive a benefit, the doer receive the benefit in this case. The team, we see a lot of things that, I mean, I, I know that's uh, either things, uh, I believe we all, we all know about, we all really desire, umm, we will uh, glorify the father by producing fruit. It says, umm. It says that His joy will will be full in us. His joy we will make His joyful. It says our joy will be full. Uh, there's all kinds of promises in here, and it's in these 17 verses from 1 to 17 in John 15. Guarantee, benefit our promotion either. This is something that I think is very key in in all of our lives as as Christians and in our desire to please the Lord. Says through verse one, through the righteousness of God and our Savior Jesus Christ. I think it's worth going back just to put our eyes upon it. The verse that John quoted a little bit earlier in Romans chapter 14. Connects itself with this chapter in Romans 14 and verse 17. It says the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. The Kingdom is brought out in different aspects, and we've been talking about different aspects of the IT and really bringing them, sort of mixing them together, which is fine. In Matthew's Gospel when it speaks of the Kingdom of heaven. For the Kingdom of the heavens, it's the same Kingdom, but it is that which is looked upon as the King himself being absent, and so he's in heaven and his subjects are on earth. In Colossians chapter one, it speaks about the Kingdom of the Son, of his love, Speaking of the Lord Jesus. And when it's the sun that is the center thought, then we have what we've talked about of His coming glory and his reigning. Over the earth. And so he is going to come back and he we will have an official public Kingdom over which he reigns for the 1000 years of the Millennium and so on. But when it's the Kingdom of God, it's a different aspect of the Kingdom. It's already been commented on, but it's so central to what's here in first Peter.

The Kingdom of God is that which brings out a Kingdom which reflects the nature of God. So it's moral. So we have it here in Romans 14. It's not meat and drink, it's not some outward thing among men or even in official thoughts of glory, as it will be in the Kingdom of the Son of his love. It's the same Kingdom, but it's a different aspect of it. It is. As Peter says, we have been made in this chapter. We've been made partakers of the divine nature. If we had not, we could not reflect the nature of God. And what he's saying to us and adding to your virtues and so on, is the thought is to bring out in our lives that which reflects the very nature of God, as love, as light, as holiness, and so on that are seen in Him are to be seen in US. And so God wants a Kingdom in which his subjects are morally. Just like he is. And that's God's intent with us, that he worked for us and in US. To produce in US subjects for himself which reflect his own nature. And that's really the emphasis of this first chapter. So he says by precious faith through the righteousness of God. If you didn't have the righteousness of God involved in it, then it would not be that which is according to God as a Kingdom. We all live. Most of us probably at least live in the United States or Canada and.

Outwardly and so on. We are citizens of these countries and it doesn't really matter what we are inside. We're citizens anyways, regardless of the character of our lives, we are citizens of the, those, some country or another. Uh, outwardly, yes, we belong to that realm, that Kingdom, if you will. But with God, that's not the thought. He wants what's inward, and he is working in us to produce that which will be consistent with himself. And that's the only thing that God can rest in. He will never rest in anything less than that which is consistent with his own nature. You are going to read that verse in Romans. Righteousness come first. There's no true ground of peace without righteousness. And there's no true ground of joy without righteousness and peace. I think there is a an important order to those 3 expressions. But God has to save us. And make us righteous before himself, or there cannot be peace. Between ourselves and God, and God cannot find peace in anything less. Then that which is consistent with his own righteousness. And if you don't have righteousness, you can't have peace and you won't have joy. At least you you might have pleasure in sin, but you'll never find your joy in God. As it says in Romans 5, we joy in our God. Why? Because we have hearts that He has given to us through new birth, which find our pleasure in the same things that He finds His pleasure in, and consequently we find ourselves joying in God Himself. Isaiah 32 and verse. 17 And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. So this is what I believe describes the coming Kingdom of the Lord Jesus, when he will reign in righteousness. The effect of it will be peace. And what a glorious day it will be for this world when he reigns.

What is righteousness? Is it doing that? Which is right? Is that a good definition? That too simple. But as long as you add to it, if you did everything right, nothing would be right unless the motive was right. And so true righteousness is acting in consistency with what God is. But it to act consistently with God according to Himself must not only be the ACT itself, but everything with God is also. What motivates that act is equally essential. And so. There are many instances of people doing things outwardly right. Right. Who are not approved of God because the motivation for what is done is not consistent with what God is. Our brother Dawn before was commenting on the fact that. Outwardly, many of us are citizens of the United States and Canada and from a natural standpoint, uh, it doesn't uh, make any difference, uh, what we are inside. I was just thinking of some questions that were put to Jonah in the first chapter of Jonah, and I believe that this portion shows us that the position and the walk go together. In the eighth verse of the first chapter of Jonah, it says. Then said they unto him, Tell us, we pray thee, for whose 'cause this evil is upon us. And there were some pointed questions that were asked. What is my occupation? Whence comest thou? What is thy country? And of what people are thou? So the walk had to be in accordance with the position, didn't it? And in this case it didn't seem to be the case. In connection with Jonah, we often sing the lines of that hymn called from above. And heavenly men by birth, who once were but the citizens of earth. As pilgrims. Here we seek a heavenly home, our portion. In the ages to come. So that has to agree, doesn't it? The walk comes in very prominently here, doesn't it? The Apostle. He tells us what we possess in Christ, a divine nature. And we have a full revelation of God. No longer is it, uh, hidden, uh, Christ has, is the full manifestation of the very nature and character of God. And we possess that life, that divine life, that eternal life now in Christianity is the life of Christ. So we can't excuse ourselves as not having the capacity. Because we do have uh. The divine nature and we also have the knowledge of God revealed in Christ and uh. Expounded to us in the Word of God in the scriptures so we don't have an excuse for failure. But we should have an exercise to manifest these beautiful qualities, which were, of course, fully exhibited in all their splendor, uh, come fullness in the person of Christ. But we do have that nature, brethren, and that's the abundant entrance, I think that we have in the 11Th verse. It's often referred to, uh, in relation to the end of the pathway. And one has no objection to that. But doesn't God want us now to have that abundant entrance into the everlasting Kingdom of our Lord and Savior? Something for the present pathway, something in our lives down here. It's beautiful in that second verse, John, that the knowledge of God is mentioned. I've enjoyed it.

There's two mathematical terms that you have in this chapter. One is in verse, two is multiplication and in verse. Five, it's addition. Multiplication is what God does for us. Addition is what we are to do and our responsibility. But how do we get grace and peace multiplied? It's through the knowledge of God and of Jesus our Lord. And that's what Christianity really is. It's the knowledge of God we have been brought to know God. Tremendous blessing. In the Old Testament times there was a knowledge of God, but we can say partial, but it's when the Lord Jesus came. As the sun into this world that we have. The complete revelation of all that God is. And now, in the measure that we get to know him more, brethren, the focus is on our God and the Lord Jesus Christ. Sometimes like to think of it in Judaism the focus was more on what man was. Could he perform? Could he do those commandments that were given in the law? And man was manifested to be a complete failure. Now in this present age, God has turned around and he said I'm not going to deal with what man is any longer. Now I want to show you who I am and we have the complete revelation of all that God is in the person of the Lord Jesus. Think of it when man did his worst in nailing the Son of God to that Christ. God takes that awful crime. In human history and turns around and says now this is what I'm going to use to bring blessing in calculated blessing that you cannot fully comprehend. And he opens his heart. He shows who he is. Yes, God is righteous and from the darkness of those three hours of darkness of Calvary we see as in no other point of time. The truth that God is light and God is love. Tremendous to think about it, but in the measure that you and I get to know more who our God is, brethren, it's not who we are, brethren. The more you start looking at brethren, the more you're going to see failure. It's turning around to see and to understand who our God is. Who is he, What is he like? And in the person of the Lord Jesus, we see the full. Revelation of who God is, and the more you get to know that, the more grace. And peace will be multiplied to you. Do you ever need of more grace in your life? You feel the lack of peace. Get to know your God better and you will find grace and peace multiplied. Notice how he mentions further down in the chapter the knowledge of God as well. Notice in verse 3. According as His divine power hath given unto us all things that pertain into life and godliness, through the knowledge of him that hath called us by glory and virtue. Then in verse 8, These things be in you and abound. They make you, that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. The end of this second epistle, the very last verse, is grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Oh, may the Lord give us a desire to know Him better. That was the desire of the Apostle Paul, that I may know him, Brethren, every.

Little bit of knowledge of him. Awakens a desire to know him even more. This is why grace comes before peace, does it not? I'm not aware that any other epistle we have the order reversed. I believe in order to enjoy peace with God and the peace of God. We first of all have to appreciate His grace. Which is God showing favor to us who deserve nothing but judgment. But you know, God, in his grace he shows the very best to the very worst. That's what's taking place now. Under the law, there was no peace. Because, of course, the law looked for some good in math. And it wasn't there. A man strives to attain God's holiness through his own effort. Absolutely futile and no peace in that whatsoever. But if we enjoy in our souls the fact that we're saved by grace, it brings in before us the sacrifice of Calvary that he was delivered. Lord Jesus, God's Son was sent. He was delivered. For our offenses, but raised again for our justification, therefore. Being justified by faith, we have peace with God. And with respect to our circumstances, sometimes we seem to trust God to deal with our sins, but we seem to be upset about the difficulties that come into our lives as though He's not. Able to deal with those as well. But you know, the fact is, as we contemplate His favor toward us, we realize that God is for us and that whatever the difficulty is that He allows, it's designed for our good. All things work together

for good for those who love God and are called according to His purpose. Of course, in four. We do have. That which I believe is required in to enjoy the peace of God, and that is that there be prayer and supplication with Thanksgiving. So I speak to myself, if I find that I'm uptight about my situation, well, has there been that prayer, supplication and Thanksgiving connected with it? Because. You know God has showered us with. Blessings untold infinitely. And we always have so much to give and thanks for. But where there's prayer and supplication with Thanksgiving, I believe the peace of God comes in and keeps our hearts and minds through Christ Jesus. This is what we need today, but it's all a result of this grace. I suggest that's why grace dispersed and then peace. We live in a culture today where it's sometimes we use the word humanistic. It's centered on man. And right over here, there's a Burger King. And it says have it your way. You can do it the way you want to get it. You know, young people, it's this tremendous challenge. I, I find a lot of young people not happy in their Christian lives. And I really believe it's because we've come under the influence of the culture we're passing through and we're introverted. We're looking at ourselves. And I have to confess, too, that I went through a time when I was very unhappy as a Christian. And I, I remember when the Lord brought it to my attention that I was just looking at it myself. Even as a Christian, you can do that. That's not Christianity. Christianity is to turn around. And to get to know who God is. Oh, what a wonderful thing it is to leave what we are behind and to be occupied with who our God is. That's what Christianity is. That's what will multiply grace and peace in your lives. So how important it is, this knowledge of God. Verse 3. John has been speaking about it too. His divine power hath given unto us all things that pertain into life and godliness.

Like you say Wally, we get up tight at times. Why do we get uptight? Because we thought we were in control of things, and things are not under control like we want them to be, so we get up tight. Yeah, that happens to us all. I don't think anybody can claim exemption from that. But if we can step back and realize that God is for us in every single circumstance of life that He allows, He has something to teach us, and it's an opportunity. Somebody has said difficulties are a platform upon which we display the sufficiency of our God in every situation. I like that. May the Lord help us, brethren. He's supplied us all things that pertain into life and godliness. He has not left us here in this world to fend for ourselves. No, He supplied us not only with that divine nature. But He has given us all things that pertain unto light. Wonderful. Another place we read. Knowledge. Puff it up. And this world is full of knowledge, and the rate at which knowledge is increasing is phenomenal. And. Man is greatly puffed up by the knowledge that he has been able to acquire and is acquiring. Not recognizing that the very capacity to to gain it comes from God in the way he's been made. But nonetheless he takes great pride in what he knows. And naturally speaking, if we're talking about what we are in Adam, so do we. Our knowledge puffs this up. And it's important in light of that to see what's said here about the knowledge of God, because it's not that kind of knowledge. It is not a knowledge which puffs down. The knowledge which puffs up is connects itself with an learning of facts and information. And we can be puffed up by that. We can say I know this fact and I know that fact and I know this doctrine. And we can have a lot of religious or spiritual knowledge and find ourselves when we think of what we know more than someone else. Be quite puffed up about it, but the true knowledge of God cannot be known apart from having received the divine nature. If I picked up in my hand this morning an Ant, and I put this Ant in my hand, and I look at it and it looks at me, the Ant is no doubt conscious of me and my existence. But it does not know me. It is incapable of knowing me because it does not have a life. It does not have a nature with a capacity to know me. But our God has chosen in His counsels of a past eternity, that He would have us as creatures before Him who have that capacity to know Him. To have the knowledge of himself and consequently he has worked. Righteously, as we have in verse one, through faith as we have in verse one. To make us capable by new birth, of having a life in which we may know God. That how God thinks, how God feels, what is holy to God, becomes in us the same, because we have obtained that same character of life in Christ. That we may know God and the consequence of it is in US is. Human knowledge puffs up, but the true knowledge of God humbles. You can't have the true knowledge of God and find any pride in His presence. Job is an example of it. Job said after his trial or at the end of his trial. I have heard of thee by the hearing of the ear.

You might say Job knew about God, but he didn't know at that point he was learning a lesson. That would bring him into the true knowledge of God. And he says, But now mine seeth thee. And what was the consequence in him? Wherefore I abhor myself, and repent in dust and ashes. And that is the true knowledge of God. And so we have it perfectly in this chapter, brought out before us. The true knowledge of God is perfectly expressed in the Person of the Lord Jesus Christ. God is God, we see, not we. He exists beyond time and space and created things and so on. But in order that we might know Him and have the knowledge of Himself, He has done it in a way that gives us the the capacity to know Him, because God has manifested himself in the person of the Lord Jesus Christ. And when we see him, we see God in man. And so the Lord here in John's gospel, he that hath seen me hath seen the Father. And the nature of God is perfectly expressed in manhood in the person of the Lord Jesus Christ. And so when we put our eyes on the Lord Jesus, when we, as the verse says, see no man save Jesus only. We are gaining the true knowledge of God by the occupation with that perfect revelation of Himself. And I might say, to reveal what God is to us. Reveals to us what we are, what we are in the flesh, and that makes us say I don't want that and turn away from ourselves because goodness resides good in its essence, resides in God alone, not in a creature. And So what we are is the reflection of what God is in us in our new nature, we'll never be good. Independent of God. We're only good as what God is in US. The 17th chapter of Acts we see the Apostle Paul in Athens, which was the center, perhaps of the apex of human learning. He's found there at Mars Hill, and he encounters the philosophers there, the Epicureans and the Stoics, all having their reputations and. In verse 21 it says for all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new things. And the apostle Paul. Takes the opportunity to reveal. The true God to them. In the midst of all of the human learning. And so in verse 22 it says, Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as he passed by and beheld your devotions, I found an altar with this inscription to the unknown God, whom therefore ye ignorantly worship him. Require I unto you. And so the first thing that he reveals unto them is the fact that God was the one that gave each one breath. God was the Creator, and so the Apostle Paul takes that opportunity to reveal who that unknown God was. And we are living, as has been mentioned today, in a culture where there is little knowledge as to who God is and what He has done and what has been accomplished for each one of us. So may we have the boldness to declare that. To those roundabouts, just as the Apostle Paul has done on in this particular case.

I'd like to suggest that in the first couple of verses that perhaps the thought more is connected to, uh, our salvation and what God has done for us in Christ and the cross, and then in the 3rd and the 4th verse and onward. It is how to live in the enjoyment of these things, and above the world around us. Notice how it says in the third verse and the 4th that it says, According to his divine power, hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us by glory and virtue. I was thinking about the children of Israel. When they first went into the wilderness, that the Lord gave them manna, which was food from heaven, which was Christ, which was to sustain them in their wilderness path, to give them the energy to go on. And so it says here that in order to live this. Christian life, the power that is needed for it. It speaks of through the knowledge of Him and one finds in my own life. That if I don't stay close to the Lord through the reading of the word of God. And, and, uh, umm, you know, to get from that word a portion for my soul for the day that, umm, when, when uh,

the interacting of things in the world, uh, take place, they affect me as to how I go on. And so, uh, to me, it is a game. It's like the mana. And it seems to me that Peter is bringing before them here. That it is the through the knowledge of him and how do we get it? Is it not in this blessed book? It's wonderful to know Christ as our circumstances as our Savior, but to arrive to rise above the things in this world is constant communion with him. I wonder if that is what we have, uh, brought before us because he goes on in the fourth verse to say by the she might be partakers. Of the divine nature having escaped the corruption that is in the world through lust. The partakers of the divine nature is really the manifestation down here of that divine nature. And we are exhorted here to, uh, use diligence, giving all diligence, add to your faith, virtue and so on. Moral courage and the glory to which we are called should motivate us and, uh, energize us. We think of the glory that is before the child of God. Umm, it should give us that moral courage to press on. The little while that might remain to us and another thing I was thinking of, brethren, is the need for self judgment because we all. Know that there is that old nature militating against us continually, uh, seeking to, uh, draw us back into the world and our old sins. We need that constant diligence to, uh, keep the old nature in the place of death where God has put it. God doesn't even try to improve it. And none of these, uh. Beautiful qualities can come from the old nature. It's impossible. But we do have that capacity and we have the. We have the provision that God has made to us, as our brother mentioned in the precious revelation that we we have in our hands. This book is full of exceeding great and precious promises. Oh brethren, like Brother Dave was mentioning how important to be reading the Scriptures. God means us to take His Word seriously. It is the living and abiding Word of God. There is nothing, no publication up to date as this book in today's world to read it to lay hold of those.

Exceeding. Great and precious promises. This book is full of them. God means this to to lay hold of them, and it says that by these you might be partakers of the divine nature. In other words, live in the enjoyment of it, that life that we have in Christ, having escaped the corruption that is in the world through lust. But then John was mentioning verse five and we want to get on a bit more, says beside this giving all diligence. What's that mean? It means that we need to put it on the priority list. All diligence. These are important things, brethren. This world is coming down to the time when the whole world system is going to be changed. I really don't think we grasp it as we ought to. We live in a democratic government. We're thankful for the liberty we enjoy here. But this is going to be replaced and not too far in the future. Are we ready for this? Are we giving diligence? In our Christian lives to these things. Or are we just? If we have time, we read the word. If we don't have time, well, it'll have to be another day. Brethren, we need to be diligent. He mentions it in verse 10 as well. Wherefore the rather, brethren, give diligence. Let's be serious in our profession of Christianity. Let's let God's Word mandate in our souls. Not so much a matter of our human wills, it's a matter of obedience to him and his Kingdom. So the more we read, the more we obey, there's going to be the proper Christian attitudes in our lives. So we are to give diligence to add now. And to the faith that we profess. In verse one, it's called precious faith. But now here in verse five, he says add to your faith. And there are 7 qualities that are mentioned in this list that we are to give diligence to add to our faith. The first is. Virtue. Moral courage. Don't just talk about having faith. Let it be evident in your life. James says faith without works is dead. If you say you have faith, let it be evident. Don't just talk about it. Let it be evident in your life, the way you live. And so on. In this list. Nice to think of this coming from Peter. We all know what Peter was like. You made a lot of blunders, didn't he? And, and he, uh, he hadn't found out, uh, what it was to have an object outside of himself, to look at the knowledge of God that he's writing about here. Peter was Peter. Peter looked within and he had his own, his confidence in himself. I like to think of this. Him writing these things here is fulfilling what the Lord told him to do after he was restored. The Lord told him, when thou art converted, strengthen thy brethren. And that's what he's doing here. He's strengthening us. He's telling us how to walk on water. Peter walked on water for a while, and then he got his eye off the Lord. What was that? He forgot faith. He looked on the waves, and then he began to sink. So here he's telling us how to walk on water in that sense, to walk by faith.

He's telling us how to have moral courage. He when that made. Suggested that he was one of the disciples. He denied that with oaths and cursing. He did not have moral courage to stand up for his Master, his Lord. He then converted and now he's telling us how to do it. And so on. Uh, isn't that wonderful that the Lord can take a Peter and write a book like this for us? And then that virtue, that moral courage, needs to be tempered with knowledge. There are people that speak of faith, but it's not the faith of God because it's not the faith that acts in view of the revelation that we have in the Word of God. So we need knowledge, brethren. That's why we have meetings. To have knowledge as well, but knowledge isn't it any everything either. And so we're to add to knowledge temperance. And to temperance patience. But maybe you can be so patient that you've sacrificed godliness. And so, he says, add to patience godliness. And then you can be so godly that there's no show of brotherly kindness in you. So add to your godliness, brotherly kindness. And a brotherly kindness. The last one is charity or love. That's the agape love. Brotherly love is the file. Those are important distinctions in the Scriptures. And sometimes I hear people say, well, there's no love in this place. My brother don't show me any love. Do you realize that the love that it speaks about here at the end of this list is a love that loves when there's nothing lovable? So if nobody else is showing love, you better start. Don't point your finger at anybody else. You start showing love. It's a love that loves because of who God is. It's not a love that loves because who the object is. And if you realize that it really helps. Sometimes there's a brotherly love that's the mutual appreciation one of another. And there ought to be that brotherly love. In fact, it says the first verse of. Hebrews 13 Let brotherly love continue. Yeah, there should be. But sometimes it appears to be lacking. In that case, what are you going to do? Add love, add that agape love, that love, that loves in spite of all that love, that loves, because God is love. Oh, how important to add these things, brethren, to our faith, to give diligence to go over these lists, this list from time to time to examine our lives. Is this true in US? We profess the faith. But let's be evident by these characteristics. May we sing 297. 297. Transported with the View I've Lost and Wonder, Love and Praise 297. Nsnoise.

Pella Conference: 2010, 2 Peter 1:1-4

Reading

All we can do or say 288. Nsnoise. The conference, the first time that was given out at the conference, I was struck by the references to it, the emphasis that was given to the grace of Christ and to the glory of Christ, and the hymn that we just sang at the beginning of this meeting. We were asking God to preserve His flock and I believe we have the grace of our God and the glory of Christ brought before us in second Peter chapter one. As that which is our preservative as we reach the end of our journey and get near to our home. Servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God. And our Savior Jesus Christ, grace and peace be multiplied unto you through the knowledge of God. And of Jesus our Lord, according as His divine power, hath given unto us all things that pertain unto life and godliness. Through the knowledge of Him that hath called us to the to glory and virtue, whereby are given unto us,

exceeding great and precious promises, that by these He might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue. And to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, And to godliness brotherly kindness, and to brotherly kindness charity. For that these things be in you, and abound they make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and have forgotten that he was purged from his old sins.

Wherefore the rather brethren, give diligence to make your calling and election sure, For if you do these things, you shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance. Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my deceased, to have these things always in remembrance, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice came, which came from heaven, we heard when we were with him in the Holy Mount. We have also a more sure word of prophecy. Where unto you do well, that you take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved. By the Holy Ghost. Peter knew that he was reaching the end of his life. He had been told of the Lord, that he would end up his life as a martyr for the Lord. And he loved his brethren, he cared for them and he wanted to do was exercise of God to write this letter to encourage them in those things that would be profitable to them to if I can use today's expression to hang on to go on to the end in anticipation of what was before them and him. Which we have in the end of the chapter is the glory and the presence of the Lord Jesus in that glory. And, uh, so we can thank God that what was on Peter's heart as beneficial to his brethren at that time is ever more so beneficial to us at this time as we reach the very end of this period of time called the day of grace. And there is so much that's against, and yet there is every provision for us to safely reach the everlasting Kingdom. Peter always looks at salvation as that which is at. The end of the journey. And so he looks at it as that which will take us safely all the way. And, uh, what a wonderful thing the chapter starts with it speaks first. Well, really starts with Simon Peter and, uh, just a word to the young people. Take heed who you listen to. There are lots of voices in the world and uh, here's a good voice from God to listen to. Here's a man of experience. But more than that, he has a word from God for us. And so we want to take heed to it. We want to listen to what God has given Simon Peter for our, our prophet and our blessing this afternoon. But then he goes on to address those who what have obtained like precious faith. Tremendous words. We perhaps could spend the whole time on just those words. Precious faith. Perhaps there's some verses there that would be suited with what you've just said. Psalm 71 and verse 1718 and 19. Oh God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works, now also when I am old and Gray headed. Oh God, forsake me not until I have shown not thy strength unto this generation, and thy power to everyone that is to come. Thy righteousness also, O God, is very high who has done great things. Oh God, who is like unto thee. I just feel that that the walk that Peter had with God and those verses display that walk to.

I'm so thankful. Uh. Peter's ministry as having a wilderness character, and certainly it does. It's very different from Paul's ministry. And Peter brings before us that fact that we're still here in this world, that it's a wilderness world where there's nothing to sustain the new life, the new man, that if we're going to get through it, it's going to be like for the children of Israel in a physical wilderness in the Old Testament, all his provision for them. And in regard to the opening comments that have been made, might be helpful just to go back and read a couple of other portions. First of all, in Exodus chapter 16. The scriptures I'm going to read perhaps help us to understand the character of Peter's ministry and especially the 2nd Epistle of which the 1St chapter we've read but just a couple of verses in the 16th of Exodus and verse nine. And Moses spake unto Aaron, say unto all the congregation of the children of Israel, come near before the Lord, for you have heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel. Thus they look toward the wilderness and behold the glory of the Lord. Appeared in the cloud and then in the Psalms again, this time in the 84th Psalm. Psalm 84. And verse 11. For the Lord is a son and a shield. The Lord will give grace and glory. No good thing will He withhold from them that walk uprightly. Well, as I say, Peter brings before us that character of the wilderness. And in Peter's ministry, as he says, we are strangers and pilgrims, and there's a character that's in keeping with that. But we notice with the children of Israel that when they got into the wilderness, they very quickly became discouraged. Why? Because they lost sight of the glory of the Lord, They lost sight of the end of the journey. And it seems that Peter particularly in his second epistle, because second epistles always denote days of ruin and weakness and failure. They always denote what we refer to as the last days, and Peter in writing to the Saints in that regard. He brings before them two things, grace and glory. And when the children of Israel turned around at the Word from God's servant in the 16th of Exodus, what did they see? All the sand and rock, and the hot shimmering wilderness that lay between them and the promised land. No, that's not what they saw. There was plenty of that between them and the Promised Land, but that is not what they observed. They saw the glory of the Lord in the cloud. In some way, Jehovah was pleased. To reveal himself to them. And I believe as long as they kept that before them, they journeyed on. The problem was they often lost sight of that. They looked around at the present circumstances. They looked back sometimes to Egypt from whence they had come, and that is what discouraged them. That's what cast them down and caused them to murmur and complain. But, brethren, as long as we keep the glory of the Lord before us and what is ahead, we're going to be encouraged to go on. We're not going to see the removal of all the difficulties of the wilderness way, but we'll be encouraged to go on. And so when we come to the 84 Psalm, it's interesting that it's a Psalm for the sons of Korah. And we know Korah was one who failed miserably in the wilderness, and God came in his governmental ways and so on. But nevertheless, the children of Cora died not. And here they write this Psalm or they have this Psalm for them, and they say two things here. The Lord will give grace and glory. Rather than grace is what meets us in our present need and glory is what comes at the end of the journey. And if we get a fresh sense from taking up a chapter like this of grace and glory, then I believe if the Lord leaves us here when we go home on Monday, we're going to be strengthened and encouraged to go on, even in the wilderness difficulties. And so let's keep these two things before our souls that Peter brings before us grace.

That meets us in the present need, the present circumstance. But, brethren, if we lose sight of the glory, too, what comes at the end, we're not going to be encouraged to go on. One of the things that Peter speaks of that the apostle Paul doesn't, uh, speak of in the same way is those things that are precious. And here in the first verse, we have that word used and Peter uses it and umm, perhaps he used it, umm, used to the Spirit of God, no doubt because, uh, when he was, umm, with the Lord Jesus, it says they all forsook him and fled. But the Lord Peter denied the Lord three times and with owes and curses. And it's as if he said, umm, it wasn't worth anything. It wasn't suffering with, for Christ and with Christ, it wasn't worth it. And uh, he gave it up as it were, walked away from it. But then, you know. After Peter was restored to be

identified with that blessed man, there was nothing more precious to him and to be identified with those that were precious to the heart of the Lord Jesus as well. And so he addresses them to those that have attained light precious faith with us through the righteousness of God and our Savior Jesus Christ. He counted himself among those that had received Christ as Savior and he is talking to those that were of his countrymen, isn't he those that were Jews that had been. Saved, and now they had identified themselves with that rejected man. And So what a blessed privilege it is for us in these days to identify ourselves and have precious thoughts, and the value for Christ himself, and a value for those that are brethren. They're gentiles. It's a little more difficult for us to enter into what it meant to write these words to those who were of the Church of God but had been born Jews. For them, they had put their faith. In the Lord Jesus Christ, who had been rejected by the nation as their God and Savior. And then putting their trust in Him, it cut them off completely from any hopes connected with this present world. To be occupied and to take up the place with himself that associated them with Him, and, as we see in this chapter, with the glory. It wouldn't be a bad thing practically if there was something that. It's not going to be this way, but that everyone of us was cut off in this room from anything that would make this world have any attraction to us as having any hope for present advantage and satisfaction or any long term hope. So Peter, uh, associates them with God and Savior Jesus Christ as that which takes, sanctifies them, sets them apart from all the things that they weren't going to have and couldn't have as a hope anymore, which was connected with the earth. That's the character of Christianity in contrast to Judaism in their right places. Judaism had faith in that which was seen. And will be seen when the Lord Jesus reveals himself to them in the Tribulation. Christianity associates itself with the unseen, and so their precious faith was that which. Associated them or brought their hearts into connection with their destiny, which was heaven in contrast to earth. And if we're going to live the Christian life, we have to have that faith, that precious faith which is connected with the unseen, that which only the eye of faith can see. And Peter.

Didn't have to dwell on that, particularly with the Jew, but. Or who won? Who was born a Jew? But we need it. We need to recognize that the world is an attractive place to the natural man and our natural hearts. But it's a terrible snare to the Christian life. Hebrews, uh, brings that out in chapter 12, and he says, uh, there in chapter 12, maybe just reading from verse 26, Whose voice then shook the earth. But now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word yet once more signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. And so all those things that they had in Judaism were going to eventually be taken away anyway, as far as the nation was concerned. But those that had taken Christ as Savior, they laid hold upon the person of Christ and his finished work. And it separated them really in a very practical way from all that was there in Judaism. And it had brought them into new relationships. And so when we get saved, whether we're saved you or a SA saved Gentile, there are relationships that we leave behind. But isn't it wonderful to consider, brethren, the relationships that were brought into? And so Peter, as it were, he says, maybe relationships in an earthly sense, natural sense, are severed. But it's like precious, like precious faith with us. There are others, he says, who have believed Peter was a Jew himself and he had believed. When he preached on the day of Pentecost, he said to the Jews, repent and be baptized and save yourselves from this untoward generation. It was necessary that they detach themselves from the Jewish nation that had rejected the Lord Jesus and cried away with him, crucify him, but they were brought into new relationships. And so for a Gentile too, to make this very practical and bring it down to us here this afternoon. Maybe there's someone here and your parents or other loved ones aren't glad that you're here at all. Maybe you've had to walk away from the enjoyment of some earthly relationship. But look around. You have brothers and sisters that you wouldn't have otherwise. In fact, a lot of us in this room wouldn't know each other if it wasn't that Christ hadn't saved you. Christ saved me, worked further, and gathered us to the name of the Lord Jesus. That's what's brought us together in a new relationship. The other thing too, that we have to understand with these ones that Peter was writing to, they had lost everything as far as what was promised in Judaism. Because when we go back to the first epistle, we find they'd been scattered from their homes. What had been promised to them for faithfulness under the Jewish order of things, they had now lost. They'd lost their homes. They'd been scattered from Jerusalem, from Judea, and from their homeland. They might have wondered, have we missed out in some way? But as Peter tells them in that first epistle, he says, no, you have an inheritance now that's not tangible, not something that you see with the physical eye or you touch in a physical way. But he says you have an inheritance, incorruptible and undefiled, that fades not away, reserved in heaven for you. You have now a living hope based on the resurrection of the Lord Jesus Christ. You've been brought into new relationships now with those of like precious faith. He says you have something far beyond what was ever promised to you under Judaism, and now you have the power. He's going to go on to talk about all things that pertain unto life and godliness. You have the power to walk in the good of it, the power to enjoy it, and you'll never lose it. Well, brethren, while we see, this was particularly a comfort to the Jewish believers.

In the days when Peter wrote, can't we, as Dawn have said, apply that to ourselves? Brethren, we have something we'll never lose. Can we see it physically? Is it tangible? No. Whom not having seen ye love. And uh, we have with the things that are not seen are eternal. And we could go on with other scriptures, but is it any less real to faith? No, it's very real to faith. Can we lose it? Brethren? We can never lose it. We can enjoy it now and we'll enjoy it in a deeper way for eternity. There's something else that's unique to Peter's ministry. Brother Robert mentioned how he brings out so many times the word precious, and it's a beautiful subject to trace through the book of Peter. Notice those references to the word precious and what is precious to God and what ought to be precious to us and so on. But something else that's unique to P Peter's ministry, you have in the second verse, and that's knowledge. And he goes on to speak of grace and peace being multiplied. How? This seems a strange way that grace and peace are multiplied, and it's not something you particularly get in Peter in Paul's ministry, but it is unique to Peter, and that is knowledge. You know, we often speak of how knowledge isn't what preserves us and we need more than knowledge and the heart needs to be affected in Christian. Christianity and so on. And that's very true, brother. But I've been struck in going through Peter's ministry to notice how he stresses knowledge. In fact, at the end of the epistle he's going to stress it again. He brings it out at the beginning of the epistle. You get it during the Epistle, and the very last verse of the Epistle speaks of the need to grow not only in grace, but in knowledge. And you might say, why does Peter stress this? Well, there may be other thoughts, but I've just enjoyed it in this simple way. Brother, if you and I are going to walk for God's glory through this wilderness scene. With the glory before us and the hope before us and so on. It must be based on knowledge. We cannot set aside knowledge as unimportant or irrelevant if we are going to expect to walk through this wilderness world with power and testimony as strangers and pilgrims, as Peter exhorts us to do. And that's why we must go back to the Word of God. Where are we going to get the knowledge? To live for God's glory? How are we going to know what pleases the Lord in our pathway? What direction to go through this wilderness? There must be the going back to the Word, and there must be the foundation which is knowledge. And so God has given us this knowledge. Everything we need is laid out here for walking through this world. But the problem is we sometimes act. Maybe we even follow our heart. But you know, we can follow our heart. But not follow it intelligently, and it may get us into a lot of difficulty following our hearts. We might follow our conscience and we might end up in the wrong place because the heart and the conscience always need the light and the knowledge of God's Word if they are going to act or go in the right direction. I was looking at, uh, second Peter chapter 3 and verse one, Second Peter chapter 3 and verse one, the second epistle. Beloved, I now write unto you. There has to

be a reason why he's writing this epistle, which we've been discussing here and listening to the brethren. It says in both of which I stir up your pure minds by way of remembrance. And we also have that back in chapter one and verse 13. Yeah, yeah. I think it uh, uh, meat or fitting as long as I am in this Tabernacle to stir you up by putting you in remembrance. And now we move back to chapter 3 and verse two, that ye may be mindful of the words which were spoken by the Holy Prophet and of the commandments of us, the apostles of the Lord and Savior. Umm, in his writing, he wanted to encourage the faithful, didn't he? We was looking at like precious faith.

And so it is the faithful ones, those of other of like precious faith that he wanted to encourage them. And that ye may be mindful. Who is he speaking to? He's speaking to the beloved ones that ye be may be mindful. And when he comes to that topic of knowledge, knowledge has to begin somewhere and it has to continue through our lifetime and then has to have a full knowledge or an end to it, a completion of it. And if you look at verse 3 together. According as His divine power has given unto us all things that pertain to unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. The glory and virtues are the attributes of God of Christ, aren't they? And so we see here the beginning of knowledge, and knowledge has to begin at a point, and it is through. And He uses that word through in here. Of the knowledge of him that has called us and that's where our knowledge begins at. If you back up to verse 2, grace and peace be multiplied. While multiplication is telling me that through my lifetime it is building a lot like verse five add to your faith. It's multiplying, isn't it? It's continuing and through the knowledge of God in Jesus our Lord. Now if you go down to verse 8 for these things be in you and abound, They make you that. Ye shall neither be barren nor unfruitful. What's the opposite of barren and unfruitful? That's, that's full of knowledge all the way, uh, these virtues in the life that we have now. And, and so anyway, it is the full and completeness of knowledge in verse 8 here. So we won't be bearing and unfruitful. The opposite of that is to, to, uh, be fruitful for him and to not be idle, Baron means to be idle. And we don't want to be idle in our lifetime. So. We we can see that there is a completeness, a fullness in in verse eight in knowledge. I'd like to read two other verses. Umm, connection with knowledge. First is in John 17. John 17. And verse three. And this is life eternal, that they may know the only true God. And Jesus Christ, whom thou hast sent for, commenting on that, uh, turn over to Romans chapter 5. And verse. Verse 2 By whom also? That is, by our Lord Jesus Christ. You also have access by faith into this grace, wherein you stand and rejoice in hope of the glory of God. It's important to know things. But more important than knowing things is knowing the knowledge of God and of his Son, Jesus Christ. It's really the essence of eternal life. God has so chosen that we come to know him. And knowing him involves knowledge of himself. What does God think? What does God feel? What is his attitude toward this and towards that, Likewise concerning the Lord Jesus Christ. And as we grow in that knowledge, we will also grow in the sense of knowing God as a God of grace. And so Peter was looking forward to the growth. As he mentions in the beginning and in the end, growing grace and in the knowledge of our Lord and Savior Jesus Christ. We want to be careful with that word grace in the sense that we don't want to limit it to the little phrase unmerited favor, as if that gave us a full sense of what grace is. Yes, it is unmerited favor, but the way Scripture uses it, it has multiple aspects to it that make it a much, much fuller thought than simply unmerited favor. And so. We, it's something from our standpoint, we can grow in, we can grow in our souls in the appreciation of how we stand with God as we know him better. And we start out even as believers with this sense in us of well, God's going to do it because I was good this week. In other words, we, we always tend naturally to revert back.

To limiting God's heart to what our hearts are like. And if somebody is good this week, maybe we're good toward them. And if they're bad, maybe, well, we withhold the good and so on from them. And yes, God does treat righteously and justly and all those things too. But God's heart toward us as his children is in a fixed position, that of our favor with Him, and it never changes. We all stand here or sit here as children of God. If anyone's not, this doesn't apply to you. But for us who have like precious faith, we sit here in the in a standing before God of his favor. But we have to grow in the appreciation and understanding and knowledge of that truth. It doesn't just come immediately into our souls in a way that we don't tend to revert back to the sense of merit with God. I merit God's goodness because I'm a little better than you are where I was a little better than you this week or whatever. It's not that, brethren, and it's. Uh, sometimes Peter recognized it took a long time. To learn the true knowledge of God. And God isn't like us. And yet we need to learn Him so that we can enjoy Him and appreciate Him and quit. Or if you will, practically give up on thinking good of ourselves as being the cause of God's goodness toward us. I could just read the three verses that I found knowledge, the word knowledge in the second Peter here. The first one is the the second verse of our chapter of our chapter. Uh, it says through the knowledge of God. And Jesus our Lord, the second one is, uh, verse three, through the knowledge of him and then. Uh, the, the verse that Jim mentioned, the last verse of the chapter, it says and grow and grace and in the knowledge of our Lord and Savior Jesus Christ. That's kind of strange what you just said, Don. It's not what you know, brethren, it's who you know. And it's not who you know, but it's who knows you that's even more important. And God knows us, and his heart is toward us. And so it's the knowledge of that. It's not that we know him, although we we want to grow to know him. But as we grow to know him, we'll find out what his heart is toward us. And that's peace. It has a lot more to do. First Thessalonians chapter four, I think it uses something like 10 times, he says in chapter First Thessalonians 4 verse 13. But I would not have you to be ignorant, brethren. And so Peter here has gone to a lot of effort. He says he wasn't negligent to put you always in remembrance of these things in verse 12. And God has made provision for us at great expense to himself at great. Effort to himself and the use of the apostles particularly to write these epistles. And he doesn't want us to be ignorant. That's really the opposite of knowledge, isn't it? Having a knowledge of the things of God, we can be ignorant. So it takes diligence. He wanted them to be diligent in the searching these things out. They knew God, that's what it says here. They had a knowledge of God and of our of Jesus, our Lord. They want, he wanted them to know the Savior, the Savior's heart and those things that pertain unto life and godliness. And it's possible for us to receive Christ as Savior, to know it, to have a sense in our souls that were saved for eternity and yet to be really not as cognizant of the blessings that are ours. In heavenly places in Christ, that we ought to have knowledge of.

And enjoyment of God didn't just give it to us that we might know, but that we might enjoy it too. And this is what Peter wanted them to come into, the knowledge of it and the enjoyment of it. Just as a little safeguard, I might say this because maybe there's someone sitting here this afternoon and you say, well, there are some who have a greater intellect and capacity and some who are more readers and studiers than others. And I, I don't have the knowledge that I should or I'll never obtain maybe the knowledge that I should, that others have. But that's not really the point that we're making here because it's not merely through the intellect that we take in these things. In fact, it's interesting that Peter is the one who speaks so much of knowledge. And it was said of Peter and John in the early days of Christianity, they were ignorant and unlearned fishermen. Is that interesting? But. Peter is the one that talks about the knowledge of God and the knowledge of the Lord Jesus and growing in grace and in the knowledge of God and so on. Paul was the intellectual. He was the one that had, as we would say, the mental capacity to go to the best university of the day. You can you say I can see why Paul brought out the things he did, but what about Peter? Peter was an uneducated man, but by the Spirit of God, he's given a wonderful line of ministry and truth that is passed on to us by inspiration. And it was Peter who was raised up in the early days of the church with the keys of the Kingdom and so on, and to open the door to the Jews and to the Samaritans and to the Gentiles and so on. And so I only point that out to encourage us that it's not merely intellectual capacity. Thank

God for a keen mind that vows to the Word of God. We're thankful for that. And we've seen that in the early days of the church. We see it today, perhaps those who've had a keen mind and they've bowed to the Word of God. But, brethren, He's given us all things that pertain unto life and godliness, and we have the capacity now to take in and enjoy the knowledge of God. The knowledge of the Lord Jesus Christ and to grow in the things of God because He has given us those things that are necessary for it. And maybe you don't feel like you're an intellectual, but read the word of God. Read about the person and work of Christ, read the truth, take it in and pray about it and you'll find that the Spirit of God will take of those things and give you an enjoyment of an and an understanding of it. That the unregenerate man who may have the sharpest mind in the world will never be able to take in and understand. Women, believe me, the hour cometh when ye shall neither in this mountain nor yet a Jerusalem worship the Father. Ye worship, ye know not what we know, what we worship for salvation of the Jews. So the Jews had a a revelation of God. They had a knowledge of God. But now we have, as Don read already in uh, John 17. And this is life eternal, that they may know thee, that is the Father, the only true God. And if we reject the Lord Jesus Christ, we do not have a knowledge of God. And the word used here, Mr. Davis, is a little footnote that says full knowledge of God. We now have the full knowledge of God in our Lord Jesus Christ, and that's the knowledge spoken of it Just reiterating what's already been said. It's not the doctrines that you can enumerate or this point or that, but the only way we can know God in the full knowledge of God is through the Lord Jesus Christ. You know, modern man. Is as much an idolater as ancient man, because modern man wants to create a God that's pleasing to him. That's our nature. But the only way we can know God is through the Lord Jesus Christ. I wonder if I could just share a verse in first John chapter 2. That indicates that. The early stage of Christian development is to know the Father. Umm first John 2 verse 14. I have written to you, Father, because you have known Him, that is from the beginning. I have written unto you, young men, because you are strong in the word of God, of my death in you. Excuse me.

Well, let's back up in verse 13. I write unto you, fathers, because you have known Him. That is from the beginning. I write unto you, young men, because you have overcome the wicked one. I read out of you, little children, because you have known the Father. There's a, there's a progression in this chapter of, of Christian development and it's stated that, that, that the children know the father. There's a relationship that God wants to wants to build there. There is a, a nearness that God wants to have with the children with, with, you might say the, the one who is. It is just beginning in the Christian pathway. And sometimes I feel that we, we don't allow that to take place. We, we take a young believer and we try to take them beyond the relationship they have with the Father and try to develop them before they're ready. And we don't allow that relationship to be established between the young believer and the Father that they might know him, the Father. Of the. If I put an Ant on the table here in the center, I can spend the rest of my life communicating in whatever way I'm capable with it, but it'll never know me. It will never know me as I am because it does not have my life and nature. And God wants us to know Him. He wants us to know him so much that he has chosen to give us a life and nature like Christ, which is of himself. And it's because of that that we can know God. A man who does not has already been mentioned, has not accepted the Lord Jesus Christ as his Savior. He's dead toward God. He doesn't know God. He's not capable of knowing God. He does not have the knowledge. He has knowledge about God. He knows something of the knowledge of God in the sense that God is holy and righteous and so on, as revealed even in creation. But the full or knowledge of God is beyond his capacity. But when we put our trust in the Lord Jesus Christ. We receive the life of Christ and that divine nature. Why? Because God wants us to have it so we can know him. And we don't want to confine knowledge. And it hasn't been confined this afternoon. It's been brought out, really. But I'm just gonna say the words The true knowledge of God isn't just in the brain. That's not really the primary place where we know God. We know him in the heart. I know you know the heart of God, and if you don't know the heart of God, you don't know Him. The true sense of knowing somebody is if and just the measure in which you know somebody is the measure in which you can say to somebody else. Given this situation, this is how they'll act. And if you don't have any idea how they'll act in a given circumstance and situation, you don't know them or even in measure, they're a stranger to that degree to you. But God wants us to know Him in the sense of knowing He's given to us a holy life so that we will look at things in a holy way. He has given us of His love so that we can feel toward others in the same way that He does and have that same fixed disposition. Toward their good that he has, and it's in those things that we really want and will gradually grow to know our God. As the apostle Paul said. Everything else he put aside for one reason concerning the Lord Jesus that I may know him. That's number one, number two and #3 and all the rest priorities. Of that man's life, that I may know him. We go one step further with that and tomorrow at the remembrance meeting you cannot remember him if you don't know him.

Those that are unsafe cannot remember him if I told you about a person. And I told you some details about that person. Everybody that listened to it could walk away and they could have a head knowledge that I gave you information of about that person. You could pass it on to somebody else, but you still didn't know that person. I'd be the only one sitting in this room that knew that person. I have an example of that. There was a man named Lisa Trapper in Minnesota and he took his wheelbarrow down to the lake lake and he walked along and kicked the fish and he carried it back and put it in his garden. Now everybody has a head knowledge about Lee the Trapper, but nobody in this room knows Lee the Trapper. But I knew him. And each and every one of us that know Christ as our personal Savior, we know the Lord. We have the Spirit that helps inside of us that we can cry out ABBA Father, and He is our Father, isn't it? That's the true part of it. We know Him. And we know whom to know His life eternal, don't we? And therefore we can worship and remember Him tomorrow. You have to know him to remember him. Those that don't know him cannot remember at all. That's the first part of remembrance, isn't it? Stop here in Ephesians. 118. The eyes of our understanding being enlightened. That he may know what is your hope of his calling, and what the riches of the glory of his inheritance in the Saints. So it's all through the Lord Jesus Christ again. That's what we have here. The God of our Lord Jesus Christ, verse 17 to Father of glory. That he may give unto you the spirit of wisdom and revelation in the knowledge of Him. It's interesting when the disciples came in John's Gospel to the tomb early, they were satisfied to see an empty tomb and know that a work was accomplished. But Mary Magdalene, when she came, the only thing that would satisfy her heart was a person and the disciples. It was enough to have a word from the angels and to see the garments, but nothing would suffice Mary but the person of the Lord Jesus. In fact, her heart went out so much to the person of Christ. That she desired to be close to him, even if it meant being close to his dead body. Now she didn't perhaps have the knowledge and the sense of understanding that the other disciples should have had at least, but she had a heart attracted to the person of Christ. And it's interesting that she's the one that is given the word, go tell my brother. She's given that wonderful revelation that he had not only risen from the dead, but that he was going to ascend back to God and the Father. And not only his God and Father, but their God and Father. But the knowledge, the revelation that was given to Mary, that she was to convey to the Lord's brethren, was the result of, first of all, a heart attracted to himself. And so, as we've said, brethren, we can't have knowledge in the sense of information. In the right light, unless we have the knowledge of the person of the Lord Jesus Christ. That's what's going to set information and information as important as we've been saying. But what is going to set doctrinal information, if I can put it that way, in its proper order and light? Is to have a knowledge of God through the Lord Jesus Christ and the Lord Jesus. Again in John he said, have I been so long time with you, and hast thou not known me? He that hast seen me, hast seen the Father. He had fully revealed who God the Father was. He was the express image of His person as He walked here in this world. He conveyed that knowledge. Now he says, You've seen it in me, and he that hast seen me hath seen the Father. And

brethren, That's what we need to get a hold of first. And then when the heart is engaged with the knowledge of the person of the Lord Jesus Christ. All the other things are going to fall into their proper perspective.

One more thought in regard to Peter having gained knowledge of the Lord, what was the experience in Peter's life which helped him to come to know the Lord best, or maybe helped him in a great way? It was. It was when he had failed the Lord, and the Lord came to him in grace and restored his soul. He came to know the Lord then. And that didn't leave him for the rest of his life. It taught him what he then exhorted the Saints in the end of the book to do. Grove and grace and in the Knowledge of the Lord Jesus. So we may be going through difficult times in our lives and we may fail. But if we allow the Lord to use those experiences. For his glory and our blessing, we're going to come to know the Lord through them. So we see this coming out in Peter, don't we, that he was able to pass along the knowledge of the Lord Jesus. And of and of God through, through even those experiences that he passed through. Whereas for now. Whereby I gave an answer exceeding great and precious promises. Once we have all these things obtained which we spoke of, that the Lord Jesus Christ by faith. Then we have given these or we have been added on these things here. We have already spoken about glory, but then we get the divine nature. That by these he might be partakers of the divine nature, having escaped the corruption that is in the world through lust. So we have now received the same nature that the Lord Jesus has. Not, not that you only had here on the earth that he has now in heaven. We have received that with him. And only by that we can escape. Or we have escaped already. At least we should have. The corruption that is in the world through lust, well, we know. Everything is lost that. Brings. A sin makes people sin. And I get letters like that every week. And the first 4 verses of this epistle, Peter talks about things that have been given to us of God. Before the 1St exhortation for us to do anything and brethren, when God exhorts us, it's always on the basis of what he's already provided so that we can properly respond and carry out the exhortation. And so we're going to get exhorted before the chapter is over, but. It's important for us to see the heart of God. He thirst in verse one he's given like precious faith and then he speaks of his divine power in verse three is given unto us all things that pertain to life and godliness and so on. And then it says verse four have given unto us exceeding great and precious promises and so on. And so these things are things that are given to us. To receive, to enjoy, to value. And then he says, having given you these things, now this is what you need to do. And so we want to enjoy these first four verses in the because they express that which God has given to us and we haven't really spoken about it. In verse three, he says the things that pertain unto life and godliness.

What did we have before? The things of death, the. Things of corruption, the things of ungodliness. We were part of a spoiled and corrupted world, and that's the way we lived and that's what we were. But now God is saying no. But I want you to know me, and so I am giving to you all that you need as to life itself and a nature that is godly and so on, and the knowledge of these things. So that you can live as my children in a way that will be my joy and your joy. The comment on that word? Godliness. It probably conjures up some image in your mind, particularly if you're young, as to maybe what it means, but. I puzzled over that word some years ago and I looked up its roots and to me I found it helpful to see that it means to if I can just put in my own words to, well, reverence God in your life. Does everything in your life or my life that I do show a reverence to God? That's what the word, broken down literally in Greek, means to, well, reverence. In English that doesn't go together very well, but we know what it means when something is well cared for. And so in your life do you is God reverenced in the things that you do? And then another word that may be difficult to understand or is virtue. Another has translated spiritual courage, valor. Really speak to the Christian position, doesn't it? They didn't, uh, they weren't indwelled with the Spirit of God before the church was formed. So the Spirit of God came upon them in Old Testament times and so on. But we have the power of the Spirit of God dwelling within that gives us the power and the appreciation to be able to, uh, the capacity to be able to enjoy these things. And umm, we also have, uh, you know, the entire written word of God. They had a, part of the revealed word of God, the Old Testament. And umm, how thankful we should be. We have the entire word of God, He, uh, we have, umm, the, umm, priesthood of Christ. We have, uh, the Lord Jesus on high, uh, interceding for us, uh, in our weakness. And then his advocacy, because we do fail. And if we fail, we have an advocate with the Father. We have all things that pertain unto life and godliness. God has not withheld anything to, uh, from us. So in the Old Testament they had a knowledge of God to a certain extent, that is the Jew. They were given the oracles of God and he was revealed to them as Jehovah. But it was a knowledge of God more in connection with what God's holy standard was. And what was laid down for them was the law. And if they didn't keep it, there were penalties and so on. But they really weren't given in a general way. At least they weren't given the power and capacity to keep it. In fact, that's what the law showed. It showed God's standard, but it showed too that man left to himself, even though he had the knowledge of God's standard, he had not the power of capacity to lift himself up to God's standard. Or to keep God's law. But now he brings before these Jewish believers that they have the full knowledge of God in the face of Jesus Christ, revealed in the Lord Jesus Christ. They have one who has accomplished to God's glory. The pathway of faith and the work of redemption, as Robert has just said, One who is living for them at the right hand of God as their object and their resource and all the other things that pertain unto life and godliness. And brethren, if that is true for them and for us, then we have no excuse, do we, if we don't exhibit moral piety in our lives and live for God's glory from day-to-day? What excuse do we have? We have both the power and capacity to live in this world. And to exhibit Christ in in our lives, and to walk with power through this wilderness, and to in the end have an abundant entrance into the everlasting Kingdom. And when we stand before the judgment seat of Christ, then our life is brought into review. What excuse are we going to give the Lord Jesus for some failure in our lives? What excuse are we going to give him for not exhibiting moral piety or.

Courage in our spiritual courage, or whatever expression, virtue or whatever expression you want to use. What excuse are we going to give him? We're going to hang our heads and realize that we had it all. The problem was we didn't avail ourselves of the resources that we had. OK, I wanna get home when I'm gonna take my my heart and joy. But then I'm gonna try and find out, and I'm a lot of yeah, I'm gonna call you and just let me know if you're gonna do anything. Well, I'm kidding. You know, right? If I'm going to go home after. My colleagues.

Pella Conference: 2010, 2 Peter 1:5-9

Reading

The love of God, our Savior, all will be well. With the love of God. Will be my. Three, 9857. Oh oh, oh, there's a problem. Transformers 2:01. Uh. What do you want to do? Because, umm. It's well. OK. I'm flying. Nsnoise. 5. Second Peter chapter one and verse 5. And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, charity. For these things be in you and abound. They make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and

cannot see afar off, and have forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure. For if you do these things, you shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things. Though ye know them, and be established in the present truth. Yeah, I think it meet as long as I am in this Tabernacle to stir you up, by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my deceased, to have these things always in remembrance, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty, for he received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven, we heard when we were with him in the Holy Mount. We have also a more sure word of prophecy, whereunto ye do well, that ye take heed. As unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake. As they were moved by the Holy Ghost. The previous reading meeting the 1St 4 verses, we really have the provisions of the grace of God. But starting here in verse five, it's the practical character of putting them into practice. We can sit here this weekend and we do with appreciation for God's provision for us to sit here and listen and to have the work of God by His Spirit take place in our souls. But whether the truth that's been before us this weekend and the various meetings is going to benefit us really or not, it's going to come on. I'm going to say Monday, but I guess I should say Tuesday for most of us. And that is, are we going to carry it out practically in our daily lives? Is it going to be good in US? Or is it just something that we enjoyed for the weekend and then we put it aside as we go back to our daily life? But what's before us in this reading is that which needs to be put in practice. And so he says, reading Mr. Darby's translation on that first verse, it starts. But for this very reason also. Using therewith all diligence and so there's the need for us in view of. What's been said before to be diligent in the making use of the provisions that God has made for us. And then Peter, just to look, we won't get there, but looking ahead to the second chapter, he immediately introduces the fact that they're false teachers and those false teachers were coming in among them. And so we have access, whether we want it or not now to constant barrage of false thinking. False teaching. In the world and every sphere of life, it seems like in Christian circles and Christian literature and so on, and the radio, television, everywhere, there is a constant set of man's thoughts being put out as if they were Gods thoughts. And they're not in many cases. And so these things are here to provision us and protect us. From that which is false. Never encourages laziness in any aspect of our lives, whether it's our practical lives, our home life, whether it's our school work, our business life, we're to be diligent. Whatever our hand does, we're to be diligent in it and do it to the glory of God. And it's no different in our spiritual life either. Thinking of how James brings before us faith in operation or practical faith. And he says there be doers of the Word and not hearers only. And so, as Dawn said, if we come to these meetings and we listen to the Word, but we don't put it in practice when we go home later this week, then we've really lost in what God has intended. And it's not so much in this verse that we're to add these things. Sometimes these things are likened to building blocks and we add one row and then another. But that's not really the thought and. When you read it in Mr. Darby's translation, he doesn't use the word add. These things are elements of practical Christianity that are going to cause us to bear fruit in the end. And so if you think of it more in rather than building blocks, if you think of it more, suppose in connection with an apple tree in the at the right season, there's a bud appears on the end of the branch, and that bud in time with the proper. Sun and rain and drawing the. Minerals from the soil up through the roots in the trunk of that tree and all the elements that are necessary. Eventually it's going to blossom. And then again, if there are the the proper balance of the elements that are needed, pretty soon you're going to have fruit and you get a mature apple in the end that is delicious to eat. And I think that's more of the sense of what he's saying here, that if, if these if we give diligence to these things.

And these elements are part of our daily Christian life. What is the end result? We're not going to be unfruitful. There is going to be fruit in our Christian life, but we can't expect to have the end result, which is fruit, if there isn't diligence. And so perhaps a little different, but Paul said to Timothy, to exercise yourself under godliness. Exercise takes diligence, it takes discipline. A young person gets up a little bit earlier to go to the gym and workout, or he stays after school to exercise because he has some. Wants to make the track team or the football team or whatever it does, that takes diligence and energy. Well, if it takes diligence and energy for physical exercise, then it takes spiritual diligence and energy for spiritual exercise. The results, as I say, being fruit in our lives. But it fits with what's being said. We might read that by these he might be partakers of the divine nature. We might read that as thinking, well, if I work hard at this, I might become a partaker of the divine nature. But that word partake is translated variously in the Scriptures, and one is translated fellowship or communion. And so I'll walk should be in communion with that new nature that we possess. So it's not about. Obtaining a new life, but living the life that we have. And as Jim said, if you look at this list and you think it's a spiritual progression where you can progress from one to the next, you kind of missed the point because you can say I don't have to love because I'm not there yet. But at Mr. Dave, he has a little footnote. He says the sense is not only this, but also. And so if you think about it, we begin with faith and that makes sense, but with faith, we need spiritual courage because that's the sense of virtue. I believe some have, uh, I noticed Mr. Wolfson, uh. To translate the spiritual energy, but beyond faith, we need spiritual energy and uh, we talked a lot about knowledge yesterday here, uh, in, in connection in particular. With verse two, through the knowledge of God and of Jesus our Lord. As perhaps suggest that knowledge here is a little more general than what we have back in verse two and I. After some of the things we said yesterday, I wouldn't want anyone to go away thinking, I know, Jim, you did touch on this that well, I don't really need to to have. I don't really need to read ministry because I don't need to be out to enunciate this doctrine or that doctrine. Well, I can't emphasize more how important it is that we add not to just our faith and the spiritual courage we have, but knowledge as well. It's so key that. Young people read Ministry, and I asked someone yesterday, how do you encourage someone that's not naturally a reader? Well, you have resources today that we've never had before. You can download thousands, thousands of meetings off the Internet and put it on the MP3 player. It might take up a few bites that you can't use for this song or that, but probably more profitable to you, so there's no excuse. Of lack of knowledge. It's it's there, it's accessible. Village Room. And I translate it into my native language where I grew up into. I know exactly what it meant. At diligent person. Does not waste any time. I asked a brother who is. Full time in the single alert. How he started his day. And he? First thing when I get up, I pray. And then? I divert as much time as I can to prayer.

And I make up my mind what I'm going to do during that day. But is under schedule. And that also that translated in daily life when I was working. There were people who were diligent in their jobs. They did not hang around gossiping. They did not smoke cigarettes. They put their mind to their work. And when we translate it into spiritual. Behavior. Then we read verse 3. The things that God has given us pertaining unto life, we think of spiritual life. We spend our time and set it aside to the reading of the Word, to praying whenever we can. I mean now to those who are retired. Those who have a steady job, well, they have to put their mind through their job. Start on time, finish on time. And do what

they are told. And these people, they will certainly make progress. You will see also people make progress in spiritual things. I see young people and that I don't blame them for doing that, but they come sometimes in a worship meeting and bring their coffee cup. And in other meetings and zipping coffee, well, that's not diligence. When we are. With the Lord, we also have to be diligent in what we are doing and what we are thinking. Not being just happy, go lucky and do whatever we please. We have to be diligent in spiritual things. Just the same way we cannot go and just do whatever we like at any time we like it. Then we cannot put our minds to that what we. Actually should do and what we know we have to do. And then and another word very important here is virtue. I really can't explain what virtue is because. Uh, mainly when we think of virtual, we think of AI do at least at a virtuous woman, what does she like? And we look at scriptures, We find all kinds of scriptures to talk about that, especially the last chapter of Proverbs, for instance. Or when we think of Samuel, the mother of Samuel. What she did? But these are virtual things. And, and we think of scripture, we look at these things in scripture, we can find what these people did and we can translate it into what we should do in the things of the Lord. Let me just a little portion in Proverbs that might sum up in a helpful way by illustration what we've been saying. In Proverbs chapter 24. And verse 30, Proverbs chapter 24, and verse 30. I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the Stonewall thereof was broken down. Then I saw and considered it well. I looked upon it and received instruction yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that traveleth, and I want as an armed man so.

Here by illustration, we see the result of one who is slothful in natural things. Why? There's no reaping at the end. He lets his vineyard go. There's not going to be fruit, Fruit as far as the vineyard would perhaps speak of our joy in the Lord, our worship, our praise. If he doesn't sow his field properly, there isn't going to be that food for himself and for his family. At the end of it, the walls broken down, the enemy gets in. We can see the result of a farmer or a husbandman being slothful. In his business. Now apply that in our spiritual life. Why is there often no fruit in our lives, No joy, no praise? Why isn't there always the spiritual food that we should have? Why isn't the enemy makes an inroad and the wall is broken down? Well, it's perhaps because there isn't this diligence that we've been Speaking of. Seven first Timothy chapter 4 says in verse 13, Till I come, give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee, which was given thee by prophecy with the laying on the hands of the presbytery while Paul was instructing Timothy. And one of the ways that he was going to be able to be a help among the people of God was to be in attendance at the meetings, really to give attendance to the public reading of the Scriptures. And to exhortation and to doctrine, to teaching of Scripture. And so there is a diligence to be, umm, demonstrated, I believe in our own souls, perhaps as when we're younger, but as we get older as well, to attend the assembly meetings. You know, Brother Gordon used to sometimes say that in Acts 242, he, he believed that it was perhaps the key to those three assembly meetings that we so often attend. They continued steadfastly in the apostles doctrine and fellowship. In the breaking of bread and in prayers. And so there was a steadfastness going on. With a value for being in the presence of God. And we want to think the statement was made yesterday that it's a lovely thing for us to desire to be in the presence of the Lord where there's liberty of the Spirit at a reading meeting to be taught of God himself by the Spirit. And so there needs to be diligence. We need to be in attendance. We need to give attendance to that individually. But here in our chapter, there's needs to be a diligence. It's not. God isn't going to reward us for a sloppy way that we take up things, and the Spirit of God is never going to bring to mind something that we've never read. We need to read the scriptures, and it's good to read ministry, but we need to read the scriptures too. And we're not going to be even in our own private meditations. We're not going to get everything that we need. We need the apostles doctrine and fellowship. We need that reading meeting, but we need to be taught in connection with the written ministry that we have as well. We need to value it. Mm-hmm. OK. Where he starts this list of things, he mentions three things. Faith, virtue and knowledge. And I believe that those three things are things that in general or have already been brought before them as provisions in the 1St 4 verses. And so in the faith he's going back to verse one, we have obtained like precious faith. Umm, don't wanna unsettle anyone's thoughts on the verse, but the faith here is the same thought as in James where it says Ernest, I'm sorry, Jude where it says earnestly contend for the faith once delivered to the Saints. What's before him is the Christian faith and it's a precious faith to us. It's not so much the individual trust in God that. UMM involves our salvation, but we have been entrusted with the Christian faith to live it out, to walk in it, and then he says in verse. Umm 3 Through the knowledge of him that called us to glory and virtue. The glory is that which is the object before us at the end of the road. It's that heavenly glory and the everlasting Kingdom. It's that glory associated with his manifestation in the coming day of the Millennium and that's put before us is something that is to occupy our thoughts and our hearts and our lives. Are we living for today or are we living in view of the future? Are we wise concerning the use of our time as re it relates to what's going to last, or are we occupying our time and energy solely in that which?

Is going to pass away or is it going to be that everlasting Kingdom that will endure? We're called to that. We're called by that. But then he says, I've made provision of virtue for you. And as Nick has already mentioned yesterday and today, it's that moral courage, it's that spiritual energy that is pro provision of God for us to actively lay hold of these things in a practical way. We don't have in second Peter, the Holy Spirit brought before us as the agent, but it is the that divine power that gives us the moral courage to overcome the difficulties and those things that would hinder us in the flesh and in the path and it's given to us to walk in. And so to the knowledge that is necessary is a provision of God. We need to learn it. We need to lay hold of it, but it's there for us. God has it. As part of that provision to us. And so then he says in this verse six or verse five, he says you need to use diligence. To make use of it, I'd like to put it this way. Mark Twain was asked by somebody one time. He was an ungodly man and he was not a believer. And I never read anything that ever made me think he ever became one. But someone asked him, Mark Twain, They said to him, uh, does it bother you? The things in the Bible that you don't know. And he said no, What bothers me is the things I do know. And I want to apply it this way. Brethren, we're all going to leave this facility in a day or so and go on with the normal patterns of life. Are we going to put into practice the things we have learned and do know? Or are we going to simply say it, Well, I'm not very advanced. I haven't learned this yet, and I haven't learned that. But it's the things that we have learned and know that we are to put in practice. And then, as Scripture says, the diligent soul shall be made fat. That is, there will be added in our understanding and in the practice of that moral courage, there will be growth. In us. But if we don't, if we allow the idea I don't know much or I this or I that, to say I'm not ready yet to do this or that. That's the very thing that will keep us from being diligent because we will not put into practice what we do know, and it's in general. Our lives find plateaus that are not bound by what we don't know, they're bound by what we have not put into practice that we do know. And I would encourage each one of us to be exercised if there's a barrier in our lives to going on in these things in an everyday way. I suggest in most cases we are very well aware of the answer to that barrier and there's something unjudged in our. Walk in our pattern of life that we have not put into practice at this point. That is the hindrance to going on. And so the Lord said to those that wanted to know and so on, He said, if any man will to know his will, no. That's not what he said. He said if any man will to do his will, he shall know. And sometimes we lack knowledge because we lack practice. And if we would practice, then more would be added in the sense of knowledge and growth and strength and so on that he's bringing before us. At that time, wasn't there, there was, uh, in chapter 88 of Acts, it says, uh, Saul was consenting unto his death. And at that time there was a great persecution against the church, which was at Jerusalem. And they

were all scattered abroad throughout the regions of Judea and Samaria except the apostles. And so there was real reason to have to, for this exhortation to have virtue, that is, uh, a spiritual courage is being brought out. And uh, then there was a temperance, self-control.

And they were going to have to realize that there was going to be not only a conflict in connection with the spiritual courage, but they were going to have to exercise self-control in how they conducted themselves in their testimony. Then endurance, patience, translated endurance. So you and I don't suffer that persecution. But Peter was speaking from experience here. And the Spirit of God uses them to give them this little outline of what should characterize the what is their walk in faith? And it embodies as you said. The entire body of truth that they had embraced. Yeah, on every imaginations, constantly on imaginations and every high thing that exalteth itself against the knowledge of God and bringing, bringing into captivity every thought to the obedience of Christ. A lot of times we think of bringing every thought in captivity, bringing into captivity every thought to the obedience of Christ, to those thoughts that pertain to maybe moral subjects, things that we shouldn't really be dwelling on, but in the case of the Corinthians. I believe in the context in which it's given, it's bringing into captivity the thoughts of man. Any thought of man is going to be opposed. To God. And so with our knowledge, we need to be very careful. There needs to be that self-control and not let our thoughts just run off, but let them be guided by the Spirit of God. Would teach us to let our desires and appetites go, that if it feels good we should follow that and nobody's to restrain us. And self-control is not the spirit of the age in which we live. Indulgence is the spirit of the age. But a proper knowledge of the truth is going to give us the proper balance and self-control. You ever notice maybe a young person he comes to know the Lord or. Maybe he comes to the point in his life where he really gives himself to the Lord as far as the. Lordship of Christ in his life, and sometimes there's an imbalance. Sometimes the pendulum swings from one side to the other, but as he goes, he or she goes on and they get a they read their Bible and they get into the company of the Lord and they learn more of his ways. What happens? Why there becomes that evenness and consistency and self-control. You know our brethren in other countries sometimes have a very simple way of putting things and sometimes the homey way. But I enjoyed what Brother Garvin said one time in Saint Vincent. We were taking up this portion in a reading meeting at a conference there and we came to this word temperance and he said. It's knowing how much in everything. I thought that was a very good way to put it. Brethren, do we know how much in everything? You know, we think of it self-control sometimes in connection with things that will be a detriment, things that are bad, we might say, or things that are immoral or impure. But I believe there's another side. There needs to be a balance in spiritual things too. As I say, sometimes a young person, maybe they get there's an imbalance and they become very rigid in what they feel they should or shouldn't be doing and others of their peers should or shouldn't be doing but. Those things need to level out. There needs to be temperance in those things. And so knowing how much in everything, that really answered to me what the word temperance really is. Umm. The word virtue always seems sort of nebulous to me. And, uh. We heard moral courage was it, And spiritual energy. And but when it talks about the woman who touched the hem of the Lord's garment, he he said he felt virtue going out of him. And whether it's the proper application I don't know, but I I've been confused so I looked it up a little bit.

And what I found was that virtue was. Or is. Where I read the power of God? Itself. Please correct me if I'm wrong. But the power of God itself being virtue when it's translated into our lives. It's then moral power, moral curve, courage to it's moral energy, but it comes from God. We don't make it on our own. Virtue is, might I say. Maybe I'm wrong. The essence of God. He is who He is when He comes into our lives. An axe. It is virtue. According to his divine power he has given. He is the source of it. It's not. These things are not things that we can generate within ourselves. We can't just sit down and say, well, I have decided this is going to be my character. I'm going to be loving and temperate and kind and this and that and the other from now on. The all good. Comes from God in his own nature. And in fact, the capstone of these things is just looking ahead is charity in verse seven. And God alone is the source of that love. It's in himself, and it flows from himself to us. And so the power of good is in God, and it flows from himself to ourselves. And without it we are insufficient the creatures to do. Right to do good, to be according to what God is. Then that divine nature that we read about is that which is holy in its character. But where did it come from? It comes from God, and it's God imparting to us to share in that so that we can have it in us. But it's all important to recognize, as Tim Mentor says, that it virtue and all the rest of these things. Again, in the heart of God. Or like brotherly love in the list, uh, that is a human character. And you can find brotherly love among men, but if it isn't controlled by divine love, it will get out of its balance, it will get corrupted. It will not be the way it should be. It won't be faithful. And so. Sometimes the truth of God is put aside by brotherly love. Because it's not being controlled by divine love active in us. But if divine love is active within our souls, then our brotherly love will not be spoiled or not be unfaithful to God, or will not set aside the truth of God. But man in general, He has a measure of brotherly love, but it isn't. It doesn't operate as it should because it is not kept in balance with these other truths. Translation as he referred to it earlier in verse five, it says, But for this very reason also using therewith all diligence in your faith have also virtue in virtue, knowledge in knowledge, temperance in temperance, endurance in endurance, godliness in godliness, brotherly love in brotherly love, love for these things existing and abounding in you, make you to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ. And so God is the source of those things, and so we are given the liberty and the instruction to use them for his glory, that we might be fruitful. And so the next thing is endurance, isn't it, as we had in Mr. Darby's translation, and often you have in our Bibles, the word patience really has the thrust of endurance. So in Hebrews we're told to run with endurance, the race that is set before us. And I realize there are brethren here this afternoon who have been in the path of endurance far longer than I have, but it is a path of, of endurance. It's not going to be easy.

We talked about exercise and a young person getting up and going to the gym to workout in the morning or in staying behind in the evening. But it takes that young person endurance to reach a certain level of training. They don't just all of a sudden achieve a certain level by doing it for a few days or a few weeks. No, it might take months or even years. An Olympic athlete trains for years and years. Well, they're growing up within view, the object of being chosen by the country to be on the Olympic team and hopefully participate and win a medal and so on. But it's a it, it takes endurance for that athlete to reach their desired goal. And so for the Christian pathway, it's a pathway of endurance and have often said to those who are younger, don't think it's going to become any less enduring as you get older. Don't think it's going to become easier. I realize that there are situations unique to you. I realize there are situations unique to the day in which we live and that young people are facing things today that maybe we faced in a little different way or things weren't quite so open or whatever it might be. But those of us who are older, we face unique things too. And those things are just take just as much endurance or patience if we're going to run lap by lap the the race that is set before us. And we never get out of the race this side of heaven. We're always in the race, the last life and the last step of the race isn't going to be till we end in glory. We're always going to be in the race of endurance in one way or another. And so he brings this out here, he says to knowledge temperance, to temperance endurance, and then to endurance godliness. In a practical sense, it means don't give up. One, one thing, I, I think that does come with age and I, I'm not saying I am old, but it's steadiness. When you run a, a long distance race, it doesn't help to start off in a Sprint. But we do, don't we? When we're young, we tend to get fired up about something and and then we get discouraged because maybe others don't see it. Maybe nothing comes of it so early on in life. Our life seems to be like a

pendulum swing one way and the other. And so we need to be encouraged to endure, not to give up, not to, not to get discouraged, but to press on. And I know I've said it many times, but I've been encouraged. I was encouraged when I was in my 20s and reading ministry on the Song of Solomon, because you see one who at one point is sleeping and the next point there's energy there. And she's tried and it's just a, a good book to meditate on and, and to be encouraged by it and understand that we do have these highs and lows, these valleys in our life, but it's normal. Part of our maturity in the ways of God with us as we get older. Maybe or hopefully those valleys don't become so deep, but just be encouraged to press on. Tell the story on my wife. She's heard it many times so I think she's. Going to be able to handle it when she was a girl she used to go to the window when her father was due home from work and it was always a cheer to his heart to see her and when he looked up and saw his daughter in the window watching for him to. Umm, arrive but one one day was he walked down the street. She wasn't in the window. And when he got in the house, he found her sitting there playing with her toys and he commented on the fact that she wasn't watching and she responded while she was waiting. I think what we have in the race of endurance sometimes is, yes, we know what the end of the journey is, we are looking for or waiting for the Lord to come and the coming glory. But sometimes the passage of time it is very easy to get our eye and our thoughts distracted from the true goal.

In her case, watching for daddy to come home. In our case, looking for the Lord. And so we settled down with our toys. Yes, we're waiting, but while we wait, well, we have some toys to play with that'll sort of help us pass the time. And when we become too preoccupied with those things, then the patients starts to wear out because it doesn't have the the freshness. Of the object in view and of the goal before us. And so it's good for us to ask ourselves, as we again trying to be practical about it, are we truly in the joyful daily watching mode? Or are we playing with our toys while we wait? The thing two went. I get up in the morning. I used to. Put on the heat for the water pot to make hot water for tea and then start praying and all of a sudden the cattle blew and and whistled. What was that interrupted my prayer? I had to turn it off and then I got all mixed up. Where did I quit praying? So I I learned bro, don't do that. I like what we have in uh, Isaiah 40 in uh. Where it says, But they, they wait upon the Lord shall renew their strength, they shall mount up with wings of Eagles, and they shall run, and not be wary. And they shall walk and not faint. So when I ran my marathon a few years back. There were eight stations along the way and one just can't hardly run a full blown marathon, especially in with in my advanced old age without stopping at some of these aid stations. And that's what our brother Jim was bringing out this, this afternoon. And we need that time alone to refresh your spiritually or we're not going to have that endurance. We're not going to have that patience. Uh, we need that waiting time, don't we, to wait on the Lord to what? To renew our strength, How important that is. Portion Virgil and, and maybe, maybe I can read it again because I, I thought of it in connection with what our brother Nick said. And I think it goes along with, uh, what we've said about endurance and so on. Let me just read a couple of verse here at the end of Isaiah 40. Umm, I'll, I'll read from verse 28. Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth? Fainteth not neither is weary. There is no searching of his understanding. He giveth power to the faint and them to them that have no might He increases strength. You say, how can I go on and endure? I'm faced with all kinds of hurdles. It's like the the the man that goes out to run the marathon and there's all kinds of hurdles and miles and all that kind of thing. Well, he give us it says in verse 29, he gives power to the faint unto them that have no mighty increase the strength. Now this is what I want to notice. Even the youth shall faint and be weary and the young men shall utterly fall. Youth and Scripture speaks of natural energy and we're glad to see natural energy says the glory of young men is their strength and we're glad to see that. I love to see a young man go out and exhibit natural strength. I'm past that now. I'm like Nick, I'm not old, but I'm older and I, I'm, I'm getting past that. And I appreciate, I'm glad to have a young brother with me to lift those 50 LB. Boxes of books and bibles that were transporting from 1 island to another. But natural strength even of youth isn't enough to endure in the path of faith today. The enemy is no match for us even in natural youth, but there are three things and this is what I was thinking when Nick was speaking, because we can apply this in two ways. We can apply it to three. First of all, to the three stages of life. Let's just read it verse 31. But they that wait upon the Lord shall renew their strength. Now notice these three things. They shall mount up with wings as Eagles. You know that might apply to the youth youth. This seems to be able to mount up and no matter what happens.

Some obstacle and they can mount up like the eagle. Why? If there's a problem, he just soars above it and he's up there above the problem. Sometimes we see the youth, they're able to overcome obstacles that we would have to say. Well, I'm to a stage in life that's just too much for me now. But then it says they shall run and not be weary. And this might speak of perhaps those that would consider themselves middle age. And I know middle age gets keeps getting pushed up a little farther all the time, but some of us still consider ourself middle age. Maybe we can't always rise above the problem. But the running person, he can't rise above it, but he's still running and he's finding daily strength as I stay, so so shall I strength be. But maybe there's some hero a little further along, little older. I'm not even running. Well, I say to my older brethren, you shall walk and not faint. Maybe you are just down to walking, but the Lord is sufficient. He's able for every period of our lives. But then maybe we can take these three things and apply them to different stages of any of our lives. Sometimes we feel like we can get above the problem. Other times we're feeling like we're just down to running. But maybe maybe there's even a young person. You say I'm just down to walking. I, I'm not even able to run in this situation. Well, don't give up. They shall walk and not think. Wherever we are in our spiritual or Christian experience, the Lord is sufficient and we can endure. Why? Because we have it in ourselves? No, because we have these things as resources and supplies to get us through to the end. Add to that on the last one in verse six and to endurance godliness. We've had a little bit about godliness before us. It's. Everything that's lived with respect to, in respect, and with respect to God. I had some neighbors across the street for a number of years that I considered ungodly because they were nice people. They had nice children. They were concerned about their kids and where they went and what they did and so on, even as teenagers. But they simply lived their lives without reference to God. They were ungodly. God had no. Point of reference In their life there was no evidence of any respect for God or anything to do with him. Others would say they were nice people, perhaps even moral people, and so on, as far as their relationship with their fellow man, But they were ungodly. Their lives were governed by other motives than that which was of interest to God and his purposes. But. Godliness is that character of life in which everything is lived. With respect to God, everything, even eating, we're gonna after this go eat. And if there's godliness in us, there's going to be eating to the glory of God and stopping when we can't eat to his glory, and so on. That that is in it. Well, the point I wanna make in connection with Isaiah 40, in connection with this is this. Isaiah 40 that we've been reading in is a chapter that is primarily bringing before us God versus idolatry. God versus idolatry and the children of Israel had taken up with idols. And so he is contrasting himself, God to idols. And the point I believe partially in the end of the chapter is there is no strength of life in idolatry that is to give up, to allow to come into my life something that has the character of an idol, something that. Is going to govern my heart, my actions, my motives. Whatever it is, and it can, we all know we're talking about thing, not physical idols, but I can make an idol of my children. I can make an idol of my job. I can make an idol almost anything. Anything that comes be that is more important to my heart practically than God is an idol.

And the moment idolatry enters into the heart, it saps the energy of the soul to walk with God. It replaces human energy with a provision of God to walk in a way that would please him. And consequently there is no endurance in it. You faint, if you will, because you can't run the Christian life. Not just with a weight, but with the weight of idolatry. And it'll it, it destroys the soul. And so May God help us to judge ourselves in anything that will destroy our lives because of idolatry. And the idea that we can walk with God and walk with our idol. We won't, We'll lose. We will not be able to overcome that weight. Chapter 12, verse one that you allude to, it says let us run with patience or with endurance. The race that is set before us. And so there is only one race and it is a race, as it were, that's presented from earth to heaven itself. And uh, these are instructions given to us to be able to run that race with endurance. But it's only one race. And as you say, the heart cannot be divided. We cannot have a divided heart to run that race if our brother Virgil was running that marathon. And he wanted to do something else at the same time. It would be impossible to be able to come into the finish line of that marathon. But, umm, these are practical things for us to consider. There is only one race. God isn't saying, uh, choose a race that you would like to run. Choose the race of an architect. Choose the race of, uh, uh, business or whatever it might be and, uh, seek to apply yourself to that. No, it's, uh, we need to provide all things honest in the sight of God and man. But there is one race that counts, and everyone of us are engaged in that, uh, that race heavenward. And it's earth that we're leaving behind. In one mother point I'd like to bring out is that is one thing I had to realize that I had to keep moving. If I had stopped too long, I wouldn't have been moving much after that. But uh, and that's what, uh, adverse that we read in Isaiah really brings out is the point is that we have to keep moving. Even if we slow down to a walk, sometimes we're encouraged in scripture to keep moving it. That's the whole point of the race is to keep moving. Does too, if you had crossed into another's path or tried to trip an, a fellow athlete, you would have been disqualified. And so he says, uh, he brings in brotherly, brotherly love or brotherly kindness here. And I think that's very significant because in Hebrews where he brings before us the race, there are two things. There's the, the object, the goal, and that's Christ, the one who began and completed the race in perfection. But at the very beginning of the next chapter, what does he say? Let brotherly love continue. And so the two things are brought together here. And so, brethren, we are in a race. It's a race of endurance. And we ought to consider our fellow runner, too. There are others in the race. Are we seeking to help them along? Maybe they need a maybe they need a little help over a hurdle. Maybe they need a little hand to help them over a rough spot. Are we willing to go that mile for for our brother? And so he says, brotherly kindness and then love. Well, maybe there's a brother or a sister and maybe they're not always so lovable. Maybe they kind of get in our way or great on our nerves. Well, he says. You need lovers, you need divine love because divine love is consistent. It's easy sometimes to show brotherly love or kindness to those who reciprocate, but it's a different matter when we have to show divine love. And so the two things. But I, I just thought of that in connection with an athletic event. There always is that consideration. Yes, you're striving for the goal and so on, but there's that consideration of others that are in the race.

During mile 20 of that race, I, I really wanted to give up, but I was so encouraged by my fellow runners. They'd come up to me and they pat me on the back and, and they'd even stop. They could keep going. They were faster than me and had more endeavour, but they would stop and walk with me, encourage me and pat me on the back and say come on, let's, let's, let's start running again. That's a wonderful point to bring out. Connect Divine love. That is the last of this set, uh, charity it's called in the King James like to turn to 1St John chapter 4. First John chapter 4 and verse 16. We have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in Him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. Umm. It's not all brought out in these verses that I've just read, but I believe it's quite. Important to enjoy the truth that's brought before us in first John about Divine Love. As we go through it, and as is presented to us in that epistle, we know that divine love has its one and only source. It's what God is. It's his character, it governs his. Ways his heart is what he is. It is consistent with himself in holiness. It is not resident in US as independent of him and that's the point I want to make. We we have received a divine nature and in that nature we can receive that love. It can flow into us from its source and from its source as it flows into us. It may be flow out to others, but it always is connected with its source. And the difficulty can happen in our lives if we allow something. To keep that flow. From coming into us by our walk our ways, God is not going to allow that love to flow in and through us unhindered by sin and evil and unjudged things in our lives. And so everything that we have as far as patience and so on, will and these other characteristics that we have before us will be properly governed if the love of God is free in its fellowship. Our fellowship with God is free so that he may cause his love to flow in US and. It's so important because if it's if that truth is is enjoyed in the soul, we realize that how dependent a creature we are. And it's a preservative from pride because pride says, look at me, see what I've attained to. But when it comes to the divine love of God, there's no place to say what I've attained to, but rather there is simply the. Appreciation in the soul. That God is love, and when there is not a hindrance to it, the love of God is shed abroad in our hearts by the Holy Spirit. But if the Spirit, if in us there is something that's unjudged, then instead of the divine love being shed abroad in our hearts by the Spirit, the Spirit has to stop and say, no, I can't right now. I have to occupy with that sin. I have to bring you to that point where you will judge that which is the hindrance. So that you and God can have. Fellowship together again, and so that that love may be free in its activity in the soul. And so even charity has its practical, very important practical side to it. It is that love of God which He delights to occupy our hearts, put in our hearts to express to Him and to others.

But it's something in which there must be the fellowship of light with God in order for it to to be active as it should be. So May God help us that we not allow anything to hinder His pleasure in shedding abroad in our hearts His love. Taught them this, didn't he? In Matthew's Gospel chapter five, he says in verse 43, you have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them, which despitefully use you and persecute you. And so it was in the Jewish economy they did hate their enemies and you read that in the Psalms how they they hate their enemies and they pray for. Destruction and for judgment to fall upon their enemies, well, that's not the Christian position. And here Peter instructs them about this love. And that's one of the things that characterizes Christianity, is that there's love for all mankind. God so loved the world. And so even these Jews who were suffering persecution and were scattered abroad throughout the nations at that time, they might be embittered, they might be tempted to be bitter about those things, but. It was, as you say, the fruit of the Spirit, the very first thing that's mentioned in Galatians 5/22. Is love. And here it is at the end of this exhortation. Love taps it up.

Chicago Conference: 1968, 2 Peter 1:1-4

Reading

76, 276. We are. We are. 276. 5. Second Peter, chapter one. Simon Peter, a servant and an apostle of Jesus Christ. To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus. Our Lord, according as a divine power, has given unto us all things that pertain unto life and godliness through the knowledge of Him that has called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by thee and He might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add your faith, virtue and of virtue, knowledge and of knowledge, temperance, and a temperance, patience and a patient's godliness. And to God and his brother, the Kindness and their Brotherly Kindness charity. For if these things be in you and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. He that lack of these things is blind, you cannot see a far off, and have forgotten that he was first from his old sins. Wherefore the rather, brethren? Give diligence to make your calling and election sure, for if you do these things, he shall never fall. Pursue an entrance of administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present proof. Yeah, I think it'll meet as long as I am in this Tabernacle to stir you up by putting you in remembrance. Knowing it shortly, I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover, I will endeavor that you might be able, after my deceit, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty, for he received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this boy, which came from heaven, we heard when we were with him in the holy mountain. We are also a more sure word of prophecy for them. Do you do well that you take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts? Knowing this, First, there's no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time, by the will of man, the holy men of God's faith, as they were moved by the Holy Ghost.

Area of commenting on that person in second in the last chapter that we haven't touched on. I thought it might be important. 15th Church. Accounting that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given of him, has written unto you. As also in all his epistles, speaking in them of these things in the which. Are some things hard to be understood which they that are unlearned and unstable rest as they do also the other scriptures? Under their own destruction. He therefore beloved seeing. You know these things. Before beware, lest also being LED away with the air of the liquid, fall from your own steadfastness. But growing grace and have the knowledge of our Lord and Savior Jesus Christ him be glory was down forever. Amen. Again, we're reminded that the long-suffering of God is. Is for the salvation of perishing souls. And lovely to see the ways Peter speaks of Paul. In the second chapter of Galatians, no Paul was called upon to publicly rebuke Peter. It shows that no servant of Christ who is beyond, beyond and above correction, although it isn't a very pleasant thing, especially for a leader that have to be corrected in that publicity, in that publicly. Was what touches 1 hears to see the way that Peter speaks of the very one who was called on to rebuke him? Our beloved brother Paul, he held no bitterness. A lot of instructive for us. We're told to pull away all bitterness. We should never retain bitterness in our hearts towards any either St. or Sinner. Sometimes we can't walk with those who are going on in a disorderly way that even if we're called upon as. As Paul writes in Second Thessalonians, to avoid those that are walking disorderly and even if they have done something. Bahamas said something against us. We should not allow that to be a means of retaining bitterness in our hearts toward them. We see a lovely example of that in Peter on this occasion. And then another thing that we learned from this. As our beloved brother Paul has written unto you. I judge that that's the book of Hebrews because Peter was the impossible with circumcision, and the only epistle that Paul wrote to the Hebrew believers is the book of Hebrews. And perhaps that's one way we can be certain that Paul wrote Hebrews, although he does not attach his name to that question. And perhaps for the very reason that he was not exercising his special partial ship, which was to the Gentiles, of course. Of course, says we all remember that in the Epistle to the Hebrews, the Lord Jesus is the apostle.

Of an high priest of our profession, that's another lovely reason why. Paul's name does not appear in that book, but some have questioned whether Paul wrote the Epsilon. But that would suffer accord or settle the matter, I'm sure, although that is not how important for us to be occupied with to any extent. But what I was going to finish my little talk of saying is this, that Peter recognizes Pauls writings as scriptures and that shows that those inspired men of war for God raised up at the beginning of the history of the church apostles who were inspired men. And we find that one inspired man. Recognizes the inspiration of another inspired man. All right, brother down, just going to mention that that Peter himself, who was called for the ministry to the circumcision, was a very instrument God used to open the door by using the key of the Kingdom to the Gentiles. Chapter 10. And so our one epistle of Paul being the exception to his general line of ministry is Hebrews, but it makes Paul write 14 epistles. Then we have seven other, what we call Catholic confessors, the two of Peter, one of James, and the three to John. In June, I was going to say it'd be difficult for Peter to write the first verse of the second chapter first Peter without this spirit that he showed in this chapter, wouldn't it? Wherever laying inside all mallets and all dial, and hypocrisy and enemies and all evil speakings, as newborn babes desire the sincere milk of the word, that she may grow thereby. Someone who said that this passage that Peter wrote. In this second chapter is like plowing the ground up before you put the seed in it's it's that state of soul that's open and ready for the truth of God, both in connection with learning it and to minister it. Now in this verse, the 16th verse of the. 3rd chapter of Second Peter before we go to our chapter. I believe we should read this and be helpless to read it in another translation that is. On top and ill established. It should be untaught and ill established. Now, sometimes you hear people saying, well, I don't understand that. I don't believe that. And you ask them, well, now how many times have you read it? Well, I haven't read it very much, but and they read the scriptures as though they were on newspaper. But you know, if we're going to be established in the scriptures. We have to read them in the fear of God and in His presence, for the consciousness of what we are in ourselves, that we know nothing. We have to be taught. And this word rest could easily be translated reason, could it not? It's a question of the human mind entering into the things of God. Now the things of God must be accepted by faith. If it's a question of history, well, we'll say science, for instance. Chemistry are these things. Mathematics, we use them in connection with this life, but when it comes to the things of God, we cannot allow reason to enter into it. It must not be allowed. That'll be the ruination of our testimony down here, if we allow the reason to enter in because reason was not given us. When we have a direct revelation from God as to His mind. And we must accept the Scriptures just as they are now. We may not understand them, and that's why the Holy Spirit uses one and another as an occasion like this, that we might be helpers together in the truth.

That we might all grow up together, as the Scripture says in Ephesians, not to hear. So we need this. We need our reading meetings. We need these exhortations. We need these. A little helps along the way, but it's the Word of God. We must obey, we must believe, just as it is. Becoming very common in many groups of higher learning, we probably mixed that with this character that is pertaining to this client. I know that there are many people who refreshed me who clenched in the Mart of God and they put of the opposition to what is known to be fired to

speak facts to find the new world and invariably what happens is that they disapply. Got or they had something to it and this is one of the standards of being progressed to strictly one of the biggest means something that never was intended to me. The Word of God was never intended to be assigned to participate in the Sinner, but it was never meant to explain all the facts of science. The young person who's studying in school never needs to worry about the word of God. None of you know, so to speak. They find that there appear to be some discrepancy of self disagreement. It's only because we are finite in order to call it interest. And we find that as we get to know more about the scientific world thought him that's to understand it the horrible that how close it is, how how accurate it is, but it was never intended to get scientific textbooks. And I would like to just mention that the believer will never bring anyone to Christ by finding argue about the scientific world using the Bible as his text. The word thought is not intended to exist. The only answer comes to becoming really a plaintiff of the Word of God. I remember my father also saying that, the way of saying that I was getting to know how to get money. If you're handling the real thing off the tires, as soon as you become so sensitive to it, something falls, comes across the standing, know that immediately. Same with the believer, the young person going to school. The professor tells you how you're the work of the God is wrong. He starts quoting, so you'll know if you were reading the word of God. You'll know right away where he's making his mistakes, because he won't be 40 and writing, or else he won't be writing and writing the order through the sympathy default and applying it to the right place. But now I say it's so important to become well established in the Word of God and there's somebody disappointed your Lord, your senses to the part of the ocean and the spirit we have. We get a principle of that in Isaiah 28, starting in the ninth verse 1. Thank you. My brother mentioned about Paul and Peter being inspired man and I'm very sure he will agree with his comments that back which they wrote and which is included here in the word of God is inspired. I know our brother will agree with this because it doesn't really mean that everything that Paul ever wrote and everything he ever uttered was inspired. That which was written and included here in this precious book, the Word of God is inspired. All of it is, but I believe it's right to say nothing else is. There are no other inspired writings in this world other than method. We have in this wondrous book from Devon Borelli and it's all inspired. The writings of Paul are inspired of God. The writings of fear are inspire God and it's a wonderful confidence to the soul of our brother in this remark, even though we may not be able to identify the inaccuracy of something that are others. Or how many of us continue to be? And find law that confidence is so given to us that this infallible book is inspired God man of today say what they will not respond off wondrous grace. It doesn't pass the faith that rests upon the inspired word of God. And I am saying that there are no other writings inspired except this but once in Ohio leaders such as paper.

This or that author or speaker was inspired and that if you wrote or said because I don't really. Possibly be entertained for a long they may have been later the Lord. They may have had the mind of thought and what they say not inspired refers to that because that made it in the covers of this book and nothing else. Though an Angel from heaven, I was thinking of this 20th verse of the first chapter that we've had before it that we have before us this afternoon. Another principle connecting with what we've just been Speaking of, knowing this first, that no prophecy of the Scriptures of any private interpretation, for the prophecy came not in old time by the will of man, but the holy men of God's fake as they were moved by the Holy Ghost. Now, in order to understand the word of God, we cannot just take one verse and expect to understand the meaning from that one verse. We have to have not only the context, but we have to have what Paul speaks of as a form of sound words. Now that's an outline of truth. And though most of us will never learn much of the Scriptures in detail, yet we can have a general outline in our minds and hearts. And I think every Christian should strive for this, so that we'll be able not only to enjoy truth in its general. Aspect as we hear our brother speak of a certain line and he says, well that's in the Psalms. Immediately it comes to our mind. Character of the songs and. For the conscience. That then if we. If we want to. Understand. The meaning of the epistles, we have to realize who the writer is and the subject of hand. Paul's ministry is the glory, the gospel of the glory. It has to do with the mystery. Now these things are general. That's an outline of sound words, and I believe it's important. No, no prophecy of the Scripture. Simply mean prophetic truth as we generally speak of that, I suppose it's the it's the thought of. The scriptures themselves in general. Is of any private interpretation. You cannot learn it from its own. Individual passages must be compared with the general word of God as is given to us. No prophecy of the Scripture is had from its own particular interpretation. That's very good, what you say, really, Nadine, that requires the whole word of God. And I was thinking too that if if the man thought of God. Apostle Jesus Christ had difficulty and understanding some of Paul's ministry. What about you and me? Poor ignorant things that we are so we're not to be surprised if we find verses or subjects that. We don't take in or we can't understand. Reminds me of what I read of a man. Said that when he was eating fish and he bit on something hard, he laid it aside. He didn't throw the fish away. But he laid it aside, decided it must be a bone. And so when we come across a verse that we don't grasp, can't get the meaning at the time, just lay it aside and wait. And sometimes you'll find that the very passage of the very verse. That you didn't take in at the time becomes an in life to divine truth and some special truth that your soul will need, especially at another time. The first verse of our chapter Simon Peter. If you'll connect that with the first epistle, you'll see that he simply says Peter.

Now it seems to me. At least this is the way. It is impressed me, dear brethren, that Peter has been growing between these two epistles, and I believe we should learn this for our own hearts. Simon was his old name. And although he does in the first epistle, he says Peter an apostle of Jesus Christ, you know, he says Simon Peter, a servant and an apostle of Jesus Christ. It's as though Peter was realizing, keeping with what we've read already in the last chapter, that Peter himself was nothing. He was just Simon except for the grace of God. And I believe this, this gives character to this ministry we have in this first chapter. Of second Peter. Peter felt what he was as he ministered it, and he felt that it was only grace he speaks of the God of all grace. What a marvelous thing Grace says, brother, because it's by grace that she stands and there's no other way that you'll stand except by grace Here Peters realizing it in his fuller sense. Simon Heater, a servant, an apostle Jesus Christ to them that obtained. Like precious faith. He's an apostle, the authority, but what he's stressing is that like. Precious faith isn't that wonderful when you think of those men of golf? Who had known the Lord Jesus in his pathway down here like Peter? And had served God so faithfully all their days and. Seen Inspired. By pestilence to write. And yes, the faith they possess is the same faith that you and I possess. Same faith like. With all how precious that faith is, and it seems that Peter especially delighted in the use of that word precious. He speaks of precious trials in the first chapter and also all that precious blood. Of crisis, of a lamb without blemish and without spot, He says unto you that believe He is precious. Here we get precious faith, and then you get. Precious promises. You say how? Servant of Christ like Peter. Not only these truths in intellectual intellectually. As had them in his mind. But how he had developed these things in his heart and soul, The importance and the infinite value of these things in his life. Remember, Peter was right at the end of his journey when he wrote this system. Just about ready to be offered up and think what a death awaited him. As he knew when Peter was writing this epistle, he knew that the time was near when he was to be nailed to a cross. Now the rest of this verse gives us to see how God is true to his character. He had made his promises and now Peter speaks of the righteousness of God and our Savior Jesus Christ and fulfilling them. Is that the thought? Yes, righteousness there has the thought of faithfulness just as you say God faithful to his props and that takes away any. On our part, that is. We have this like precious faith, but we can't boast of it. We can't say that. At least we have the good judgment to accept the Lord while others rejected the Lord. The very fact we have this faith is not. Faithfulness on our part. It's faithfulness on God's part and parting that faith to us. One thing that we noticed in

both the ministry of Paul and Peter, and I suppose the rest as well, that.

There aren't many verses passed before he mentions the person of the Lord Jesus. And I believe that's a little clue to any who would serve the Lord that. We're liable to go astray if we get very far from this principle to bringing in the person of the Lord Jesus and then to his work. Those two things we find all through the Scriptures is person and His work. And so here at the very beginning. It's God and our Savior, Jesus Christ. Notice how many times? He he mentions Christ as Savior, the verse you refer to and again on the 11Th verse, our Lord and Savior Jesus Christ in the third chapter, in the second verse. Now the commandments of the apostles. Of the Lord and Savior. That's a very precious word, isn't it, Savior? Because it reminds us of His left was and what He has done for us is death is crossed and sacrifice He made in order to save us, and not only save us from our sins, but save us for the coming glory where we shall be associated with Him. I don't believe it's out of order in a reading meeting like this to present a fresh the way of salvation. Clearly that it's through the precious blood of Christ and that it's through that redemption which He wrought on Calvary Cross. There may be someone in this room this afternoon that doesn't know that Savior. And so we're told, Verily, verily, I say unto you. My word and believeth on him that sent me hath everlasting life, and shall not come into judgment, but is passed from death unto life. That if thou shalt confess with thy mouth the Lord Jesus, believe in thine heart, that God has raised him from the dead. Thou shalt be saved, and then you can say He's my Savior. Our Savior that takes in all the redeemed. And joined together with delight and joy. Speaking of our Savior horses, who saves my Savior individually, but is our Savior collectively? Peter very often seems to be delighted and I've noticed that in the second chapter of the first official, all the way through that chapter, he is exhorting them in one way and another. And he said you and he continually through the chapters. Till he comes to that 24th verse who his own self bear our sins that though Peter does not to say when he came to this point, mine too. I've been into this, it met my niece so he said our face what a precious thing. He's the same brother Hale when he said whom having not seen ye love that he was feeling very humbled and humble in his soul to think of how he denied the Lord. So he doesn't speak of his love. Even when calling attention to the love that others had for the Savior, whom having not seen ye, love, whom though now you see Him not yet believing, He rejoiced with joy unspeakable and full of glory. It's the language of historic Peter First, the second professor. Here learn to walk and perhaps learn very quickly after the years was restored more to his brother, so now he could bring before and teach one of precious things. And you were noticing that at the end of the first verse. The righteousness of God and our Savior Jesus Christ. But in the end of the second verse, he goes a step further.

Grace and peace be multiplied unto you through the knowledge of God and of Jesus. Our mortgage recognizes now and restored soul the warship of Christ. Believe the character of the of these epistles of Peter are the strengthening of our souls when they are converted. Strengthen thy brother now, these epistles. Are intended to strengthen us and that's what we have in this chapter primarily is it not the the building up of the soul in these various steps that are mentioned in the following verses. It's the strengthening the soul ready for that moment when we hear the shout we're gone as we have at 11 first. The fourth Peter and Paul speak of grace and peace, and in the. Dresses the same way or company of Saints. Mercy is omitted its grace and peace. But here Peter says, Being multiplied unto you through the knowledge of God and of Jesus our Lord. Now let's remember, and we think of the young people, that when you get that word, Lord. It has to do with his authority. He's not only our Savior, He's our Lord. That is the one we must obey, one we must be subject to, and this grace and peace. Qualified and muscle only words that he uses as a result of. Of the. Pouring on in subjection to Jesus as Lord. You see, the Lord Jesus has filled a deafness slave in connection. With his own down here and he's he's their Lord. He's up in heaven. We're subject to him, Holy blood. We should go to him about all our affairs. And this knowledge of God. God that gave his Son and. From Jesus our Lord. Is the means of grace and peace being moved by? We're going through a world of sorrow and turmoil and trouble and danger on every side. The very foundations of society are trembling us at work. They wonder sometimes just what is ahead of this country and other countries too. But the Christian can wend his way through this tangled scene with peace in his soul and enduring to the grace of God at unmerited faith, leading him and guiding him and directing him through all the difficulties of the way. And this is not just merely a knowledge we get. To reading books or even reading the word necessary and important as that is what it's learning God's ways and His character as we go on. Through this world, which, as we were singing, has become a wilderness wife. Moses said, Show me thy way. And so it says in Psalm 103. He made known his ways to Moses. You know, God answers prayer. Show me thy way. So he he did show him his way. And I believe that's the character. And if we got the character Peter, it's a wilderness epistle and the character is his ways with us. And so we have the Father and we have the discipline in Peter. So that. The knowledge that we acquire in this, that this chapter speaks about is that kind of knowledge. It's a knowledge that's acquired. Through the word of God, but by the experience and walking with God down here, learning his ways.

I believe that's what Peter is speaking about when he says knowledge here, is it not? And then we find that their power connected with that knowledge. That's the next verse, according as His divine power hath given them to us. So we need power to one, because we have a very cunning enemy and there are many difficulties and dangers. But we have not only power, but we have divine power. And that divine power becomes. A position, as it were, for us through this knowledge. And we get the power. To connect that, but the last verse of our chapter this morning, third chapter kind of passed forward. Read the 17th and 18th, 1St the 3rd chapter. He therefore loved seeing you know these things before. Beware lest the author will be LED away with the error of the Wicked Hall from your home. Steadfast and plot roll in grace. That's not all and in the knowledge of our Lord and Savior Jesus Christ and then as we grow in that grace, as we have that knowledge increases forward to that which the muscle fall brings before the Philippians that I may know of him of them. The apostle here says you'll ever be glory both now and forever. Amen. I'll connect that to the grace of the second verse. Presents Christ before the soul, drawing in grace and the mind of our Lord and Savior Jesus Christ Jesus Adam. Interesting in the introduction nearly every arrest of the scene of this great and peace in our planet, and in practice every occasion. Thank you. Good God. I think that's very remarkable, very striking, because it's only natural for us to feel. A certain distance from God, and if we are not fully acquainted with the gospel, we'll picture God as being the ones. Who would have done so had not been for the intercession and the mighty work of the Lord Jesus Christ our Savior. And as a result, I fear that there are many progressives who are most thankful to the Lord Jesus for the wondrous work on their behalf. But they still feel a distance from dog and an uneasiness, shall I say. But we're great, and peace are mentioned there so often associated with the very particles. These things are over 5 to the knowledge of God and of Jesus our Lord before you, Thy love, our heart of God, and our Lord and Savior Jesus Christ the Lord, this grace and peace will be multiplied to us. I know it's only natural for us to feel that the Lordship of Christ in some way involves the restriction and the restraint. And the same whisper that was heard by Eve long ago is still heard by our ears today. That the lordship of Christ brings restriction, that restraint, and then if we were just a little more free from this. The liberty would be very pleasant, whereas the grace and the peace that God wants us to enjoy. Is associated with his loving heart and with the Lordship of Christ our Savior recognize and express in our lives that not prove and there has to be that obedience. And now it's been of lordship. Otherwise they there is not the joy in the Christian life, because joy goes along with obedience, does it not? Now in this. This third verse. His divine power. Just how would we apply this thought? This divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that has called us by glory and virtue.

Well, a person might say, I know that, brother, sister, so and so. They're very intelligent and they can lay hold of these things, but I can't.

But that isn't true. This is a question of natural intelligence. The under the understanding and laying all of scripture is more connected with our state of soul than it is natural intelligence. And I believe we we have an example before us with the writer here that he was a he was spoken of as an unlearned and ignorant man. A fisherman, well, yet look what he writes to us. But you see, it isn't in the power of the flesh. There isn't the power of human intelligence. It's that it's the Spirit of God himself brings about and instructs in the soul. And so I think that this is where faith. Comes in. Faith must lay hold of this, according as His divine power half given to us. It isn't something that we work for, but he has already provided this for his people. Now faith lays hold of it. And faith says he's given us this power in connection with all things, the understanding of Scripture, The Walking in the path of faith, enjoying communion. All these things belong to the Christian through the knowledge of him who is called we the Saints at Corinth. We are so inclined to be dull because they were carnal. And do you doubt with what we're living in days when the Saints of God are very, very much like this? Ain't Zakar? They were reigning as kings. They were walking as men. They just shared the ordinary thoughts of men, as it were. And when we were on that level, a sluggish level, why we cannot be growing in the knowledge and the full knowledge of our God and our Savior Jesus Christ. The apostle says to the Saints at Corinth, he says awake. To righteousness. For some now he's addressing Saints, for some have not the knowledge of God. They they had come to know God as their Father in the gospel. That was their portion, but they were not getting further and deeper acquainted with the One who does love our acquaintanceship with himself. Our confidence in himself. See with himself now I can talk on these things, but my soul also would like to learn a little more practically these things. Now to the Saints at Colossi. The apostle Paul writes Colossians 19 and 10. In verse 9 Morris to the full knowledge of his will, but verse 10 is what I want to get to. Colossians 19 For this 'cause we also, since the day we heard, do not cease to pray for you, and to desire that you might be filled with a full knowledge of His will, in all wisdom and spiritual understanding, that he might walk worthy of the Lord unto all pleasing being fruitful. In every good work and notice this increasing or growing. In the OR by the knowledge of. That's a full knowledge of God. True. No, that's good. The true knowledge of God. Now in our chapter, we've just been going over this verse. I want to touch the bond though, by going back to verse 2 again. Grace and peace be multiplied unto you through the full knowledge. It has that significance through the full knowledge of God. Now that would be increasing our acquaintanceship with him and of Jesus our Lord. Now he's mentioned in the next verse. This is mentioned next verse again, according as his divine power hath given to us.

All things that pertain to life and godliness through the full knowledge of him that act called us to glory. Now in verse 8. For if these things be in you, and the found they make you, that ye shall neither be idle nor unfruitful in the full knowledge of our Lord Jesus Christ. And our brothers already read that the last verse that Peter writes. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. No question is fully equipped to meet every danger and every difficulty because it says here has given them to us all things. You know, there's nothing that soldier dreads more than to be in the battle and to not have any ammunition. Well, he's cutting left for him. But to retreat, flee from the presence of the enemy, well, the Christian can never be in his spiritual warfare in that position. It never can be, and he'd never be a time when he isn't fully equipped. No matter how subtle the enemy is, or how clever his attacks may be, or how the world may present itself, the Christian is fully equipped if he uses the equipment that God gives him to meet every situation. No matter if we were in the time of fire and faith we're facing, maybe to be burned at the stake, or whether. What we see today was perhaps more dangerous and difficult. And even times of persecution, all the subtle efforts of the enemy to deceive, to rob us of our spiritual blessings, that's what Satan is seeking, especially, I believe in this land at the present time to do for the Saints and God. He knows that we have Bibles everywhere. He knows that we have whole shells of books that have been written on every scriptural subject. He knows that we have the truth of the church and we know about the heavenly calling. Well, Satan is making every effort to rob us of these truths and to drag us down to the level of this lost world. As soon to be under the fire of God's judgment. But we're prepared and we should realize our danger and make use of all the equipment that gives that He has given us to face these dangers and not to as He fails to lose our steadfastness. To turn and flee from the enemy. And me the sad, humiliating defeat for nearly breaks your hearts. And all this know something that you have loved and seen walking in the truth to see how the enemy through private or in some way or the other has tripped them up. They're no longer going on. They're following the course of willfulness and disobedience. Well, we need never to get into those. Those those states where Satan will have the advantage of us if we make ills of the very things that are mentioned here. What Brother Hail has brought before us is the knowledge of the heart of God and all the authority of our blessed Lord to let our wills and our thoughts go for nothing. If we have His mind and His will soon, isn't it beautiful like the very writer himself, willing to take such a humble place instead of insisting that he was right? When? Younger man than himself who was converted long after Peter. Takes a stand against him. He was fully humbly to admit that Paul was right, and to only speak of him was the dearest affection.

Which is significant to it is that the one who wrote this is the one who was upheld today. And having been the first Pope, I pointed this out to a couple of priests. One time I said in Peters himself, Tell us that his divine power has given unto us. All things that pertain on the light and documents. They were insisting that we must also be bound by subsequent search teachings and relations and whatnot. And we were reminded they saw a warning that not they need to be added that which God himself had entrusted to it. Do you and I love to be in the enjoyment of the possession of eternal life. We have involved all that we need in boredom. This may be our happy, happy ruins, evil, thy womb walking, loving us. We have again a word of God. All that indeed is the light, the wisdom and the power in order to walk through the dog in whatever circumstances your eye may be found dead, even in 1968 when circumstances are so very different. From the circumstance in which this missile threat is divine power, half evidence was all things that pertain on the life of savage. How sad that it is to see in Christina, even in evangelical circles, that they will take this close as the basis of salvation and eternal life and they will be horrified. The keeping of the law or something like this. And they are both gospel versions by the dozens. But then having done so, having found themselves in possession of eternal life, they clothed above, sat the same up around, and say one hour, How shall we serve God? How shall we worship God? What denomination shall we do? And they forget the feeder inspired, God tells us. Where by our given unto us all things that pertain under life and documents the same book that gives us the assurance of eternal life gives us. In our whole life, our assembly life of our testimony. We not only need the sort of speak the equipment that we were speaking about all things that pertain unto the life of God, but we need an object before the soul or we might have the word at our fingers in and we able to to beat the animal. So how his tax? Are wrong. But we must have an object before our souls, and that comes in in the last part of the verse, doesn't it? Him that hath called us now read that instead of two. By glory and riches, now there is the as the object before our souls. We see in that little hymn that glory shines before me. I cannot linger here. And not only to have the glory as the goal before our soul, but to have worth. The apostle speaks out here as virtue. That is, I think virtue as spiritual energy, something like the like Moses. Moses knew that. Israel was God chosen people and that he had promised them. The lands of Abraham as their position. But it took something more than that knowledge of that coming glory that laid before Israel for him to forsake Egypt. That's where virtue comes in, isn't it? It says that when he came to years, he refused to be called the son of Pharaoh's daughter,

Pharaoh's daughter. Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. There we get moral or spiritual courage to to act upon the truth of the glory that was ahead. Of course we have a brighter glory, the glory of the coming one. Who is going to?

Have to be exalted and reign over this world. And we associated with him as his bride. Sit on his throne. That's the glorious before us. But it takes real energy and purpose of heart to go on with that glory before our souls. I've enjoyed the few thoughts in the 84 Psalm in connection with what you've been bringing for us before us, brother. As you said, God has called us, called us unto his eternal glory. It's the glory, the eternal glory that's before us. But you, you mentioned Israel, and we can apply what we get in this 84 song to ourselves in the. In the fourth verse, Blessed, and are they to dwell in thy house? Well, we're going to dwell in the Father's house. That's what's before us. But then in the fifth verse, blessed is the man whose strength is in thee. You mentioned spiritual courage. Well, if we have courage or strength, that which virtues pizza is, blessed is the man whose strength is in thee. That's where it comes from. It isn't in ourselves. And the state of soul has been mentioned. It says in whose heart of the ways of them I believe in other translations. In whose heart is the highway that is here? It's Israel. On that journey you spoke out to Zion. For them, for us, it's the heavenly Zion. Well, it says whose and whose heart is the highway? Who passed into the Valley of Baca? Or tears or weeping? That's the character of this scene and Valley of Baca. But it says they go from strength to strength. There's that virtue again, spiritual energy. There's progress because they have the end before them for us. It's Christ before the soul. They go from strength to strength. And I think the rendering should be every one of them shall appear before God and science. The end of the journey is sure we're going to be with the man and the glory and and then just not to take into all of these tales. But in the 11Th verse, the Lord God is the Son and the shield the Son. There you get light and warmth that we need. And a shield would be for protection. Well, our strength. Blessed was the man whose strength is in thee. He's the one who's the shield for us. And it says he will give grace and glory, glory at the end and grace for the entire journey and all our needs down here. Please call us by glory and virtue and but it's been mentioned the state of soul. No good thing will he withhold from them to walk uprightly. There has to be that uprightness, for that state of soul is characterized by walking uprightly. If they ask a question. What is Chris Dean? First, Christian scripture. Grace for Convenience, 6:00. She is. Say in my grace 24th quarter because this question smoke and it is.

Grace GRH. The word. Grace. That's how we do the 1St. Begins with second words Grace and she's the most that means they must have. I can't believe this. Morals, Christian. That which rises above our needs, is it not and? After our needs are met, God is acting now according to what's in Himself, His own thoughts, not just what our needs require. He saved us, but He's called us by His grace. He saved us through grace as a gift of God. But grace takes us into the heavenly things and all the provision. Place of sonship, the inheritance, and all these things, not because of a need, but because of what was in God's own heart. And that's where grace leaves us for all eternity. Well, in the next verse we find that we not only need power and we need an object, but we need encouragement along the way. And you get that encouragement in the fourth verse where you get where bar given unto us. Exceeding great and precious promises, that by these you might be made partakers of the divine nature, Having escaped the corruption that is in the world through lust. Again we have our word precious, used by Peter. For these promises are very precious to the soul, if we enumerated all the promises that happened made. People, of course I've been romantic. Well, one promise we have, the Lord says, Behold, I come quickly, I will come again and receive you unto myself, that where I am, there he may be also. Isn't that a precious promise? And isn't it a great promise, greater than Abraham's promises for blessings in the land?

And it's really heavenly calling and blessings. Brother Barry, I thought that by believing I had a divine nature. What does this mean? Well, it's really the practical side. It's the new nature for them to action, isn't it? Peter looks at things in the practical side of things. He does not given so much to instruct us in doctrinal tools like Paul. Whereby that He might be protectors of the divine nature. Of course we know from other scriptures. As soon as we were born again, we had a divine nature. We had the very nature of God Himself. But that, that divine nature that we have, needs to be fed, put into action, and that's what these great and precious promises. Are given for and you notice in this way, it says having escaped the corruption that is in the world through us. Well, the more we're occupied with the precious promises, these wonderful trolls of the Word, enjoying them in our souls, the less the attraction of the world around us interferes with our blessing. The Old Testament Saints had the divine nature, that is, they were born of God. All the household of faith throughout all dispensation and just men, they all had a new nature. And exercise faith too. But here there is that which rises above those past blessings. And so. By these greater notice greater or greatest. And precious promises, that is, it has to do with the heavenly and. That by these ye. May become partakers of the divine nature. I suppose this is an advance over Old Testament truth in that we. Are now have eternal life. In a special sense. That is, we know of God as our Father. We have the Holy Spirit as the power by which we know Him can cry as a Father. That's relationship. We know the Lord Jesus Christ as our Redeemer, who has finished the work, has shed his precious blood. We know where his by redemption, by his blood, and therefore eternal life is the divine life of God. Which we have in relationship to Himself with all the happy well, communion and blessedness of knowing Him as such. This is life eternal, that they might know Thee, the only true God and Jesus Christ in our sins. Now that's the character of that new life which we have in Christianity. And the Apostle Peter is rising to that very thing. Don't you see? You see, Brother Brown? In Crescent on today in the evangelistic groups, they are preacher gospel and all kinds of very powerful gossip and get people, people saved. And then how do they seek to hold those believers together? Well, we see it ends up in entertainment. All kinds of entertainment becomes more and more of a worldly system. Maybe they've got to have a band, music and all kinds of social affairs and so on. And that kind of a thing is in danger, creeping among the gathered Saints. We don't need to condemn others when we see the same thing creeping in among ourselves. While God's way of preserving his His Saints is just what we get here, these great and precious promises.

Our heart feeds the divine nature and our use that we might escape the corruption that is in the world through us and that's why we. We should press upon all the importance of attending the reading meetings, being there and being over the Word of God. If you take that away, if we have, we neglect the prayer meeting and the reading of the Word and together being over the Word. We may have a very clear gospel and see how people get saved and then just fall into a worldly system of justice, entertaining our young people and so on, and ourselves too. Is there not a tendency of increasing social activities? We ought to be discerning and on our guard, lest we be carried away with wanting an over amount of the social activities. I hope you understand me. I think a Christian act. Available in that little story of the Pilgrim's Progress. When I read it. Then they had turned their backs on the City of Destruction, and they had the Celestial City before them, and they found it necessary to pass through Vanity Fair along the way. Well, there was plenty of corruption, charm, and things of interest in Vanity Fair. But you don't want to do The Walking through saying I must not, I must not, I must not. They had that which to them was. Exceeding great and friends at the end of the journey to Celestial City. And they went through Vanity Fair with their eyes fixed on that which lay ahead, much to the annoyance of the people in Vanity Fair who tried to distract this and, you know, give up. President, beloved young people, you and I are happening to a world that is positively characterized by corruption as well as by all kinds of things that are quick, charming. And how can we be delivered from it? By the grace of God, we have a exceeding grace and practice process. We have a glorious future ahead. And surely. We

have even now in our soul, by the grace of God, that which can fill us with divide along the way. May we be more like things who went through Vanity Fair and their eyes on language lay on the other side. I want to just say this I I remember as a boy attending meetings just like this and sitting and listening Brother age rule and brother Potter and brother Heaney. I just said to myself, what are they talking about? I couldn't even. Get the children things. I just wondered what it was all about. But you know, all the continual attendance of meetings like that, why they're not beginning to see things. And things that I wasn't interested in, while they became a real interest to me by just being present, especially. But we play. Reading these news, I began to see there was something of real interesting importance. But if we give up because we don't understand. The teaching why we don't miss the whole path. This is divine speaking to the children about the danger of moving away to a place where the assembly it was somewhat delayed, misunderstood the comments that were made and 1St promoting would never be covered with any scripture to move away or this is simply. We're advising our main district money for intended for young people, for children, not for grownups and Vikings being led of the war to go someplace where there's nothing that way. I was thinking later about the agenda I'm leaving the lions that started by one couple moving there. Living the age rules. The Lord may well leave may well establish godly family to settle down in a place where there is no assembly and. Starting yesterday there come in history were primarily for young people who are not established in this matter who admits this very thing we're talking about may benefit of being under the sound of the word and having fellowship with the sink. There's so much need to early days.

Read it. All the plants now trust him. Oh #23. Oh God. Will the Lord.

Edification: Volume 1, Our Scripture Portion.

(2 Peter 1:1-8).

You must open your Bible at the passage indicated and follow this article with the Scripture before you, if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but lifting up your heart in thanksgiving to God, pursue your searching of the Word on the point. It may open up lo you a fruitful field of truth and you can resume your reading of the article on another occasion.

In his second Epistle the apostle Peter addressed himself to the same believers —Christian Jews scattered throughout Asia Minor—as in his first. This fact is not directly stated in the opening verses, but the first verse of chapter 3 makes it quite apparent. In the salutation with which the Epistle opens he simply describes them as those who had received a like precious faith to himself “through the righteousness of God and our Saviour Jesus Christ.”

They had believed the gospel just as he had believed it, and such faith wherever found in the heart is indeed precious. Still the reference here is to the faith of Christianity which is precious beyond all words. The Jews religion could not be called a faith. It began with sight at Sinai. It consisted in a law of demand coupled with a visible system— “ordinances of divine service and a worldly sanctuary” (Heb. 9:1)—which was a shadow of good things to come. They had turned from this, which looked like the substance but was only the shadow, to embrace the precious faith of Christ which looks to unbelievers like a shadow, but which is really the substance.

This precious faith has only come to us by the advent of the Lord Jesus as Saviour, and He came as the demonstration of the righteousness of our God. The word “our” should be inserted as the margin of a refence Bible will show, and it is worthy of being noted. Writing, as a converted Jew to converted Jews “our God” would signify “Israel’s God” who had displayed His righteousness in His faithfulness to His ancient promises and intervened on their behalf, and on ours, by the sending of the Saviour, as the result of which so precious a faith is ours.

Now the Lord Jesus who came as our Saviour, according to verse 1, also is the Revealer by whom we have the true knowledge of God, as verse 2 indicates and all grace and peace is enjoyed by us in proportion as we really know God Himself and the Lord Jesus. Indeed it is through the knowledge of our Saviour God that all things relating to life and godliness are ours.

It will help to the understanding of this passage if you begin by noting that: —

1. Verse 3 and the first part of verse 4 speak of things which are given by the power of God to each and every believer.

2. The latter part of verse 4 gives us the object God had in view in what He has given.

3. Verses 5 to 7 indicate the way in which we are responsible to work out into practical effect that which we have received, so that God’s object is reached. We are to be marked by expansion and growth. That which “divine power” (verse 3) has given, our “diligence” (verse 5) is to expand.

What has divine power given to us? All things relating to life and godliness. We have not merely received life but with it all these things necessary that the new life may be manifested in practical Christian living and godly behavior. The Apostle does not stop to specify the things given save to remind us that we have promises of an exceedingly great and precious kind. He really uses in fact the superlative word “greatest,” for nothing could surpass the hopes of the Christian which center in the coming of the Lord. Still a few moments reflection might serve to remind us of some of the gifts that divine power has conferred upon us: — the Holy Spirit indwelling us, the Word of God written for us, the throne of Grace opened to us, to name but three. We have received however, not some but ALL things that have to do with life and godliness. Hence we are sent forth thoroughly furnished. Nothing is lacking upon God’s part.

All these things have reached us through the knowledge of God as the One who has called us “to” or “by glory and virtue” (See margin). We are of course called to glory (See 1 Peter 5:10). Here the point is that both glory and virtue characterize our call. We are called to live in the energy of that glory which is our destiny and end, and of that virtue or courage which will carry us through to the end.

These things, one and all, are ours that by them we might be “partakers of the divine nature.” Every true believer is “born of God” and in that sense partakes of the divine nature (See 1 John 3:9); consequently he does righteousness and walks in love (See 1 John 2:29, 3:10). The

meaning of our passage however is not that by the things given to us we might be born again, for Peter was writing to those who were already “born again” (1 Peter 1:23). It is rather that by these things we might be led into a practical and experimental partaking of the divine nature. In one word, love is the divine nature and hence verse 5 to 7 depict the growth of the believer as culminating in love. “Charity” or love, the divine nature, is the ultimate thing. The believer whose heart is full of the love of God is truly partaker of the divine nature, in the sense of this passage.

All the corruption that is in the world is the fruit of lust. The word “lust” covers all the desires which spring from man’s fallen nature. The law of Moses came in and imposed its restraint upon man’s fallen desires, but instead of the law really restraining lust the lusts of men broke through the restraints of law and continued to spread their corruption around. All the corruptions of the world originate in man’s fallen nature. We, believers, are brought to partake in the divine nature, whence springs holiness, and hence we are lifted out of and escape the corruption. In the strength of what is divine we are lifted out of what is natural to us as sinners, and there is no other way of escape than this.

Now note the words with which verse 5 begins. “And beside this.” That is to say, beside all that is freely conferred upon us by “His divine power” there is needed something on our side. And that something is “all diligence.”

The work, even in our hearts and lives as believers, is all God’s work, yet we must not because of that drop into a kind of fatalism as though there were nothing for us to do. We must rather remember that it pleases God to use human means in correction with much of His working, and that He has ordained that the way to spiritual prosperity for each individual believer ‘should be by means of that believer’s own spiritual diligence. This is not surprising for it is quite in accord with what we see in natural things. In the book of Proverbs we have divine wisdom applied to natural things and there we read, “Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.” (22:29).

Hence with all diligence we are to add to our faith virtue and all the other things enumerated in verse 5 to 7. Another version renders it, “In your faith have also virtue, in virtue knowledge” &c. If the former translation gives the idea of building, as though one were adding brick to brick, the latter gives the idea of growth. The bud upon the apple tree in the spring has within it in germ the luscious apple that hangs in autumn time in the same spot. Yet in the production of the apple many things have played their part, the sunshine and the rain, and the life energies of the tree which have enabled it to suck up from the soil the required moisture and other matter. Without the life energy of the tree all else would have been in vain as far as the production of an apple was concerned.

Now we are to be marked by diligent energy after this fashion. The beautiful traits of Christian character which lie in germ in every Christian are then expanded in us and in our faith is found virtue or courage. If there be not virtue which enables us to stand out clear and distinct from the world our faith becomes itself a very sickly thing.

In virtue we are to have knowledge. Virtue imparts great strength to one’s character, but except strength is used according to knowledge, and that knowledge the highest and best of all—the knowledge of God and His will it may become a dangerous thing.

In knowledge we must have temperance, or moderation. If ruled by knowledge only we may very easily become creatures of extremes. The believer of great intellectual clearness may easily so act as to imperil the welfare of his less discerning brethren, as Romans 14 and 1 Corinthians 8 show us. Hence the need of temperance.

In temperance we are to have patience, or endurance. We are bound to be tried and tested. The believer of endurance wins through.

In patience, godliness, or piety. We learn to live in the consciousness of the presence of God. We see God in our circumstances and act as beneath His eye.

In godliness, brotherly kindness; for we are now able to adjust ourselves fittingly in regard to our fellow-believers. We view them too in relation to Christ and as begotten of God, and not according to our whims and fancies, our own partialities, our likes or dislikes.

In brotherly kindness we are to have charity, or love; that is divine love, the love that goes on loving the naturally unlovely, since now the fountain of love is within and hence love has not to be excited by the presentation without of what may appeal to one personally. The believer who by diligent spiritual growth loves after this fashion is a partaker of the divine nature in a very practical manner, and is fruitful as verse 8 plainly declares.

These things, you notice, are to be in us and abound. They are not like garments to be put on us for then they might be put off on occasions. Like fruit they are the product and expansion of the divine life within, and if they abound in us they prove us to be neither “barren” —or “idle”—” nor unfruitful in the knowledge of our Lord Jesus Christ.”

Idleness is the opposite to diligence. Which are we, idle or diligent? Some Christians are very diligent in money-making and even diligent in pleasure-seeking, but idle in the things of God. Is it any wonder they spiritually languish? Others while paying the necessary heed to their business or work are diligent in the things of God. No one need be surprised that they spiritually flourish.

F. B. HOLE.

Edification: Volume 1, Our Scripture Portion.

2 Peter 1:9-18.

You must open your Bible at the passage indicated and follow this article with the Scripture before you, if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but lifting up your heart in thanksgiving to God, pursue your searching of the Word on the point. It may open up to you a fruitful field of truth and you can resume your reading of the article on another occasion.

VERSES 8 and 9 of our chapter present to us a strong contrast. The diligent believer who grows; spiritually, and in whom consequently the fruit of the Spirit is found abundantly, is neither idle nor unfruitful in the knowledge of the Lord Jesus. On the other hand, it is, alas! possible for a believer to be, temporarily at least, both idle and unfruitful and to be consequently in the sad plight that verse 9 portrays. Such are blind and short-sighted, and their spiritual, memory is decayed.

The backslider of verse 9 is evidently a true believer. It does not say that he never was purged from his old sins; much less does it say that having been once saved he is now no longer purged from his sins; but that he has forgotten the purging of his former sins. Purged he was but he has forgotten it. We must distinguish, therefore, between the backsliding of this verse and the backsliding referred to in Hebrews 6, and in the parable of the sower (See, Luke 8:13).

In Hebrews, the backslider is an apostate who falls away from the Christian faith into such a repudiation of it as involves the crucifying to himself of the Son of God afresh, and his case is altogether hopeless.

In the parable of the sower, the backslider is one who receives the word in the mind and emotions, without it ever penetrating to the conscience. Such profess conversion, but without reality, and presently fall away. Their case, though difficult, is not hopeless, for they may subsequently be really and truly converted to God.

Here, however, it is the true believer, and, if any were disposed to question whether these things could ever be true of such, we can point to a sad episode in Peter's own history where he illustrated what he states in this verse. Had we seen Peter's blindness as to his own weakness on the night of the betrayal, had we seen him shortsightedly running into the most perilous position as he warmed himself by the fire amid the enemies of the Lord, and then when entrapped by the maidservant, breaking out into a painful exhibition of his former sins of cursing and swearing, we should have seen how, for the moment at least, he had forgotten how he had been purged.

And we certainly are no better nor stronger than Peter. How often have we each sadly illustrated verse 9?

Our preservation from it lies, of course, in that diligence to which Peter exhorts us. The way not to go back is to go on. Having these things abounding in us (verse 8) and doing them (verse 10) we shall be preserved from falling, and thus it will be manliest that we are indeed the called and chosen of God.

How did the other disciples regard Peter after his disastrous backsliding? Probably they feared for a moment that he might prove himself to be a second Judas. Evidently they questioned if, indeed, he were really one of themselves. Hence the special message, "Tell His disciples and Peter" (Mark 16:7). They were not at all sure of his "calling and election."

To the earnest simple-hearted Thessalonian Christians, the Apostle Paul wrote, "Knowing, brethren beloved, your election of God." How did he so confidently know? Read the first chapter of the 1St Epistle and see what amazing progress they had made in the short time since their conversion. It was impossible, therefore, to doubt their election. They had made it sure.

The vitality and fruitfulness which mark the diligent believer not only give demonstration of his calling and election in the present, but also are full of promise for the future. Ahead of us lies "the everlasting kingdom of our Lord and Saviour Jesus Christ," and though every Christian will enter that kingdom, it is the fruitful Christian who will have an abundant entrance, as verse 11 makes plain.

The "everlasting kingdom" is not heaven. No one gains heaven as the result of diligence or fruitfulness; nor do some gain an abundant and others a meagre entrance there. There is no entrance into heaven save through the work of Christ—a work perfect and available alike for all who believe—so that all who enter at all enter in the same way and on the same footing without distinction.

The everlasting kingdom will be established when Jesus comes again, and in connection with it rewards will be given as the parable of Luke 19:12-27 teaches us. There will consequently be great differences as to the places that believers will occupy in the kingdom, and our entrance into it may be abundant or the reverse. All will depend upon our diligence and faithfulness. The remembrance of this will certainly stir us to zeal and devotedness.

Knowing this, and knowing also how very easily and quickly we forget even the things that we are well acquainted with, the Apostle Peter, as a diligent shepherd of souls, reminded them of these things again and again. They knew these things; indeed they were established in the truth that had come to light in Christ—the present truth —yet what they needed was to be "put in remembrance." How much more do we need these reminders, the object being as Peter said, "to stir you up."

Take note of this! We may listen to addresses or read articles which contain no truth that is new to us. Let us not therefore despise them. The main function of a teacher may be to instruct in the truth of Christianity, truth which however old in itself, is largely new to those whom he instructs. The main function of a pastor or shepherd is to get at the hearts and consciences of believers, applying to them the things in which they have been instructed, stirring them up and keeping them in an exercised and watchful condition. Do not most of us need the latter ministry more than the former? To practice more consistently what we do know is probably for us a more urgent necessity than to enlarge the area of our knowledge.

Now Peter looked on to the hour of his death. The Lord Jesus had hinted at his death and the manner of it, as recorded in John 21:18, 19. By this time he knew that it was to take place shortly. Is it not striking that Peter should need to be told that he is going, to die? What a testimony to the fact that not death but the coming of the Lord is really the hope of the Christian.

But see what use Peter made of this knowledge, and how he practiced the diligence which in this chapter he has pressed upon others verse 18 more literally translated runs: — "But I will use diligence, that after my departure ye should have also, at any time [in your power] to call to mind these things" and then he goes on to enforce the reality and certainty of the coming kingdom of which he began to speak in verse 11, without stopping to indicate just what he purposed to do. It is very evident, however that what he purposed and accomplished under the guidance and inspiration of the Holy Spirit, was the writing of the Epistle that we are now reading. By means of it we can now at any time call to mind these things, though Peter's voice is long since silent.

Observe that there is here no mention of the rising up of a further race of apostles or inspired men, no apostolic succession. What is indicated as taking the place of the apostles is Scripture—particularly the apostolic writings, in other words, The New Testament. No teacher can

possibly speak with the inspired authority of Scripture. If we neglect our Bibles, we shall listen to the best of men in vain.

We have just had our minds stirred up by the fact that diligence is to have its reward when the day of the everlasting kingdom of our Lord is come. Peter, however, was writing to people who had from the days of their fathers cherished the hope of Messiah's kingdom, and who had lived to see Him rejected and crucified. Were they tempted then to wonder if after all the prophecies of His glorious and actual kingdom embracing both earth and heaven were to be interpreted as but figures of speech—glowing and poetic descriptions of what was after all but a spiritual and invisible estate in heaven? It may well have been so, for we are naturally creatures of extremes. People who once thought everything of Messiah's promised advent in public glory and nothing of His advent in humiliation, are likely, when convinced of His coming to suffer, to think everything of that and nothing of His kingdom and glory.

The power and coming of our Lord Jesus Christ so long foretold in prophetic testimony, is, however, no "cunningly devised fable," and Peter is able to bear such a witness to its substantial reality as is conclusive. In verse 16 to 18 he says to us, in effect, "The prophetic testimony is true and the kingdom foretold is a substantial reality to be displayed in its season, for we have seen it already in sample form. He alluded, of course, to the transfiguration scene recorded in three out of the four gospels, and witnessed by himself, James and John.

Not many years ago a few men began to talk of a new kind of silky fabric produced not from the cocoons of a caterpillar, but from wood—of all things in the world! Folk were incredulous, it sounded like a fable. Proof was soon forthcoming though, of a quite conclusive sort. The stuff was produced in sample; not tons of it but ounces only. The substantial reality of artificial silk was as fully proved then by those ounces as it is now by the countless thousands of stockings displayed in shop windows all over the world.

The glorious kingdom of our Lord Jesus has long ago been seen in sample form by chosen witnesses. Indeed, the manifestation of it appeared not only to their eyes, but to their ears also. They were "eyewitnesses of His majesty," and also "this voice which came from heaven we heard"— the voice which came from the "excellent glory" saying, "This is my beloved Son, in whom I am well pleased."

Some may, however, wish to inquire in what way the transfiguration scene was a sample of the "power and coming" of the Lord, and thus confirmatory of His glorious kingdom? It was so, inasmuch as He was the central and glorified Object of all. Saints enjoying a heavenly portion were represented in Moses and Elijah. Saints upon earth were represented by Peter, James and John. The heavenly saints associated with Him, and entering intelligently into His thoughts in conversation. The earthly saints blessed by His presence, though dazzled by His glory. It was a sight of "the Son of man coming in His kingdom" (Matt. 16:28); a sight of "the kingdom of God come with power" (Mark 9:1); a sight of "the kingdom of God" (Luke 9:27).

The glorious and everlasting kingdom of the Lord Jesus is then a blessed and substantial reality. It is certainly corning. We shall enter into it as called of God to its "heavenly" side (2 Tim. 4:18). The question that remains to be settled is—in what way shall we enter it? Will your entrance and mine be an abundant entrance? Shall we enter like a trim and well-appointed ship entering port in full sail? Shall we enter rather as a battered and tattered wreck? The answer to that is going to be given by us each in the spiritual diligence or spiritual sloth and carelessness that marks us day by day.

F. B. HOLE.

Des Moines Conference: 1962, 2 Peter 1:11

Reading

A lot of the the truth to Lord to whom Peter was writing that he was not following cunningly devised fables was the configuration. He actually seen the Lord in his glory. Venus face shining as the sun is gone, bright as the light. Between two men of renowned of Old Testament times. That were in company there with the Lord. Oh, great encouragement to the faith of the Saints at that time, and it's a great encouragement to us and all that the one whose words we have been listening to the words of Simon Peter, that he was one who actually saw the Lord. There in his glory. So it wasn't just something he was spinning out of his head. Some fables. That he was circulating, but it was something he had actually seen himself. When I tell him with the prophetic word, didn't it? That was the point when men had something or pretend you add something to the truth of God. We always find out that it doesn't fit in with what has already been revealed in clashes with it. But here was something new that has been brought out the place that the church has. Has God forgotten the promises in connection with the Kingdom and all they're all going to be fulfilled. And there was no crash, All set in perfectly. Just as the morning star rises before the break of day. So he is showing how that the truth that was brought out in Christianity did not flash with that which had been given about the Kingdom. All was going to be fulfilled and the transfiguration scene was a little miniature. Shall I say a preview? How God which will take place after when the church has been taken away and the Kingdom of somebody, and after the tribulation? A fable may be a beautiful story cunningly devised, may have a moral attached to it, but there's no power to make it with it. Well here it says we made no use of power and coming of our Lord Jesus Christ. The world is full of continued life table but there's no power connected with them. Power is connected to faith in our Lord healing Christ. There's a brother asking me just before this meeting it. If we would enlarge a little on the subject, not out of mind to what we're talking about. And that was in connection with the remarks made about the all giving us the mystery, as that was complete the word of God. And your question was about the Book of Revelation. Rather, things without faith. Well, if an answer to that question, I would say that the Book of Revelation gives us the revelation of coming judgment coming on the earth and the setting up of the Kingdom of Christ, power and glory. But Revelation, the Book of Revelation. Brings in no new subjects. Of inspiration, that is. You will not get any any new. Counsel or purpose of God? As found in the Book of Revelation that you will not find already brought out an instruction given upon in other parts of the world. So that while the Book of Revelation. Gives us much prophecy that. Is connected with the Old Testament. Problem is in connection with the Kingdom of Christ and his reign. Yes, the very fact that a new dispensation has come in since the Lord Jesus has been rejected and has gone back to heaven and sent the Holy Spirit here into the sea.

Now the Spirit of God. I was informing the church to be the bride of Christ so that when He takes His Kingdom, He will have a pride and negotiation with Him in His glory. Well, that's the subject except the insight that you will not find as a prophecy in the Old Testament. And that that. The bringing in of this dispensation. Has developed certain conditions in the world that has definitely affected the prophetic picture. So

that you do find developments in connection with prophecy in the Book of Revelation that you will not find, say, and Daniel or Isaiah or Ezekiel because of this. Presentation and it and what it has introduced into the world. What we call Christendom. So that there is that about it. But again we say that when the the the mystery of the Church was revealed to the apostle Paul, there was no further revelation as to God's purposes and plans that was yet to be brought. Out in the inspired words. And for that reason we say that when Paul brought out the mystery, the word of God was complete. There will never be another subject. That God has to bring into His word. All complete now. Mark was saying that. As we we often are told that the small words of God. Concerning our blessed Lords, each place he's the center of all the countries of God. And we find in the very beginning of Genesis, we'll find a title of Christ in the church at the very beginning, Adam and Eve are made and. Man and wife. I would make first, then his wife would take him from his side a picture of the fact that through the shared blood of Jesus Christ that goes from the state of conference call to the shed blood Synagogue from their guilt and made the bride of our blessed Lord. Well then you find that and not beginning of Genesis, but after a God makes not of indeed he speaks these words. It's called Salamandri, his father and mother, and the Clevelander his wife, and they choose to be one flesh. Well then you have Paul and brother. Speaking of it the the shirt being revealed to Paul. That they had wonderful purpose of this Christ and the Church and the apostles, followed by the Spirit of God uses those very same words that were spoken by God in the beginning of Genesis. And connect with a lot of these the opposed to form of entry to the Spirit of God used the same same word, and the pleasance of the church. Christian the church, and the 5th chapter of Ephesians. For this cause shall a manly be fallen mother, and cleave unto his wife, and they seem to be one flesh. This is a big mystery. What I speak concerning Christ and the Church and then. Comes after some revelation about speaking about. And in the book of the operation from chapter 4 to chapter 19, you have God dealing with this world and bring out the details of what we have in Daniel and Ezekiel and Zechariah. We have Ezekiel, brother, the God dealing with this world and with Israel before he brings him into blessings. And then now that's all over. What do you find? Then you find the.

The 19th chapter of Revelation, the blessed Lord and his bride Gratua Murray ceremony and then the the Lamb and his wife comes back and that 19th chapter and the Lord takes the Kingdom and reigns and power and glory. I think it's a remarkable thing, as in the the very beginning of Genesis and at the very end of our revelation you have. Christ in the bride and tribes and jealousy, and Christ in the Brighton reality coming back in the glory and the last of Revelation the 19th Doctor, and then from then his array of strikes, and then Netherlands, and then the eternal fish afterwards. Brother Lakshmi was you referred to the 4th chapter of Revelation was on now isn't it true that at the end of the third that's the last of the and then the opening of the 4th chapter is come up here. So everything as far as the prophetic use himself is being compensated. Yes, they they. The kids did not see. And revelation until the 19th chapter, from the end of the third at the beginning of the 4th sculpture, the Lord seeks them best to John come up, Heather and John caught up. And then he gets the revelation of God dealing with the earth and Israel and this world in judgment and the blessing. And then the 19 doctors, you see the bride again, but the same chapter they had the chapter 3 and they under 19 chapter as God's dream for the earth. And judgment, getting ready for the coming of the blessed Lord to take the Kingdom and raise. Be nice when that drew enlarge a little on the transfiguration. That's definitely the subject before it's here to do the the powerful says on the end of the sixth verse. But were eyewitnesses of His Majesty, for he received from God's Father honor and glory. When there came such a voice to him from the excellent glory. This is my beloved son. In whom I am well pleased. Our brother Harold said that we got a miniature picture of the Kingdom, so I'll just enlarge a little on his basement. But in the glory with Christ there were two men, as with Moses. And there was a lie life. Well, we know that Moses died and the Lord buried, but Elijah went to heaven without God. So there are those two platters that will be with Christ in his glory, those that have died in Christ who will respond first to the shout when he comes in the air, and then there are those that are alive and remain. You'll be caught up, caught up together, and meet the Lord in the air. So we see the picture of a heavenly company with Christ, the center and the those who have died. Raised and glorified, surely a comforting word to those who have been bereaved to their loved ones to think that they'll be black wolves in that same glory with their blessed Lord and those who are alive when the Lord comes and we may be old. Come because he might come today, but they will all be there. In that right glory, with that blessed One, and then below on the mountains. There were Peter, James and John who were looking up at these glorified ones. Oh, there, like the earthless thing will be blessed, and will be looking up, and can see the glory, where the heavenly things will be displayed in company with Christ himself. I suppose this was given to it as an encouragement because the Jewish believers might think that God has forgotten about these things.

But the little one has been brought before us on the Mount of Transfiguration makes all these things sure. God hasn't forgotten the promises that were made to Israel and the Kingdom is going to be brought in. I was also thinking too, in connection with the expression, We have not followed cunningly devised fables. I mean, they known unto you the power and coming of our Lord Jesus Christ, that the truth of God always exalts Christ. It says in John 16. He shall glorify me. You'll always notice with false doctrine that there's joy for man. You'll always notice with man's fables and ideas that there's something that gives honor to man in the whole system that's established. But what God is seeking to bring you for us is the glory of His beloved Son. And we can be sure that the truth of God, when it gives glory to Him, we can be sure that it's false if it gives some glory to man. I was thinking of it in connection with what our brother mentioned this morning about the partial rapture. Well, we can apply that test to that doctrine. It's the only the. Christians go off at the Lord's coming. Then I've got to call myself a devoted Christian to be sure I'm going. And it's not quite a bit of credit to myself, but I'm one of the devoted Christians that are sure I'm going to go out well as a cunningly devised fable. It's something that's robbing Christ and his glory. He's going to bring me there because his precious blood alone. Paid my title and place to be there. And you will find you at the configuration. Just what brother Hale is been telling us how God is exotic his beloved Son, in order Peter says here, For he received from God the Father honor and glory, when there came crossed a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. I'm sure we're all familiar with the story of the Transfiguration. And how Peter shouldn't whistle off what to say. So he said the wrong thing. He said it's good for us to be here. That was true enough, that was right. Or it surely is to the wonderful, and it's blessed to be in a theme like that. But then he said, let us make here 3 tabernacles, one for the eighth and one for Moses and one for mine that is. Going to put his blessed Lord and Master on a dead level with who honored servants from the Old Testament. And that's when they heard that voice from the excellent glory, or the Father could bear no flight upon his blessed Son. So he says, this is my beloved Son and that word in whom I am well pleased, or in whom I found. All my life. Your faith God follow it. Look down in this poor world sin and see one that every actress every. Every word was for His glory that He could take full and absolute and perfect delight in. So we find that immediately a bright cloud overshadows them, and Moses and Elias disappear. And he tells us in that connection they were on their faces as well they might be. Because the blessed Lord Jesus had received a slight from what Peter said, and they were on their faces. Good beloved, when we have in any way flight of thy blessed One to be on our face, the proper place to be, then this fell, that Jesus came and touched them. All that lovely Hut of love, and devoted to his own. And that is fair that they saw no land wave. Jesus only. For our heart every other one must have played away, and we must have no other person, no other object but that blessed One who fills the delight of a Father's heart. You know, in the Gospel it not only says, In whom I found all my delight, but now the Lord says, the

Father's voice says, Hear him.

Isn't that beautiful? The one that has fully satisfied my heart? Surely uncertainly satisfied your heart now you listen to him, you hear what he has to say, you go on in the enjoyment of his words and his love. Well, Peter never forgot that vision then, some 3540 years before, and I'm sure as time went on he understood more about it. He did it that time. No, it's nice and. Consideration of this model Transfiguration and I seen out in the movie it tells us and they feared as they entered the cloud that was a place for them there place for the church and the clouds, so to speak. And looking down on the scene. Well, I thought all that he never forgot it. Well, you know that the Lord spoke to Moses face to face out of the cloud, but for those three to see Moses and Elias go into the cloud. Was something they had never heard of before, and to to disappear into the Shekinah that was the cloud. The presence of Jehovah himself meant the annihilation and destruction. For no one could be in God's presence, and until the work of redemption was complete, at least they couldn't know the truth of being in God's presence. But now that redemptions work was accomplished, the very glory that man saw absolutely came shortened in his sins. Now the believer has access into that very glory and will spend eternity. And the very glory where Christ Himself is, the light and joy fills the whole thing with his presence and joy and glory. What was the subject that was occupying most of my life? While they're talking with the Lord, you better tell her. Father of singular disease that he should accomplish in Jerusalem. Speaking of laws and reliance and being a type of those that will be raised from the dead and those are my heart will be with the Lord in glory. The subject before all those that are only redeemed is going to be the Lord to see that he has accomplished the Jerusalem. God praise me, love and worthy belong as plainly hath redeemed us of your side. That blood out of every kid rhythm something people are missing. That would be the thing which were occupied, redeemed, the law, eternity. Very beautiful coming in at the end of this chapter where we have the practical exhortations about adding to or having these things in our faith. Because Moses was the one who was unable to enter the land because of his his failure. And Elias too is the one who was relieved of his service. And Elisha was the one that took it up because he thought he was the only one. And yet. Two represented to us in this glory, and so how it encourages our hearts to the low. There was the untracefulness on the part of these two dear ones. We see Moses here in the land. He's on the mountain. What brought him in? Well, it was great, only great. So we're exhorted to faithfulness. But thank God, in spite of the fact that we failed, grace is going to bring us in. As our brother remarked, they weren't talking about their faithful service. They have been unfaithful. But they were Speaking of his deceased. But he would accomplish at Jerusalem. But they saw the importance of that deceased because that was what gives them the place to be there. Now this. Last part is at 1St 16, but were eyewitnesses of his message the remarks that he's made that this is a three figure of the coming glory of the millennial age, is that right? That's right, mother-in-law. Now as far as knowing much about the millennial age, we don't know very much because contractors.

Like no, excuse me? We can live and reign with Christ 1000 years as one scripture. And of course the prophets. Hell about the earth being filled with the knowledge of the glory of the Lord, the waters conquered the sea, and about the all nations coming up to worship at Jerusalem. Many prophecies like that and the very nature of the wild animals. Been trained for a little child to leave them there are many problems here that give us. Thoughts as to what a marvelous and wonderful time that this earth will enjoy. But of course, the subject the Apostle Peter is bringing before the thanks to whom he is writing is that they are to have a heavenly fortune when the Kingdom is set up in power and glory. You see, that was whole different from what they had. Been taught in connection with their promises of the Old Testament, it was always the Kingdom here on earth and the failure were to have. How's the Messiah come and deliver them and and they would be blessed in the land and all nations would be subject to them all that they knew. But they're bringing in of the heavenly side of things that there was to be a heavenly people who were to share the glories of this coming Kingdom, you see, was an entirely new subject. And Peter is writing to the. Julie. Christians, he was the apostle of the circumcision or the Jews, and so it was quite in keeping with his apostleship to instruct those who have been brought up under a teaching, you see, that only gave him earthly promises and blessings. The set before them, the higher and the more wonderful and glorious blessings of a people that were to be gathered out and to have. A heavenly portion with Christ when the Kingdom was set up here on the earth. And this was all given to encourage them, because instead of Christ. Reigning and taking a Kingdom, he had been rejected and crucified and cast out. And he had gone back to heaven, and instead of having a Kingdom down here, they were having persecutions and sufferings and trials in this world. So he's comforting their hearts to show them this coming Kingdom that was before them, and as though they were suffering now, that they were to share the glories of the king himself. In that thing where he has gone and where he is no longer seen by this world. No, just another question, Brother Barry, you know that trust in the. 1St chapter of Revelation but it brings in what's unto him that love that and that wants to sell our things in his own blood, and hath neither. Now the correct greeting is a Kingdom of Christian Yeah, a Kingdom of prescience connection with the same thing, is it? I think Boa, the Lords appearing from Behold, they come up with loud and every eye foresee Him, they also adhere to Him and so on. That's the appearing. But the little portion that you speak of there, beginning with the fifth verse. It's sort of a little. The only word I can think of is interrupting, but that is the word.

It's a sort of a parenthesis that comes in. You see their their. John is addressing the seven churches, beginning with the Foster and he speaks about. Brace being under you and he from him with his which was, and with his to come that God himself, and from the 7th fierce guitar before the throat, there's the Holy Spirit. And from Jesus Christ. There is the Lord Jesus, three persons in the Godhead that are before us, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Well, here is something that John brings in that was filling his own soul with unspeakable delight. He brought him that blessed ones. On bull's breath he leaned. After supper, before the Lord went to the cross, He just explained unto him who loved rather who loved him. And Worcester from our sins in his own blood, and hath made us kings and priests from the God and his Father to him be glory and dominion forever and ever. Amen. It's just the outburst of a heart that is just filled with delight as the person of the blessed Son of God was brought into. This. Revelation that he has communicating to the thing. Well, that's nice though, about being a Kingdom of priests. Well, that's what we are now, and that's what we will be in glory. 19th verse that we have also a more sure word of prophecy. I believe the new translation is the prophetic word made sure. And so that instead of all these blessed things that we have been speaking about, weakening the prophetic word quiet only makes it more clear, or it shows us the two parts to it that have not been made known in the Old Testament. For, as our brother remarked, the Jewish believers. We're looking for the earthly thing and now he shows them that they're going to have part in the heavenly, but there's going to be the earthly too. And so all that was proper side is now made clearer and sure to us and the two parts have been revealed. I believe there's something of that thought in the 14th chapter of John, the Lord Jesus says. In my father's house there are many mansions. If it were not so, I would have told you. That is, they were following the Lord expecting that they would be brought into the earthly thing. Why the Lord said, I have something better for you than what you anticipated. You are looking for the earthly thing. But in my father's house there many mansions and I'm going to come and bring you there. And so we have the development of that here. I believe in this portion. And we do well that we take heed, that is to the Old Testament prophecy. Some people say, oh, we should be occupied with prophecy. That's not helpful. That's that's not. For us to be taken up with. Well, we do have to be careful. To be just occupied with prophecy to the explosion of other truths could be supplemental to the soul. I

have known some prophecy became a sort of a hobby to them. That's all they talked about, all they were interested in. But there's a verse in the. In Revelation. The 19th chapter in the 10th verse was very helpful. In the matter of considering prophecy. How long fell at the feet of the Angel to worship him? And he said, See thou doest not. I am thy fellow servant, and of thy brethren. And have the testimony of Jesus. Worship God for the testimony of Jesus. As the spirit of prophet. I will never promise me in any way leads to indifference to the claims of Christ or to occupation without less than one or giving him the first place in your life and ways it will be harmed. But if the consideration of prophecy.

Is only drawing you closer to Christ. And thinking of his coming glorious and. What is due to that? Lesson 1, it will be a very helpful and it's a very important subject because those who neglect prophecy altogether, they get the ideas of the world, they think, well, The thing is to do is to try to improve the world, make it a better place. Live things are going to go on, and we better we better fix things up down here. Well, that's neglect the problem. They could lead to that. But if we're intelligent in prophecy, we'll clearly see that we're living in a doomed sea and a judgment is about to fall from this guilty world. And to get the prophetic picture of how soon this world is to be judged. And it's going to. The judgment will bring in the glorious Kingdom of Christ and give us to see our place and our portion with that one that's coming to reign, while then prophecy is very helpful and very needful. I believe it's very important what say brother Barry. And I just had a little word of warning because. Prophecy has become a very popular thing in Christendom and people listen to all kinds of talks on prophecy through the radio. And people that don't understand the truth of the Church and don't know the heavenly calling of the church will never be clear on prophecy. It will always be mixed up. It will never be made sure as we have here unless we see distinctly those two hearts. The heavenly and the earthly and the Achilles said how prophecy has been abused and christened them. And there's hardly a false culture, Even those who know the truth of the gospel but not the truth of the Church that haven't got it all mixed up. Brethren, we should be careful about listening to talks on prophecy outside of those who know what it is to be members of the body of Christ, waiting for God's Son from heaven, the Scripture that we all enjoy and sure. Philippians 2 What if we're going to also entirely exalted him and given him a name, which is about every name that is the name of Jesus, every nation follow things in heaven, things on earth, and things under the earth? Is that not the theme of the prophetic word that the exhortation of Christ? Where every knee is going to bow to him in all creation is subject to him. Well, if we look at the prophetic word with that in view, but a different aspect it takes from trying to figure out what's going to happen down here in this world as a matter of dry doc. Because it can become drier to take it from that standpoint. Trying to say that. Occupation was prophecy makes the head work to keep up with it, but lead the voice in the heart with an instant separated from the testimony of Jesus. And that's what has been referred to in 19th Revelation. Well, in the new translation it turns it around. But we would work just as well one way or the other. The Spirit of Prophecy is the testimony of Jesus. So that should be the spirit of prophecy, the glories of our blessed Lord and Savior. Does not mean something like this. What? The prophets are saved in the Old Testament by the Spirit. It's the Spirit of Jesus speaking. And their prophets in the Old Testament so it relieves the Lord all the way through scripture. I think it's the one that is God speaking to Job, the Lord Jesus Christ all the way through, and they've been reading the words were not drawn more to Christ. Well, it's not profitable reading. I remember many years ago, Mr. Parker.

Preparing to compose it. That young boy that was hidden in the temple. For joy. Joy, yes. And I think Brother Father's remark was something, something like this, that it's a proper time. He was brought up and Christ will be brought into his Lord. He will come into his glory. Now the way this verse. That the subject before of this 19 verse. Wherever you do well, if you say he does what we were commenting on the prophecies of the Old Testament as unto a light shining in the dark place that is prophecy. All through the dark history of the Old Testament, time was lighting up the way towards the Kingdom. One of the the things that there was that in such an awful, terrible state of the world was in. That there was that light shining like a shining arm and showing that God had a purpose before him and he was going to have a Kingdom someday. So he fell, shining in a dark place, until the day dawn, and the day star arrives in your heart now. We're we're considering the New Testament subject. And the day of the Lord Jesus Christ, when we say the day to her, it's just another way of saying the Morning star. Well, we better turn to the last chapter of Revelation. See Definitely Fool The Morning Star. Really is. In the 16th verse of Revelation 22, I, Jesus, have set my Angel to testify unto you these things in the church. I am the group and the offspring of David. That's what he is to Israel and the bright and the morning star. Well, as soon as. As he says on the bright and morning stars immediately in the next verse, and the Spirit and the bride, they come. Now there is the church. The Spirit of God energizing the church. Invites her bridegroom to return 3rd and the bride may come. So the coming of the Lord of the Morning Star as the coming of the Lord in the air for His people, and that precedes His coming in glory as seen in the Transfiguration. To set up his Kingdom here on Earth. Rather interesting is that? I'm sure many here have seen this long ago that there are some younger. Believers coming along have noticed that if you turn to the last chapter of the Old Testament. At Malachi. Four and the second verse. Auntie, yo that hear my name shall the thumb. SUN Fun, the Son of Righteousness arrives with healing in his wings, and he shall go forth and grow up as the calves of the soul. Our last chapter in the in the Old Testament. Give us the Lord's coming as the sunrise. Well as the this world has been experiencing a long dark night, when the blessed Lord was here among men, you know, he said I am the light of the world. And the last men love darkness rather than light, and so when they crucified the Lord of Glory, it was just as long as the sunset. Unless this world in its awful darkness and guilt. But it's not going to last forever.

That same one that was nailed to the straw is coming back, and when he comes to this poor world again, it will be the introduction of a new, wonderful, glorious day. That's the Millennium. But when we when we turn to the last chapter. New Testament and we just read instead of the Lord coming as the Son of righteousness, He speaks of His coming as the bright and morning storm. When does the morning star arrive? Before the sunrise. Oh how lovely the picture is. How perfect the picture is. So that before the Lord comes and sets up his Kingdom here on earth, he's going to come in the air. And take all his redeemed from battle this thing to be with himself. And his glory above. So you see how beautifully Peter leads the farm from the prophecies of the Old Testament. Till the brightened Morning Star, perhaps some brother would give us some thoughts on the Day star rising in our hearts. Jesus has a special. Carrying. Not the enjoyment of the Lord Jesus Christ is coming that we can have as a present hope. So in the end of Hebrews 9 it's under them that look for him surely appear the second time without sin of salvation. The Thessalonians, they were converted and they were waiting for the sun from heaven. So how pleasant it is to have that, the hope of the Lord coming as a precious reality in our hearts. How about keep up? As we have that focus momentarily the Lord might come and what effective will have on our pathways as we go through this world. This is a thought there, but I don't mean the scripture. Exactly what the first thought of the Lord's coming was lost for many, many years after the executive win, but one time after the apostles went off the scene. And was not recovered until somewhere around. Yeah, there's a. 1780 or something like that, but the tongue will be better. I'd rather thought it's around 1828 or 30. It seems that from what I can get, when the Lord restore the truth of the church, but at the same time he restores the hope of the church. The truth of the church was lost completely and it was recovered through godly man searching the word and when they saw what the church really is. And if the body is right, there is no organization down here that man has made, but it formed by the Spirit of God composed of all believers the world over. Then the things that the the hope of the church was restored to so at the midnight cry went out and was heralded all over the world. Behold, the bridegroom cometh Now Is that your thought, brother? Brother Ayrton? Yes, that is. Yeah, I

think so. Well, I was wondering about this. You about the daystar lies in your heart was not that in a sense, bringing them out of the old Joyce anticipation of the Sun of Righteousness to the New Hope of Christ coming through the church? I'll never forget a remark that you made the first time I ever visited you in your home in Oak Park many years ago. You said to me that the days are rising in our hearts was the hope of the Lord coming held in our affections. I was enjoying that and never forgot it. That's it is the hope of the Lord coming, held in our affection, not in our head Him but they saw rising in your intellect getting hold of.

The doctrine of the premillennial coming of Christ. But it's it's something Christmas. Something you enjoy is a very desire and willing to be that Blessed One awakened bridal affection to see his face and the meeting in the air. See two, how the distinct are robbed when we have the thought that the Church must go through the tribulation, because we couldn't be expecting the Lord to come this afternoon. If we have to go through the tribulation, there are a great many events must take place then before He came. But if we see prophecy in its true bearing and perspective, what will be the result of this? What our brothers remark, it will be a present hope our hearts will be. As we think that perhaps before the meeting is over, the Lord Jesus will come. So we can see how the prophecy presented in this proper way will always bring that present hope before the soul. What The Hobbit in their hearts, not in their heads really. I There is an example of the difference of having a truth in the head and having it in the heart. When you when you read about the wise men that came up to Jerusalem saying, where is he that is born king of the Jews? So they went to here and he called in the scribes, and they said he should be born in Bethlehem. Well, they they work. They work, correct? They have the they have the word and they knew the Scriptures. There's no question about it. But who were the ones that went to Bethany and then fall of a young child? There in in the deafening, it wasn't Cold cried. They knew all about it. They didn't go to see him, but those whose hearts were really touched, and who longed to see that one whose star had appeared. They go there. Oh holla. Wonderful experience we have. There, and their hearts are just filled with joy and delight. Rejoice with exceeding joy, held on heaven's territory. Forward to God. Forest God's plan. And the poor circumstances, so to speak. They found this young child in Denver. Their worship. They worship him. That blue eyes, though, he had no earthly semblance there being a king. God was glorified in that as it was. Well if you have some thoughts about the third chapter you wanted to touch on our time is running out. Well, I had just thought brother Ericsson last. It was only a very few verses and maybe that might lead on something here, but perhaps before we. Get into those courses. Might tell us something. On that, plenty of birth knowing this First, there's no prophecy of the scriptures of. Interpretation. It's important to be clear on that because they are those that say, well, there's just a certain class of churches that that can give you instruction on the Scripture. You must go to them. It's a private and there's no private interpretation, so no individual child of God. Can ever try to understand the Bible for himself? Well, it's the city that the translation isn't better. Say the correct translation is this. Knowing this first that no prophecy of the scripture is a. Really, I think it's disconnected. Is this you got it there? The scope of no prophecy of Scripture is had from its own particular interpretation. Yes, it's part of a connected hole. That's right. It can't be isolated from the rest of scripture because all the scriptures, the context in which we find the verb, or any scripture that's being looked at. And all these poor systems around us, they build their 4th doctrine on disconnected forces of scripture, separated from the scripture the whole and separate from the context. And they build a whole lot of gospel as you make pay, building a great big house on a very small foundation and the builder of whole system on a few verses.

Disconnected entirely. But one understands the scripture and one finds out that. The meaning of the giving is wrong altogether because if it doesn't fit in, our brother was saying sometimes ago that the whole scripture fits them together. And so you can't take one scripture and build a whole system, or you must. We must compare with other scriptures, comparing scriptures with scripture and spiritual things with spiritual. So about the brother friendship, a certain doctrine from a verse he says here's what said and this is the doctrine and he gets it out Well immediately we think, well, no, how does that fit in with work? But none of scriptures have come before our minds and they just don't think well then that can't be the meaning of a dozen corresponds or does it be with other scriptures as a doctor that disagrees with. Other forces of God's word that cannot be like. Because the Word of God is in perfect harmony, every verses in harmony without other versions. Well, the devil tried that on the Lord, didn't he? At the in the temptations? Quoting scripture out of its connection and not quoting all of it. Well, the Lords answered to him, was he? And he is written again that he couldn't be based simply on one trip. That's very important. It is written again. I heard a conversation on time between an exital and a believer that has been a bit of a help and I used it before. The believer was speaking to this instant I'm about to make to the Lord and was being mocked in return the instrumental set. But few believers have a different opinion. Many ways you all get your beliefs out of the same book. And the Christian said almost we don't get our opinions out of that book that you mean. Don't get your beliefs of the Bible knowing that we don't. That I don't understand you. I thought all you so-called Christmas doctor crease and the least of the Bible. No, we certainly don't do any such thing. We said explain yourself, I don't understand you, he said. We leave it in the Bible and take the whole book. He said anyone that takes their beliefs out of the Bible is critical wrong. It seems to me to be a helpful part. Another father used to so often say when some question was asked. Read on. That is going to stop at last verse. Read the whole connection. I think it is well to remember that in our private reading, isn't it? Sometimes we come to a verse and perhaps we don't understand. Well, let's read on and read what what it says around us and maybe we'll get the answer. We don't. Oh, we have to go through commentary to find the answer. The answer is right in the scripture. If the commentary has the answer, where did he get it? The one that wrote the commentary he got from the Word, didn't he? And we won't have to do any forcing either. If it's the truth, it will all fit. Simply and easily, because sometimes compared it to a jigsaw puzzle. You know, I can remember as a child trying to put it together and trying to force a piece into the wrong place. My mother said it doesn't sit there and I was trying to push it in. She said you won't have to push it if it goes in the right. If you have it in the right place, well, and so are the scripture. You find people forcing furniture and they're forcing it into the wrong place. If it's the truth of God, it will fit in with the whole picture, and the whole picture is the glory. Of a blessed one must be brought before us. That was the one whom Peter saw eyewitnesses of His Majesty. Well, I enlightened the whole prophetic word to him, having his eye upon Christ. Well, the 21St verse gives us a very definite word how the word of God has been communicated to man. For the prophecy came not in old time by the will of man, but holy men of God, fake as they were moved by the Holy Ghost. And if they didn't, they didn't end their own thoughts at all. In fact, in the first successful of Peter, you might turn to it first, Peter.

The. 10th Verse. First Chapter. Tenth Verse. He says, Of which salvation the prophets have inquired and searched diligently, Who prophesied of the grace that should come unto you? Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified before hands of Christ, and the glory that could follow. And to whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost, and down from heaven, which things the angels desire to look into. So you see, the Prophet didn't even understand their own prophecies. And after they had written them, they searched diligently to find cause of the Spirit of Christ had communicated to them. As I heard a brother say one time when when David read the 22nd Psalm reads they pierced my hands and my feet, while David says my hands and feet have never been pierced and yet I write as though they had been. Well, it must be someone else the Spirit of Christ is writing about or in that way you see. He finds out the

meaning of his own prophecy. But I just mentioned that to show how definitely these men were inspired in their writings were not by the will of man. 3rd doctor, he was coughing at these things and that's that's all around us today. Scoffers last name is from Scorpers walking up their own looks to say where is the promise of his coming. I remember when I was a boy. That the coming of the Lord was. ******* awkward in the old country that time. And. Unsafe people say, oh, we have heard those things all our lifetime. That's a nose story. And we heard that we were boys and we hadn't come yet and things were just the way they always wear. That's the way they thought when I was a boy, and that's the way they're still talking. Sorry, called some brother. And an antidote made death lecture remarkers rather an unbeliever. Well, he says the very the very thing that you're saying close to me in the Bible is true, but to the tolerance. I've had that. I asked if I thought about the Lord's coming says he's dead. I mentioned this, but the Lord coming. She says well that means dead so far when I she said they've been talking for the staff for years and it didn't happen, but Peter Paul talked about that and I sent the very fact that she would say those things prove to me that we're living the last day and God told me if I want to know that they commitment. Just let me purchase my office and said well, Peter is not qualified. That didn't happen. I just know that's the last day. But he told me how they going to talk in the last day. But you notice these coffers are walking after their own lust. That's the reason they don't want to believe them things. The Lord's coming, the will is at work. Because it wasn't. The scriptures weren't written by the will of mine. The will of mine objects to the thought of the Lord coming and the judgment that attends His His coming to this world and doesn't want that His will wants to go on. And enjoy his carnal love. On the fifth verse is this. They willingly are ignorant that they're willingly ignorant. They do not want to know the truth. Knows again the will is at work, doesn't it? A lot of man's unbelief is just wasteful thinking, isn't it? He wants to think himself out of hell. Besides, there isn't a hell. I think that settles it.

These men knew what the word of God said that they know that the word of God tells of the coming Goodman on the center and the awful eternity of the Christ rejecter the note that the Bible says that. Well, they read that in their conscience tell them that that's an awful thing. They said that, but they want their sins, they want to go on in their sinful life because they enjoy sin. It's just the old nature and so. To drown these thoughts and to ease their conscience and make life more easier, they try to get rid of that fruit. And I think that's the foundation of all these, these evolution theories and these evil doctrines. And the bottom is going to send you the foundation of it all is that they desire to get rid of it. All of the cause they fear not coming lossy Kennedy that the word of God tells about. Arerelavon Darlington, president, have some other credit giving the life of Darwin. He started out first to be a lawyer and he made a failure in the school until his father or he'd make a preacher out of him. So he fell into a theological college. And he was cutting for a preacher. Well, he doesn't want to believe the Bible. So all this evolutionary doctrine. That he well, a book he wrote up on the On the Faces was really the efforts of Darwin to ease his conscience because he had the fear of what he saw in the word of God. And you were very on. He died of miserable, unhappy death. His conscience tormented him all the time. He was frightened to think of even publishing that book. The way he found himself surrounded by the great infidels of the world. He was frightened over that. Well, that was why he came out with that because he wanted to get he wanted in some way to get rid of the Washington was warning him and and telling him. Awaited him if he went on in his unbelief and rejection of the gospel of the Lord Jesus Christ. Well, man likes that theory because it exhausted, you know. Let's start it to his credit, that he sprung up and was once a form of a monkey, and now is such an intelligent creature, and he believes himself to be back to his credit. But if he was once in the image and likeness of God, and fell from it, that to his discredit it to his shame. And dear young people much wise taught in the college because man doesn't like to accept anything that puts them to shame and condemns him, but he does like that which exalts him. And also another thing, monkeys are not responsible to God, they're not a triune being. And so if man is descended from a monkey, he's not responsible to God either. He's no more responsible than a monkey. He might as well act like one. And that's why the world is going the way it is. Because. Believe the fact that man has a part to his being that no animal has none, has a part that is responsible to God. And so I say this to you young people because maybe what they say sounds very plausible, but it's a good thing to see what's at the bottom of it. It's the two things. It's the exhortation of man and the denial of his responsibility to God. And Satan is behind that. How simple the truth is, God, how blessed it makes us, shows us how we fell from the place that we were once in. The image and likeness of God and God and His grace has lifted us to a higher place, more blessed than that which man had before the fall. To be exhausted, to be an association with God, the old Son, and so on. Instead of wanting to deny the immortality of the soul, we rejoice in the fact this afternoon that we're going to live for all eternity. In the presence of that Blessed One was lifted us from the dunghill, set us among Princess. There are those that will admit. The existence of a God.

But they say they'll announce God is too good to judge. God won't judge us. Willing the ignorance of the fact that God has already cut the world once. What's the human race away? Separate souls in a flood of water? And God is going to judge this world again, this time by fire. Man is responsible to God, and he's going to have the answer to God. Both for his infidelity and for his willing ignorance of the ways of God that's revealed to us in the Scripture and in the prophetic words prove that no one actually falls into such a disease in a. Honest search for truth. Timothy Timothy Thistle asked through their own months. Now they hate to themselves features having hidden years. This is that they're really thinking for the truth of spelling of terror, but actually because they wanted to live according to the dictation of their own fallen nature. When they accept these things and Mike Pro it was a 14th verse, wherefore of the lovin, seeing that he looked for such things. The diligence that he may be found of him. Play. And then also in the 12Th word, looking for and hastening unto the coming, or the 11 For seeing them, that all these things shall be dissolved, What manner of person ought to be in all holy conversation and goddess? We think of the awful judgments that are coming on this poor, guilty world, what manner persons are going to be. And they lack characterized our conversation between the meeting and during this time we're together holy conversation and godliness hastening having not day of when Christ is to be exhausted. A man as the satisfied forever with all his wisdom, right is to have his place, given his his glory. And honored where he's been dishonored, but growing great. The last verse of the chapter, a loving verse in our reading with but growing great. And in the knowledge of our Lord and Savior of Jesus Christ. To him the glory, both now and ever. Amen.

Girdle of Truth: Volume 4, Charity

"And to brotherly kindness charity." 2 Peter 1:7.

The common notion is, that brotherly love is charity, and indeed its most perfect form. This is a mistake, as the passage above shows. That brotherly love is a most sweet and precious fruit of grace is most true-precious in the heart that is filled with it, and precious in its mutual development. But it is not charity. We are told to add "to brotherly love, charity." The reason is simple. If it is brotherly love, brethren are the object; and though when genuine and pure it surely flows from grace, it easily, in us, clothes itself with the character which its object gives it,

and tends to limit itself to the objects with which it is occupied, and to be governed by its feeling towards them. It is apt to rest in its objects, and thus avoid all that might be painful to them or mar the mutual feeling and pleasantness of intercourse, and thus make this the measure of the conduct of the Christian.

In a word, where brotherly love ends in itself as the main object, brethren become the motive and governing principle of our conduct, and our conduct becomes as uncertain as the state of our brethren with whom we may be in contact. Hence the Apostle says, "Above all these, put on charity, which is the bond of perfectness." And another Apostle, "And to brotherly kindness, charity." Now charity is love. But will not this seek to exercise brotherly kindness? Undoubtedly it will. But it brings in God. "God is love." "He that dwelleth in love dwelleth in God and God in him." Hence it brings in a standard of what true love is, which mere brotherly kindness in itself never can. It is "the bond of perfectness" for God, and God in active love is its measure. Brotherly kindness by itself has the brother for its object. Charity is governed, exists, in virtue of the conscious presence of God. Hence, whatever is not consistent with His presence, with Himself, with His glory, cannot be borne by the heart which is filled with it. It is in the spirit of love that it thinks and works, but in the Spirit of God by whose presence it is inwardly known and active.

Love was active in Christ, when He said, "Ye serpents, ye generation of vipers;" in Paul, when be said, " I would that they were even cut off which trouble you." Charity, because it is God's presence, and we feel His presence and look to Him in it, is intolerant of evil. In mere brotherly kindness, the brother being the object before my mind, and, if God's presence be not felt, if I do not realize it, nature coming in so easily, and here in its most unsuspected and kindly shapes, I put man before God, smother evil, keep kindness going at any rate, and so far exclude and shut out God.

Charity is His active presence, though it will be in love to man. But it gives to God all His rights. He it is that is love; but He is never inconsistent with Himself. His love to us was shown in what was the most solemn proof of His intolerance of evil-the cross. There is no true love apart from righteousness. If God is indifferent to evil, is not righteous, then there is no love in grace to the sinner. If He abhors evil, cannot suffer it in His presence, then His dealings with us, as sinners, show the most perfect love. If I have ten children, and they go wrong, and I say, "Well, I am to show love to them," and take no account of their evil ways; or if some of them go wrong, and I treat them as if there was no difference to my mind in their well doing, or evil doing, this is not love, but carelessness as to evil.

This is the kind of love looked for by unconverted men, namely, God's being as careless as to evil as they are. But this is not divine charity, which abhors the evil but rises over it, dealing with it, either in putting it away, or in needed chastenings. Now, if God were indifferent to evil, there is no holy being to be the object of my love-nothing sanctifying. God does not own as love what admits of sin.

Bible Treasury: Volume 18, Day-Dawning and the Day-Star Arising

Q. Does “day dawning and day-star arising". (2 Peter 1:19) refer not to the second advent but to the hope of Christ “in the heart” now? In other words is it meant that we do well to take heed to the more sure word of prophecy; but that we may do better by having the heavenly hope in the heart? I have understood the words to contain a parenthetic insertion, as follows— “We have also a more sure word of prophecy, whereunto ye do well that ye take heed (as unto a light that shineth in a dark place until the day dawn and the day star arise) in your hearts.”

When this passage is taken with the context I fail to see how it can teach anything short of, or more than, the fact that the “word of prophecy” is our guide in the midst of the darkness which so rapidly thickens “until the day dawn.” The transfiguration referred to in 2 Peter 1:16-18 was intended to place before the disciples the future Kingdom of Christ. The vision was no cunningly devised fable, although but transitory: what then must the surer word of prophecy be to us? Theirs was only a transient witness placed before the eye; ours is a more abiding testimony which we are called upon to take heed “in our hearts”.

If I have misunderstood, I shall be pleased to be corrected; and if what is here expressed is not the teaching of the passage, I shall be thankful to have it expounded more perfectly. R. H.

A. This Epistle is characteristically practical. As a final message to the faithful of the circumcision (1 Peter 1:1, and 2 Peter 3:1), the apostle is earnest that the heart be in unison with the truth. Many were backward, content with elements and not going on fully into grace. So they adhered to old expectations of Messiah, though on fuller ground. This gives occasion to what is in question. “And we have the prophetic word surer [i.e. confirmed by the transfiguration just recounted], to which ye do well that ye take heed, as to a lamp shining in a squalid place, until day dawn and the day star arise in your hearts, knowing this first” &c. He could not but approve of their heeding that prophetic word which was God's gift to His people: no Christian would slight it if guided of Him. Less the apostle does not say, more he would not; for the danger is not slight of misusing the old to leave no room for the still more precious new revelation of Christ already come, and the true light already shining in Him risen, glorified, and about to come in a way special to the heavenly saints as their Bridegroom. All this whether in present communion or in living hope is peculiar to Christianity and might easily be overlooked or neglected unconsciously perhaps, by those he was addressing, occupied as they would naturally be with that enhanced meaning, force, and beauty of the O. T. which the gospel gave it. Here Peter is doing in his last words what Paul habitually and preeminently did—seeking to urge on the saints to lay hold of our “better thing” than the promise. For that heavenly hope was not revealed till Christ spoke of the Father's house, and of His personally coming to take us there.

Hence we may notice that the prophetic word, confirmed as it is by the vision of the divine kingdom on the holy mount, is compared to a lamp shining in a murky place. To this the Jewish or any saints did well to attend; but the fall of Babylon (past or future), the destruction of Edom, the judgment of the nations, or even the deliverance and blessing of Israel, could hardly command the hearts of those who have a rejected Christ as life and righteousness and draw near to Him where He is, yea, who are one with Him on high. Therefore the apostle adds (whatever the value of the lamp in a place dark, sad, and evil) until day (i.e. not the day, but daylight, as descriptive of the superior brightness of Christian truth) dawn, and day-star (Christ in His quality of Day-star, the personal heavenly hope of the Christian) arise in your hearts. This might have been practically most feeble or nil in many believing Jews then, such as the apostle was writing to. Alas! it is now largely the need of crowds of Gentile saints; though they have had the New Testament as a whole before them all their days: so naturally do even saints slip back into Jewish things which they blend with Christian privileges so as to lose all the distinctive power of their own proper blessings. Accordingly the force of “day” as contrasted with “lamp” comes out plainly, as of day-star likewise. Compare Rev. 2:28, and xxii. 16. On the

one hand the day-star of the prophetic word is the king of Babylon, typical of his final representative in the last days; on the other hand, Christ is its sun of righteousness bringing in the day of Jehovah in power and glory and judgment. The day-light of the gospel ought to shine through in hearts now, as also the blessed hope of His coming arise therein now. It is not unbelievers getting converted, but saints truly converted going on from an Old Testament measure to enjoy that light of heaven which shines from Him Who is in glory and coming to bring us there. For the proper place of a Christian is to walk in the light (1 John 1:7), as he is already a son of light and of day; and his hope is just as peculiar. This scripture has nothing to say of the day coming on the world, in which case the day-star arising could not follow.

It is true that the opinions of commentators on the passage are vague and often erroneous. Still only two men ever dared, as far as my remembrance goes, to tamper with the passage by the aid of punctuation, and both violently through ignorance of the truth conveyed. One of the two ventured on the parenthesis which has misled “R. H.” The other equally erred by severing “in your hearts” from the only context that suits them (immediately foregoing), and by joining the clause in a union which suits not. Either result is nugatory, instead of real power and propriety. The aim of the enemy in such expedients is plainly to oppose the apostle's (i.e. the Spirit's) object—the hearts of the saints embracing their proper portion in enlightenment and hope. The lamp is good; but there is a better light now in the gospel, and a brighter hope in Christ than any expectation of old, however glorious. These are for the heart's joy rather than prophecy, grand, solemn, and true as it surely is.

Bible Witness and Review: Volume 2, 2 Peter 1:19-20

Prophecy is a lamp in a dark place, this world, and refers to events happening in this world and the judgments of God. It is therefore well to take heed to it. When the day is come, it will be Christ revealed in judgment on the world, and resulting blessing (compare Mal. 4). But there is a better hope for those who watch, and in contrast with judgment: the dawn, and the morning star, not seen by these who are only blessed when the sun is risen, but by such as look for Christ in peace and longing desire before He appears, who are therefore not merely warned and detached from earth, but associated with Christ in heaven.

The sense has been sought to be helped by two suggestions. First, one well known proposed to read part of verse 19 as a parenthesis, thus—" We have also the prophetic word more confirmed [i.e., by the transfiguration], whereunto ye do well that ye take heed (as unto a light that shineth in a dark place until the day dawn and the daystar arise) in your hearts," thus connecting " in your hearts " with " take heed." A similar parenthesis, it was argued, is found in 1 Peter 3:21. But one has only to read the latter text to see that no such parenthesis is found

there, nor, as far as I am aware, anywhere else in St. Peter's Epistles. But if it were the fact elsewhere, it is inadmissible here, where it simply destroys the true thread of truth, and connects what stands really in contrast. For the prophetic word, confirmed by the transfiguration, is but as a lamp in this dark scene, to which the saints do well to attend, until daylight (such as the gospel sheds in Christ, heavenly light) dawn and the daystar (Christ, the morning star of Christian hope) arise in their hearts.

Though believers, it did not follow that these brethren of "the circumcision," used to Old Testament prophecy, had got real hold of the heavenly hope, and Christ the center of it. The apostle taught them to heed the prophetic word as a useful lamp, till they got that better light from above in their hearts. For it is a question, both here and in 1 Peter 3: 21, of the affections now, and not of the actual accomplishment in power at the coming of the Lord.

No doubt this lamentable mistake was acted on in Bagster's reprint of what professed to be Scholz's text, in the English Hexapla, and the Critical Greek and English New Testament. But this was the unauthorized, and, I think, rather improper doing of the suggester.

Another conjecture was offered by the late Mr. H. Craik, which equally severs "your hearts" from that which precedes; but it connects the words with what follows, " in your hearts knowing this first," etc. Now not only does this take away " in your hearts " from the words bound up with the phrase most appropriately and to spiritual profit, but it gives a connection which is unmeaning and unsuitable; and not in harmony with 2 Peter 3:3, where a similar formula stands without any such addition, as it should be here, and is in the authorized version, and in all correct translations ancient and modern. The error of both suggestions is that they would make prophecy not merely a lamp for the path but a matter for the heart, whereas this is due only to the heavenly hope and Christ Himself. And the and logy of Peter's style in 1 Peter 3 and in 2 Peter 3, fairly considered, refutes each respectively.

Bible Witness and Review: Volume 2, Day Star in Our Hearts, The

2 Peter 1:19.-" What is the bearing of this difficult Scripture? The distinction drawn in the recent Lectures on Christ's Second Coming' (Broom), between the dimness of the and the brightness of the , is undeniable; also the one being clearly objective or external to us, the other internal or subjective-' in your hearts.' But I cannot see how can mean aught else than something future to the writer (at least readers), and the absence of which the was to supply. And as the anointing of the Spirit (1 John 2:20-27) could hardly be regarded as future to either, I doubt of the interpretation...."

The following remarks may furnish help for determining the true scope. First, the apostle is writing to the same Christians who had received the first epistle, that is, Jews of the dispersion in Asia Minor. These of course were familiar with Old Testament prophecy, which the apostle shows was confirmed by the transfiguration, as it also gave a living tableau of the kingdom to the chosen witnesses. Next, he intimates that, while the prophetic word was rightly heeded, it was comparatively no more than a excellent in a dark place, but of course eclipsed in the superior brightness of daylight when it dawned, and the morning star, Christ Himself-not as the Savior only but the hope-arose in the heart. I think this is left purposely vague; and for the sufficient and wise reason that some of these saints, though truly converted, were so deficient in the discrimination and enjoyment of what is thus distinctively Christian, as compared with what of course always abode true of the Jewish testimony, that he could not assume this to be the fact with them, at least, not with them all. In my opinion the same lack exists now in real saints of God, and mainly from the same cause, the Fathers so-called being the mainspring, as far as the Gentile is concerned, in confounding Jewish things with Christian, and thus obliterating the distinctive lineaments of each to the ''great detriment of both.

Thus the of the family (the babes among the) have unquestionably the unction from the Holy One, and know all things; but through exclusive heed to the . ., and thus inattention to the proper New Testament teachings as to the coming of the Lord, there might not yet have been the dawn of that better light, , or the arising of Him who brings it in His own person, in their hearts. That is, though the principle was true, and the capacity or power there in virtue of the indwelling Holy Ghost, there might not yet be that developed practical hold of it which the apostle so greatly desired for them, while carefully owning the value of what they did attend to. This at least is my conviction of the passage. The great thing to seize is the contrast of a good light with a better, and even this last to be enjoyed here (not when the . is accomplished). It is not the day, nor the daystar as a literal matter of fact, but that character of thing in the heart (and hence necessarily and properly without the Greek article); not the Lord's future appearing, but the apprehension of better light about the future now,-Christian fullness of light as to this supervening on their previous Jewish measure. But it was in no way the prophetic word which could supply what they lacked. Prophecy is connected with the lamp which gives light on earthly changes and divine judgments: an important thing to profit by; else one may be disappointed and deceived; but it is not that which lets in the light of heaven on the soul, or discloses the object of hope for the heart. This is the work of the apostles and prophets of the New Testament. No prophetic word could supply it, but the newly given Christian teaching.

It may be added that there is only a shade in (Rev. 2:28;22. 16), and here, one referring to its early' appearance, the other to its introducing dawn or light.

Peter speaks of prophecy as a lamp or candle shining in a dark place, a testimony for God to His people in the darkness of this world, with which he contrasts the hope of the saints in Christ's coming to take them to heaven, as bringing in the light of a new day. '0 . is Christ Himself, before the day comes for the world, the Morning Star for those who follow Him in rejection during the night, not as connected with the kingdom, which precedes in Rev. 2:28, and is found rather in the " Root and Offspring of David," in chap. 22.

The Remembrancer: 1891, Love

PE 1:7{The heart being in communion with God, affection flows out freely towards those who are dear to Him, and who, sharing the same nature, necessarily draw out the affections of the spiritual heart: brotherly love is developed.

There is another principle which crowns, and governs, and gives character to all others:—it is charity—love, properly so called. This is its root, is the nature of God Himself—the source and perfection of every other quality that adorns Christian life. The distinction between love and brotherly love, is of deep importance; the former is indeed, as we have just said, the source whence the latter flows; but as this brotherly love exists in mortal men, it may be mingled in its exercise with sentiments that are merely human-with individual affection, with the effect of personal attractions, or that of habit, of suitability in natural character. Nothing is sweeter than brotherly affections; their maintenance is of the highest importance in the Church; but they may degenerate, as they may grow cool; and if love—if God—does not hold the chief place, they may displace Him—set Him aside—shut Him out. Divine love, which is the very nature of God, directs, rules, and gives character to brotherly love; otherwise, it is that which pleases us— i.e., our own heart—that governs us. If divine love governs me, I love all my brethren; I love them because they belong to Christ; there is no partiality. I shall have greater enjoyment in a spiritual brother; but I shall occupy myself about my weak brother, with a love that rises above his weakness, and has tender consideration for it. I shall concern myself with my brother's sin, from love to God, in order to restore my brother, rebuking him, if needful: nor if divine love be in exercise, can brotherly love or its name be associated with disobedience. In a word, God will have His place in all my relationships. To exact brotherly love in such a manner as to shut out the requirements of that which God is, and of His claims upon us, is to shut out God in the most plausible way, in order to gratify our own hearts. Divine love, then, which acts according to the nature, character, and will of God, is that which ought to direct and characterize our whole Christian walk, and have authority over every movement of our hearts. Without this, all that brotherly love can do is to substitute man for God.

1 John 4:7, &C.

JO 4:7{Here it will be worth our while to notice the order of this remarkable passage (7-20). We possess the nature of God, consequently we love; we are born of Him and we know Him. But the manifestation of love towards us in Christ Jesus is the proof of that love; it is thus that we know it (11-16); we enjoy it by dwelling in it. It is present life in the love of God, by the presence of His Spirit in us; the enjoyment of that love by communion, in that God dwells in us, and we thus dwell in Him (17); His love is perfected with us; the perfection of that love, viewed in the place that it has given us-we are, in this world, such as Christ is (18, 19); it is thus fully perfected with us-love to sinners, communion, perfection before God, gives us the moral and characteristic elements of that love, what it is in our relationship with God.

In the first passage, where the Apostle speaks of the manifestation of this love, he does not go beyond the fact that one who loves is born of God.

The nature of God, which is love, being in us, he who loves knows Him, for he is born of Him, has His nature and realizes what it is.

It is that which God has been with regard to the sinner, which demonstrates His nature of love. Afterward, that which we learned as sinners, we enjoy as saints. The perfect love of God is- shed abroad in the heart, and we dwell in Him. Already as He (Jesus) is, in this world, fear has no place in one to whom the love of God is a dwelling-place and rest.

The reality of our love to God, fi.uit of His love to us, is now tested. If we say that we love God and do not love the brethren, we are liars; for if the divine nature so near us (in them) does not awaken our spiritual affections, how then can He who is afar off do so? Accordingly, this is His commandment, that he who loves God love his brother also. (See also chap. 5:1, 2.)

But a danger exists on the other side. It may be, that we love the brethren because they furnish us with agreeable society, whose conscience is not wounded. A counter-proof is therefore given us. "Hereby we know that we love the children of God, if we love God and keep His commandments." If I walk with the brethren themselves in disobedience to their Father, it is certainly not because they are His children that I love them. If it was because I loved the Father and because they were His children, I should assuredly like them to obey Him. To walk, then, in disobedience with the children of God, under the pretext of brotherly love, is not to love thorn as the children of God. If I loved them as such, I should love their Father and my Father, and I could not walk in disobedience to Him, and call it a proof that I loved them because they were

His.

The universality of this love with regard to all the children of God: its exercise in practical obedience to His will: these are the marks of true brotherly love. That which has not these marks is a mere carnal party spirit, clothing itself with the name and the forms of brotherly love. Most certainly I do not love the Father, if I encourage His children in disobedience to Him.

Montreal Conference: 2008, 2 Peter 2:8-

Reading

Shall we consider the continue the chapter we began, brethren, I suggest we got down to the end of verse seven. We could read from there, but. Second Peter 7. Second Peter one verse 8. Where these things be in you and abound, they make you that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off. And it's forgotten that he was heard from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure. For if you do these things, he shall never fail. Fall so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherever I will not be negligent to put you all within remembrance of these things, though ye know them and be established in the present truth. Yeah, yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ has showed me. Moreover I will endeavor that He may be able, after my decease, to have these things. Follow us in remembrance, for we have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ. But we're eyewitnesses of His Majesty, where He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with them in the holy mountain. We have also a more sure word of prophecy. Where unto ye do well? That ye take heed is unto a light that shine up in a dark place until the day dawn. And the day start, arise in your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy man of God spake as they were moved. Last, uh, meeting we were talking about that like precious faith that's mentioned in verse one. And in verse five, we are told to give all diligence to add to that faith, and there are seven things that we are to be diligent to manifest in connection with our faith in that list. Virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity or love, Divine love. Now you'll notice in the verses that follow a little expression. These things I think I counted 5 as her brother was reading these verses. Notice in verse 8 For if these things be in you and abound. Verse nine. He that lacketh these things. At the end of verse 10 for if you do these things. Verse 12 Wherefore I will not be negligent to put you always in remembrance of these things. Verse 15 Moreover, I will endeavor that you may be able after mighty cease to have these things always in remembrance. So that refers back to that list of characteristics that we need to add to our faith. How important it is to pay attention to be diligent in the Christian pathway? And to go back to verse eight, we find that if there is that diligence. These things be in you and abound. They make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. God wants us to be fruitful. Rather, the last reading mentioned fruitfulness and mentioned John 15. And it is true, there should be fruitfulness. It is beautiful to see it in young ones and older ones. Fruitfulness for God. That's proper. But it's the result of being diligent in adding these things to our faith.

These seven things. Express the life of the Lord Jesus. As a man here on earth. And if we want to know him and not be barren or unfruitful in the knowledge of himself. Then we have to have that same care, these same things practically lived out in our own lives. You can learn a lot of facts about a person without knowing that person's harder nature at all. But God has given to us the life of the Lord Jesus, so that when practically that life is lived out in us, then we by that common life with himself can know our Lord Jesus, we can know His heart, we can know that which is holy. That which is true as it is lived out and experienced in our lives. And so he wants us to know Lord Jesus wants us to know Him. Not just as somebody we read about who lived a long time ago and did something wonderful for us so that someday we can go to heaven, but the Lord Jesus wants us to know Him personally. Individually, so that when we see Him for the first time face to face, we're not meeting a stranger at all. We're meeting someone that we have known for a lifetime and whose heart and our hearts are in unison. As to these characteristics that are found perfectly in Him and by the life He has given to us are to be diligently lived in our own lives as well. But just to go back and make a comment that's been made multiple times, you can't produce that in yourself. I cannot by force of my own will, make myself like the Lord Jesus in these seven things. But God has said that if I occupy myself with him, and read of Himself, and have himself revealed to me in the word of God, then God says, by my spirit I will change you to be like that, because I will work upon that life of Christ that is in you. So that it is carried out in daily living to be an expression of Himself, and in so doing. We can say we have the knowledge of our Lord Jesus Christ. If we look at that verse eight in the in the uh, Darby translation. It reads, uh, the if is left out. And it says these things existing and abounding in you. And I believe that goes with what our brother John has just said, that we have that new life of Christ in US and we have the Spirit of God indwelling us and. These seven things are really, we could say, the fruit of the Spirit, the fruits of the Spirit. So if we allow that look to be active in us, that new life and allow the Spirit of God to work in us, we shouldn't even have to try to produce those things from our old life. We can't anyway. But they're they're in it if we allow them to come out. That's what fruit is, isn't it? It's not. Sometimes I think we think of fruit as being the results of some effort of our own. And, uh, I suppose there is that maybe sense of it in certain scriptures, but really fruit is that which is produced through fellowship with the Lord Jesus. It's the, uh, vine connected with the main trunk of the vine that produces fruit. An apple tree doesn't have to wave its branches around to produce fruit. Just got to make sure that that where that blossom is remains connected to the main tree and that fruit will automatically be produced.

It's not exactly the result of effort. And that's why in the fruits of the spirit that are mentioned in, in uh, Galatians 5, they're not any of them active things. They're all passive, Lovejoy, peace, long-suffering. They're not active things. They may be manifested in actions, but they are not act actions in themselves. It's the fruit of the spirit, beautiful. 3D how how things are done. Isn't it too? Because this word here, Baron, I, I believe in some of the Bibles in margin in Darby, it's really idol. So the work of the Spirit of God in us is to make us like the Lord Jesus. Not to put us on display and share she will come and see us and then you can watch us. We're sitting on chairs and we look like the Lord, but he's left us in the world has his representatives so that in our activity in the world. This is who we are manifesting and how we work and how we perform at school and how we behave in society in our homes and how we behave Of course, and if anyone's involved in ministry and and teaching, but the character of the Lord Jesus carried out and it says here if these things be in you and abound, they will make that you shall not be idle. And prove this. So if if we have just had knowledge and somebody was we spoke about being having that gap. Well, if these things

are really enough, they won't be that sort of a gap because that's what's gonna happen in our life. There's gonna be activity rather than island activity commanded by the Spirit of God and submission to the Lord doing those things that he set before us when he went from place to place, the Lord, he, he preached the word and so were the disciples. They were active in their lives. They were active in the power of the Spirit of God, but they were not not either idle or unfruitful. So it's a character to be carried out in Activity, isn't it? Just think of the word again, diligence. Yesterday a brother referred to that scripture about the diligent soul shall be made fat. I think we have an example of this in the life of Ruth. And if we just turn to the second chapter of that short book. It says in verse 17. So she gleaned in the field until even and beat out that which she had gleaned. Then it gives us a specific amount that she had gleaned and that says and it was about an ephah of barley. And if we go back to the 16th chapter of Exodus, we would read what the daily portion of Manna was, and that was an Omer. And uh, there were 10 Ulmers that comprised or made-up in IFA. So she certainly was diligent. But I think one of the key things to note in this chapter is to see where she had gleaned. And that's brought before us in the 19th verse. It says, and her mother-in-law said unto her, where hast thou gleaned today and where wroughtest thou? So that's, that's the key, isn't it? She was gleaning in the right field. And then her diligence is further brought out by looking at the last verse of that chapter. Not only did she do this once and but she seemed to continue with what she had started in verse 23, it says. And she kept fast by the maidens of Boaz to glean until the end of the barley harvest and the wheat harvest. And so there was a continuation, wasn't there? And so that's nice to see. And we're reminded of that virtuous woman, woman in in Proverbs that says she eateth not the bread of idleness. And so how important it is for us to be diligent in the things of the Lord. Drift away from the Lord's things, be unfruitful, and maybe even those old propensities of the flesh will be revived, because it says here that he was purged from his old sins, and the Christian is.

Forgotten that he was purged from his old sins. And they'll soon manifest themselves that be revived, if we are careless. So we should be exercised to walk in the proof of judgment, and reckon that all nature to be dead reckoned with God, or, as our brother Bob has explained it to me, think the same thoughts as God does about that old nature which we still have. You're the word of God. Seeing or blindness. Is very often connected with faith or unbelief. Justice hearing in the Word of God is often connected with the will. Having a willingness to hear either half an ear to hear, let him hear. And so hearing is often connected with our wills and scripture and when God uses it and seeing our blindness is often connected with faith. And you have a wonderful chapter in John nine that brings the whole panorama of that truth out. But here in our chapter, what purged us? How did we re purge from our sins? Do we forget? That that purging took place by faith in the Lord Jesus Christ as the one who could put away those sins. And it is quite easy for us to start out in the pathway with God. The beginning of it requires that faith which we see that precious faith in the beginning of the chapter, which really comes from God himself. That turns us away from ourselves and what we can do for ourselves, and puts us onto the mercy and grace and love of God and the work that He accomplished through His Son. And when we accept that in our hearts as a true report of what God has done for us, we receive salvation and we have the sense of our sins having been put away from us. But if we start through life and we lose the same walk of faith. That continually relies upon God as the object and the Lord Jesus as the object of that faith. Go back again to Galatians 2, the Son of God who loved me and gave himself for me as the object of our faith. Then these things are, it says we become blind or short sighted, we lose the vision of that which really transforms us because we get separated from looking upon the Lord Jesus. So as we have in 2nd Corinthians 3, we all with unveiled face looking upon the glory of the Lord are changed under the same image, even as by the Spirit of our God. But if our eyes are taken off the Lord Jesus. And taken up with something else. And if they are, then it's going to be a disconnect in us to live by faith and the consequences, blindness. It's very easy in our Christian lives to become short sighted, or can I say in the life of faith to become blind. And the only answer to it is to go back to the one that God has given us. Eyesight for. And that's to gaze upon his son. In Hebrews 2 we have therefore we ought to give more earnest heed to the things which he have heard less than any time we should let them slip. Now we read Mr. Derbyshire translation of the the the margin there it says run out as leaking vessels. It's not slip on a banana skin and crash If you have a bucket full and then all of a sudden you look at your bucket and it's only half full. And this really is the warning there that if I didn't pay more heed to that which the apostle had taught the glory of the person of the Lord Jesus. Then instead of growing in their Christian lives, they would regress. And so we find that situation here where where umm, they're blind and they cannot see you far off. What does that mean? We can't get the Lords view on something and we end up being guided by our circumstances and we take guidance from circumstances instead of from the law. We don't have that the Lord's vision of, of where we are in our Christian lives and where he would have us go. We're just guided by our circumstances.

That's so important, isn't that to? In the world that we live in, the way things are going today is to have perception as to what is around us, have God's view of it. We are living in a culture that conditions us, that teaches us to respond to material circumstances. You know it says in second Corinthians chapter 5 we walk by faith, not by sight doesn't mean that we close our eyes when we walk we're we realize what's going on around us but what should guide the Christian is not those things that are seen, but those things that are eternal, those things that are spiritual the. Precious word of God, how important, especially dear brother. And when we're getting down to the end of this present age, we're looking for the Lord to come at any moment. And let me tell you, talk about confusion around us, how we're gonna get through these times. It's having God's view of things, be diligent in the things of God, have his understanding. And we can only do that in the measure that we walk in fellowship with the Lord Jesus otherwise. We're blind, cannot see, a far off, no depth of perception. What's going on in this world? And it is so important in the day we live in. Forgotten that purification over the purging of our sins in connection with one whose blind and wouldn't just bring before us this, this fundamental relationship with the Lord Jesus as our Savior, that that's how our sins were cleaned, were purged by this one dying on the cross. And if your Christianity is priceless, we're blind. We're just religious people and taking his name on our lips and we have no love for him and no assurance as to where we're going. We're really blind. And being blind. And seems to me as the scriptures read, it seems that there's two things being blind. And then not seeing a far off, you would think that's the same thing. It's not the same thing because if you're blind, then you can't see a far off. But what did we see a far off this weekend? We were here this morning and we went back in a moment 2000 years ago, and we were seeing that one hanging on that cross. Who was that? The Lord Jesus, the one that died to bring us close to God. Our brother yesterday was standing on a plan for me. We read from Isaiah chapter 2, and we were looking down in time and seeing the Lord of glory reign in majesty. We can see afar off. And talking about the circumstances of this world, well, if you look with our eyes, we might be troubled, but what's on the horizon for us here? Ones the coming of the Lord Jesus momentarily. Oh, God has given us faith now through his word to see these things and to enjoy them. So instead of that, we have in verse 11 or verse 10. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if you do these things, you shall never fall. There's a recipe for not falling in the Christian pathway. How often we stumble in our Christian pathways. It's because of a lack of putting these things into practice. Lord help us. It's not that we are the ones that have our election in our own hands, but it's just that we confirm our own election by walking in this way. It also brings out the practicality of our.

Practice. This has been emphasized to us by our Lord Himself these last two days. And if we are living in appreciation, understanding and appreciation, living in Thanksgiving for what the Lord has done for us, do we believe what He's done for us? It's very clear what He's done for us. Do we consider it seriously? Do we live it out, the appreciation of what He's done for us? They will be a response. We will by faith seek His faith we will. Desire fellowship with Him. We will open His word and depend on Him to provide for us for each day. Is that easy to do? I know how important it is for me to do it every morning when I get up. Do I spend the time I need to spend with Him? It's a battle. It's a battle. And this is where they're getting all diligence to live out our faith, to put it into practice, to be disciplined about it, to make a routine of it, to make good habits of it. This is our lifeline that we've got to hang on, to hold on to and maintain. Living moment by moment, never forgetting the worst of our Lord Jesus Christ, what he accomplished on the cross, knowing full well that if there was anything else you could have given, he would have given it. But he gave everything. And also at the same time, I'd like to say that, uh, recognizing our other other in and of ourselves, our utter unworthiness. When compared to the Lord help a prayer binding day. The Lord thank you for loving me a crumb because I'm a Crump. I'm nothing and you gave everything for me and for all of us crumbs who are willing to put our faith in you, simply believing in you and receiving you and at this incredible gift and the chasm that is between our under in our understanding between who we are and what he is and what he's done for us. And how that generates. Naturally, praise and Thanksgiving is managed and we can't help it. It's just a natural, organic manifestation of that inability to cross that custom between what we are and who He is and what He's done for us. And in the same vein. Umm, I I The only way I can express my Thanksgiving to Him is in a practical sense, is with obedience. And so does reiterate a little bit of what I spoke of yesterday morning. Uh, the Lord has asked us clearly to love one another. To what? To what extent the extent that he loved us and. And, umm, there's a verse that says do not love. And I'm, I'm just paraphrasing because I'm not great with Bible verses, but he says do not love in Word nor in tongue, but in these and in truth. And the love, the truth of what love is, as Jesus expresses in one re respect was given. He gave everything he had. He, he was more than happy to live the life, uh, on the, on the level of a Baker. To give everything just to keep giving. And it says that, that the books of the world cannot contain everything that he, that he, that all the good work that he's done and all the, the, the getting that he did of himself. And, uh, as he is our standard, uh, I think that, you know, umm, that's something we need to consider. How, how are we living out this love? Is it with words and, and, and with tongue, or is it indeed. And in truth. And as we meditate on that, uh, and as we. Make steps for fulfilling that commandment to love other people in the way that Jesus loves us. Of course, in in a small degree in the beginning because we don't have the full revelation. But as we step out and faith and do that deliberate act of the will for our fellow man and there is no exception and enemies included that the Lord will come in and he will start to talk to us. He said you are my disciples indeed, if you if you keep my commandments. There's all these prompts precious promises in John 15, which we spoke with us today. Which I spoke up and it's something that we can grasp intellectually. It's something he has to do in obedience. And we see the fruit of it as we walk in it. Now he's called us sheep. Some people say, well, a lot, a lot of unbelievers don't like that, that, that, that name because, well, sheep are dumb animals, right? They're just animals. But he also called himself the Lamb of God. And so he's, he's associated with us and we associate with him. And what did she do? They follow the shepherd. All they know is that they know his voice and they trust that that shepherd is going to protect them and lead him to green pastures so they can just keep feeding.

And, and just be happy and peace knowing that he's got a staff in his hand. We don't have to concern ourselves. The sheep don't have to concern himself with what the wolf is up to, you know, all his tactics and setting off his, you know, I used to study politics, trying to learn the devil's, uh, wild, you know, I mean, really that's what it was. And that brought me nothing but grief when I learned that the Lord spoke to me about that and said, listen, put your trust in me and you'll have your peace again. And it's been a, it's, it's been a walk with the Lord and, and all these things we're talking about getting diligent, yes. Give intelligence, follow the Lord in such a way. This is the way we express our love for the Lord. Yes, we, we, we know who He is. We give him all the reverence, we give him all the praise, and the praise will be helping us organically. We don't have to muster it up. They will come out of us. We will. It's like a fountain full of water. We will not, we will not be able to stop it. We will have a living relationship with Him, and this is the desire of all our hearts. We all want an intimate relationship with the Lord and He has made it available to all of us. And it doesn't ask us to figure it all out. We don't have to beat ourselves trying to understand what people mean. They, they, they will be revealed to us as we walk in faith to what is the simple things. Let us do follow my voice. I'm do what I'm telling you to do. And everything is closed naturally from the. I think verse 11 we have talks about an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. There have been kingdoms in the world and they have come and they have gone. But when the Lord Jesus reigns, it is the Kingdom that will never be replaced by another. There will be no other kingdoms. And in that sense it's everlasting. It's the last and full one in which the Lord Jesus reigns. We know there's something in eternity beyond that, as we have in First Corinthians 15, when the sun delivers up the Kingdom to the Father, that God may be All in all and. In, uh, Revelation 21 when? God dwells with man that goes even beyond this verse, but here we have an abundant entrance into the Kingdom. You and I will be in the heavenly part of it when we the rapture takes place, and many others will be on earth. What about the abundant entrance? I believe we see it in this way. The measure of the abundance of the entrance for us will be seen in the measure in which we change at the time of the Rapture and if we are walking fully in the truth of what's brought before us here practically. Morally, we won't have to change at all. What motivates us now? What animates our lives now? What is important to us now if it is? Live not short sightedly, but in view of the fact that we are already in the Kingdom of God. Manifesting the nature of God, Then we're not going to have to change. We're not going to have to change and it'll be an abundant entrance because yes, the circumstances will be different. Our bodies will be changed, the location where we live will be changed, but our lives won't have to change. Well, I think most of us would say, well, I think there's going to be a little change with me or maybe a big change with me. Because what's going to have to change is all those things that are presently. Living out in our lives which are inconsistent. With the truth of that which is to characterize God's Kingdom and the Kingdom of the Lord Jesus Christ, which is that Kingdom which displays the nature of God as light and love. And so if Christ is practically speaking, being lived out in us now, then there's no need for change. But if Christ is not our All in all now, then when we enter into the display of it that Peter is.

Bringing out here in the in the time of it and it's displaying glory, then yes, to that measure we will have to change. But may the Lord have his way with us, brethren, that our entrance would be in abundance. Bob talks about the view of the world and what its interests are and so on. Well, those this world's interests are not consistent with the Kingdom of God. This world doesn't live with an interest of displaying the glory of God and to whatever measure were attached to that, then we're going to give it up and we are going to have to be changed significantly, practically speaking, in order to. As Doug Buchanan's father often is said, and it's a wonderful thought, he says the Lord Jesus, God's Son, is in heaven and he's so pleased with what he is that he's going to fill people. He wants the heaven filled with people. They're just like him. And that will be the end result, that God is going to have a heaven that is filled with people that are just like his Son. And yet God's working in us that we've just like His Son. He's doing a progressive work in us practically, that we will be like His Son when He takes us to glory. We're passing through a world that is directly contrary to God and His purposes. And it becomes evident the more we live in this world how it is contrary. But brethren would exercise as my heart is, how much we are affected by the world we are passing through. And I have to say that

traveling around through South America and North America, what's come to my own soul is that. Our democratic way of thinking has done tremendous damage to the Christian testimony. We think we have our rights. We think our brethren should understand us and listen to us. And we think that we should have certain kind of treatment especially. From our brethren. Brethren. That is not. The thinking of a follower of the Lord Jesus Christ. That is the thinking that has been instilled in us by our democratic way of living. And I think, brethren, I cannot say how much I've been affected, but I think we need to put ourselves in the Lord's presence and ask Him to manifest what is not an agreement with Him, because what I see is the decline of the Christian testimony. In this country, and it's because we have become man centered instead of Christ centered. Christ is not the living reality in our souls like He should be. And that's what they're talking about. In the Kingdom of heaven, who is supreme there? We read it yesterday in Isaiah 2. The Lord alone shall be exalted in that day. Every high hill will be brought low. All the Cedars of Lebanon will be brought low. Is there any desire of my heart? That, brethren, should treat me in a certain way, and if they don't, I'm out of here. So, brethren, that is too much the case. We need to thank God's thoughts. Things are going to dramatically change in this world and they should be different for us now we're passing through this world and I for one, have to can't point the finger at anybody else here. I have to say, I know I've been affected by that way of thinking, but I need to judge it in the Lord's presence. That we might see as we have in that text on the wall. Man save Jesus only. May the Lord help us, brethren. I think we have the, uh, the thought, uh. Perhaps also that the day of manifestation is coming for every one of us. Not every Christian finishes their course with joy. The Apostle Paul did. We, uh, read in the book of Acts. His desire was to finish his course with joy. It's not how you start out in the Christian life.

We know that there are many Christian life is a conflict in the beginning arrayed against us world, the flesh, the devil. But we have a wonderful provision. That we all know the history of Lot. He goes to save soul. Some might even wonder would Lot be in heaven? Yes, he's going to be in heaven. He's a righteous man who vexed his soul every day and godless Sodom. But he's not going to have. Saved life, a saved soul and a lost life. We don't want to end our course like that. We want to end it for the glory of God. Remember that every little act in your life and mine. Not that it is the motive, but it's an incentive. Every little act of faithfulness will have its reward in that day. It's recorded in the book of Remembrance that our brother brought before us yesterday. There it's recorded. And it will all be. Reckoned and and manifest and rewarded by the Blessed Lord, though it's all the fruit of the is grace in our souls. It's so important that you said I will not be negligent, to put you always in remembrance of these things. You know, in our society today, we seem to be enchanted with a new thing or a different way of presenting things. Let's not be afraid of going over the same things again and again. That's what Peter says here. I will not be negligent. To put you always in remembrance of these things, though ye know them, and be established in the present truth. And he said, yeah, I think it meet as long as I am in this Tabernacle to stir you up by putting you. In remembrance. That word remembrance comes up quite a few times, remember? Then he says, knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my deceased, to have these things always in remembrance. And here we are 2008 having these things in remembrance again. May the Lord help us brethren to remember. God sees the need that some things be. Refreshed in our souls and the importance of it that God sees, I'm sure far exceeds any apprehension we have of it. And so the Lord Jesus. Instituted for us a time every week. Well, at least we do it every week as often. It's commonly done on the Lord's Day, as we did this morning, that we had a time with the Lord of remembrance, that we might go back to the cross and remember Him. And it stirs in our souls the affection that God has placed there, and the praise and the worship. And so we see in Revelation chapter 5. Thou was slain, and it says there the sense of it as a Lamb freshly slain. When we get to glory, we are going to have brought to our perpetual remembrance the work of the cross in such a way that it will always and forever be as as if it took place that day. It will be forever fresh and a present thought in the Saints of God in the heavenly company, and will as a result produce a continual worship and praise to the Lamb that will last for eternity.

And so that same principle is seen in this chapter there the truth, the present truth that God has for us to live out in our lives today needs continual remembrance of it and it has to stay fresh in the soul. And the the moment we turn to the ideas Bob just mentioned to hear or tell of some new thing, we're in trouble because what it suggests is. When we say that, we're really saying the Lord Jesus doesn't satisfy me completely anymore. So what new thing can you give me in addition to that? So the children of Israel had a diet of the manna that was given to them day by day to last them through the whole of the desert journey until they got to the land. But after a while some of them despised it. It, it wasn't enough to them. They they said, no, we like what we had in Egypt, why can't we go back and have that diet? And when these things lose their sense of that it's Christ himself that we're actually to feed on, then we can despise it. And then if we despise it, we cease to care about it and we lose it in practice and. How many of us in this room have sung most every week for 50 years, some here more. Jesus loves me, this I know. But what a loss if if we ever came to a point in our lives where we said, I've heard that. The danger is a lot of us can sing it without paying attention to the words. It's so ingrained in our minds and it's so much a part of us in the memory of it. That's a thing that we have to concentrate on is that our mind be where our words are because it's very easy for us to say. Not many of us. Jesus loves me and be thinking about what we're gonna do later or something, as we say 1,000,000 miles away. But may the Lord truly bring things to our remembrance in a way that they become ever fresh in our souls. I had this special privilege this summer to be in the very room where that Him, Jesus loves me was composed some time ago. I was in a Christian bookstore and I picked up a little book. It was the story behind the well known children's book Jesus Loves Me. And uh, I read through that book and I was thrilled reading the story of Anna Warner and her sister who lived on a little island called Constitution Island. Uh, right off the Hudson River from the West Point Military Academy. At the end of the book it mentioned that. There were tours through the house, designated times during the summer months. And so I called the number that was at the end of the book. And I had the privilege of driving up the West Point and I had to be admitted into the Military Academy. And there I went down to the dock and I got a a boat over to the house. And there were those that took visitors through the house. And it was a real thrill. To be in that very room where that hymn was composed. And another thing that I found very thrilling was that they sought to reach others, too. As soon as you got on the porch, there were piles of mats. That they passed out to the cadets when they came over to visit the house and and a Warner and her sister had a a ministry amongst the cadets and for 40 years they had Bible studies with the cadets. And they passed out these mats to put on the lawn so that they wouldn't get their white uniform pants stained with the grass. And so it was a real thrill. And then I learned while I was there that Anna Warner and her sister were the first civilians to be buried in the West Point Military Cemetery. So I was able to get directions from somebody there on the Academy. And I took a walk through the cemetery. And there in the corner of that cemetery, there's a. A stone for Anna Warner and her sister, and there was a plaque on the ground.

Hannah Warner, author of the beloved children's hymn Jesus Loves Me. And then it had the first verse of Jesus Loves Me right there in stone for everyone to see that visits that. What a thrill it was. But getting along with what was said concerning. Remembering. A lot of what we want to remember. Really goes along with what we value, doesn't it? And I was just thinking of that verse that is often quoted, March, day, morning, and red, and lamentations. Is that nothing to you all ye that pass by, behold, and see if there be any sorrow like unto our sorrow. Our brother Dawn mentioned that it's easy to despise things to things do not have the same after a period of time the same fresh. Freshness in

our lives. And I understand the first part of that verse and Lamentations is on a War Memorial in the city of Seattle, WA. So anyone that walks by that memorial sees those words. Is it nothing to you that passed by? Well, later on in Lamentations we're we're told to remember mine. Affliction and my misery, the Wormwood and the gall. So it's again putting him in remembrance, isn't it? Since this I recall to my mind, therefore have I hope. And then the previous verse it says, My soul hath them still in remembrance, and is humbled in me. I just remember that. Actually the need and remembrance is in some sense connected with our limitations as human beings, that the mind has to be refreshed or it eventually pages and the memory goes away of something. God doesn't have that limitation. God isn't one who has any limitation of the passage of time changing his memory about anything. He in himself knows anything in all things. But wonderful be our God. He has chosen not to bring to His mind a certain thing forever. He could only do it by an exercise of his own will, otherwise it would remain before him forever. But God has said their sins and iniquities will I remember no more. Blessed be our God, that He by an act of his own will, has chosen that he will never bring back to mind and mem remembrance our sins and iniquities that have been purged by the precious blood of Christ of the Cross. I enjoyed on that. In the way it's put it says I will remember. No more. It seems to indicate that all our sins and iniquities were remembered once when Jesus was hanging on that cross and those three hours of darkness and laid upon him. And now he says, I will remember them no more. About doctrine and. Little emphasis put on doctrine generally. Uh, we hear them say it doesn't matter what you believe, we are all, uh, one in Christ and, uh, let's uh, go on together. Well, that's, uh, true, but there is the present truth and, uh, we should, uh, value the revelation that God has given to us. In his word for the present dispensation, the truth of the, the church and our justification and these wonderful aspects of truth, we need to be established in them, our eternal security, our heavenly calling, the position of the believer in the world today. Uh, alas, we do not find these, uh, truths ministered in Christendom. So, uh, we should be so thankful. Only by the grace of God that we are gathered to the name of the Lord, where all the truth and sound doctrine is, uh, is uh, presented and uh, seek to be established in the present proof that God has, uh, left to us.

In our reading at home, we've been through Lamentations, we've been reading Mr. Davis comments in the synopsis, and there's a passage here that perhaps I'd like to read from the second of Lamentations and the starting of verse five. The Lord was as an enemy. He has swallowed up Israel, He has swallowed up all her palaces, He had destroyed his strongholds, He had increased in the daughter of Judah Morna, and mourning and lamentation, and He had violently taken away his cabinet as if it were of a garden. He had destroyed his palaces of the assembly. The Lord has caused the solemn feasts and the Sabbath to be forgotten in Zion and the despised. In the indignation of his anger, the King and the priest, the Lord has cast off his altar, He hath a board, His sanctuary. He have given up into the hand of the enemy the walls and her palaces. Now Mr. Darby makes a comment on that. He said it's a solemn, solemn thing when the Lord destroys that which He set up. And he said the reason the Lord did it was because it no longer represented him. And so we have the apostles concerned here. I believe that though they have the present truth, though you know them and be established in the present truth, and all those things that John has mentioned about a very, very precious person may be valuable. And I mean, we've got to admit. That the Lord has dealt with us. There are places where there was a testimony those gathered to the Lords name a few years ago and we can no longer say that that's still true. But as as as individuals, but also of course as those locally gathered to the Lords name, do we reflect? The greatest of the Lord are shown in those seven qualities that we've been discussing. Because it got to the stage in Israel where they were going through the motions. They had the temple, they had the altar, and the Lord said it was my altar, but He destroyed it because it no longer represented him. Just comment on that umm. The principle or that point, that's what is brought before us in Revelation. True with respect to Ephesus. God placed the church in the world as a light bearer to express himself to the world. God is light as it says in Ephesians chapter 5. Ye are the light of the world. God is love and God has placed the church. As a light bearer in this world to express what he is as love. What was being said to Ephesus was if you do not. And you have lost it in yourselves if you do not express what I am to this world as love, and you can't express it if it's not practiced in you, if it's not yourselves as love in the Lord, then you can't express it to others. And if you don't express it to others, then your purpose as a light bearer. Is gone and I will remove you as a Candlestick. And that is going to happen. It happens to the individual assembly of Ephesus, and it is going to happen with the church as a whole in the earth that the day comes when the church is removed completely from the earth as a responsible witness for God as to what He is. And it's a humbling thing, brethren, that it is to be so. Because the Church and as God sees it, he doesn't look at denominations and those gathered to the Lord's name and this and that as we tend to, but he looks at it as a whole and he says, no, it does not represent me and I will remove it. And so if it is not a reality in our souls, even individually, we cannot.

Represent God. As we're taught in Ephesians 5 as light and love. And so it ought to be something that would humble us, and to make us, if you will, diligent to call these things to remembrance that we might. At least, while imperfectly, it may be more nearly. And more in practice, honor what God is and what the Lord Jesus is to our fellow man and to one another. And especially in view of what's coming, brethren, uh, verse 16. Forwards speaks of the Mount Transfiguration experience that we have in. Uh, three of the Gospels and it says we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. These are not fables we're talking about. These are historical realities. This actually happened. He said we were eyewitnesses, notice. Not only were the eyewitnesses, but it says in verse 18, this voice which came from heaven, we heard. It's the same as the Apostle John says in his first epistle chapter one and verse three, that which we have seen and heard declare we unto you interesting through those two means. God has given witness to that future. Kingdom that is going to enter into this world in power and glory, as we mentioned yesterday. To today, the Kingdom is in tribulation and patience. Those that recognize and seek to own the authority of the Lord Jesus are persecuted, are killed in many parts of the world. But the Kingdom is coming in power and glory, and the apostles had a preview of it. Peter, James and John that is. Taken up into the Mount of Transfiguration, a preview of the Kingdom. And like Don says, there's different. Parts of the Kingdom. Jesus was transfigured. His face shone. As the Son, the supreme authority in that future Kingdom. Then there were those heavenly occupants of the Kingdom, Moses and Elias. Appeared in glory. It's interesting. They were talking with Jesus. What were they talking about? Not talking about the glories of heaven. They were talking about something that was extremely more glorious, his decease that he should accomplish at Jerusalem. Tremendous to try to think about that. Tremendous. And it's interesting to me as I think of that amount of transfiguration. We know that Peter, James and John were quite odd at seeing Moses and Elijah. Of course, they've never seen them before. First time they see these two figures that were so well known in Israelite history. But it doesn't seem in looking at the story in the three gospels that Moses and Elijah. Recognize the presence. Peter, James and John, they were the earthly side of the Kingdom, representative of the earthly side of the Kingdom. Why didn't? Why didn't it seem like they recognized their presence? They were in the presence of Jesus when we get there. Oh brother, what is it going to be to be face to face with him? I don't think our bodies are capable of even taking that in right now. To see him is going to transform us not only morally and spiritually, but physically gonna be transformed into His image. What a day it's gonna be. Let me see him. #168.

I'd like to make a comment on the glories here in verses 16 and 17. We'll keep your hymn in mind, brother. That's a wonderful ham. But we got a wonderful subject here before us too. The glory and that Transfiguration mount was. Uh, preview of the earthly Kingdom, I believe here on earth. And I'd just like to point out, I, I trust I'm right in this, uh, uh, two different kinds of glory that were there that these verses speak of. First of all, in verse 16, we have the, uh, the coming of our Lord Jesus Christ and they were eyewitnesses of His Majesty. That is, he was transfigured there before them on earth. And I take that as a picture. Of the glory with which the Lord Jesus will come to earth in his Kingdom. When he establishes order here on earth. But after Peter made that, those infamous comments about building making tabernacles and spoiled it. There came out of another glory here. It calls that the excellent glory, and Peter comments on this and he calls it the excellent glory. I don't believe he was talking about the glory with which the Lord was transfigured before them. He was talking now about where that voice came from. This is my well beloved son. Hear him? That was from the Father, and I believe it represents the heavenly glory. Uh, and I've got in God's presence and which really is the place that we are called to as the bride of Christ. And Peter seems to get a hold of that here and he calls it the, the excellent glory. Am I right in that brother? Nice and in John 17. Father I will that they be with me where I am, that they may behold my glory. Tells us that in connection with that excellent glory, there are things that the Lord Jesus was saying to the Father in John 17. Father, I want to bring them here where you and I are. Because there are glories to be seen here that cannot be seen on the earth. And so it's only when we are brought in and will be brought into His presence and be with Him where He is, according to John 17, that we are going to behold glories that we now do not see and are not able to see. There are those things which belong to the family of God, to the bride of Christ. Which can only be enjoyed and entered into when we are in that very scene of the excellent glory. So we have a lot to look forward to. Peter got a glimpse of the source of it, but even what he saw as a source of it, it still remains for anyone to be able to enter into it. And but yet we will when we are there. It's a wonderful thing. Uh, to realize too that the Lord had acquired glories to, didn't he think of that scripture and, uh, Genesis 45 where? Joseph is giving instruction to his brother, and he says in the 11Th or uh, the 13th verse of that chapter. And you shall tell my father of all my glory. Earlier in the code of many colors we had. We really cannot fully enter into that, but in the 45th chapter there were those things that he acquired as and Joseph, of course, being typical of the Lord Jesus that were acquired in the land of Egypt. And I think we'll enter into some of that more fully too, won't we? We will always be creatures, and in First Timothy chapter 6 we are told that God dwells in light which no man can approach unto. Simply mention that to say that there are absolute glories in God that we as creatures will never grasp. We will never be even exposed to them that God is so.

Great in Himself and His own glory, that He does dwell in light which no man can or ever will approach unto, and both the Father, the Son, and the Holy Spirit have within themselves, and that which they are, those essential glories of their being that will always be beyond us, the creature. But God has come out in the greatness of His own. Self to display Himself in glory in a way that we as creatures are going to and can now lay hold of, or they can lay hold of us. And that is that God has come out in the person of a man and all that we could ever enter into. He has come down from himself in the person of the Lord Jesus to display Himself. And his glory in its greatness in the person of the Lord Jesus, and so that we might enjoy it for all eternity. The Lord Jesus has made perhaps the greatest decision of his being was as given to us in Exodus 21. I love my Master, my wife and my children. I will not go out free. And so the Lord Jesus. The Son of God has chosen to remain in the place of manhood for eternity so that God's glory might forever be in display to us in a way that we could view it. And the Lord Jesus has chosen to remain that as a servant. That's a servant's place for him to remain a man. And yet he says I'll remain in the servant's place forever. That in love to my Father, I may display His glory to man. He has chosen to remain in that place because He says to us. I'll never separate myself. From you I have set my love upon you. I will never separate myself from you by going back into that place of essential glory that you cannot come. And so he says, I'll take the place of service and love to you because I love you. And he when it says the Son of God who loved me and gave himself for me, it separates the giving and the love in that sense that the Lord Jesus. Including his love. I don't know that I can make the thought clear, but it's a precious thought. The Lord Jesus invested himself in US completely to the full extent of his love. Meaning that if you're not happy, he can't be happy. You know, if you love somebody and they're not happy, you yourself are affected by that love that you have for that person. And if I could speak reverently, because he loves us to the extent that his own personal joy and satisfaction now is dependent in one sense upon us. And so his work is that which will ensure that in the coming glory he can rest in his love. And he will do everything and has done everything necessary to the satisfaction of the Father, the glory of God, but also taking us the extent of himself that loved me is all the way. It's it's even beyond the sense of the love that took him to the cross. It is a love that totally connects him with us. In a way, brethren, that we'll never perhaps ever fathom the fullness of it, but when we when we're there and we we see it, you know, when we met, when we see the face of the Lord Jesus according to Psalm 16, it says. Thy countenance, Mr. Garvey's translation. Thy countenance is fullness of joy. When you and I behold the countenance of the Lord Jesus face to face, we're going to know what fullness of joy is, because we're going to see it in His face.

You are going to look upon the face of the Lord Jesus, and you're going to look upon a face the countenance of which is the fullness of joy, and it's all Himself in his satisfaction and the joy of His heart, that you are with Him now forever. I was thinking, uh, before we, I know I find it's nearly gone, but it might be, uh, aptitude to just comment, uh, very briefly on verse 19. Uh, we also have a more sure word of prophecy. Uh, whereunto ye do well, that ye take heed as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts. We've been Speaking of the Transfiguration scene, which is a preview of the Millennium. Really. That is the dawning of the day for this world, when all oppression and uh, all the results of sin and the rebellion will be obliterated, and Christ will have His rightful place. He rejoiced to look forward to that time because he's rejected now. But then the daystar rising in our hearts is a little different thought. We know that the daystar appears long before the dawn. I suppose it's the planet Venus, perhaps very early in the morning. It appears there on the horizon long before the actual day breaks. And that day star, is the hope of the Lord's coming and it. Should arise in our hearts. Now, we're not exactly, uh, looking for the establishment of the Kingdom, although we're going to rejoice when, uh, it is accomplished and the Lord has his rightful place. But the daystar is the Morning Star, and that should be arising in our hearts right now. Like I will give unto him the morning star, the Church of Thyatira. That's the hope of the Lord's coming. We're not looking for a better world. We're not down here to improve the world, but our hope is the Lord's return. How often I speak for myself. We forget this and settle down to the things of time and sense. But that daystar has arisen in our hearts. The bright prospect that even before this day is over, the Lord could come. Well, may the Lord keep us in the enjoyment.

Edification: Volume 1, Our Scripture Portion

(2 Peter 1:19—2:10).

You must open your Bible at the passage indicated and follow this article with the Scripture before you if you would get any real help. Space forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it, but lifting up your heart in thanksgiving to God, pursue your searching of the Word on the point. It may open up to you a fruitful held of truth and you can resume your reading of the article on another occasion.

THE transfiguration of the Lord Jesus was not only a special and particular confirmation of the reality of His coming kingdom, but it also in a general way was a confirmation of the whole prophetic testimony of the Old Testament. This is what the opening words of verse 19 state, “and we have the prophetic word made surer” (N.Tr.). This is not difficult to understand if we search the Old Testament and observe how all its glowing predictions center in the Messiah’s Kingdom on earth, so that to establish the reality of His glorious coming Kingdom, was to establish the whole prophetic witness of the Old Testament.

These early Jewish Christians were perhaps somewhat inclined to ignore Old Testament prophecy, as though it were superseded by the developments as to the sufferings of Christ, so unexpected by them. The Apostle Peter here assures them of its value and importance for it is as “a light [or, lamp] that shineth in a dark place.” The word in the original translated “dark” is one which means “squalid” or “filthy.” This world with all its clever inventions and elegant splendor is only a squalid place in God’s estimation, as also in the estimation of every Christian who is taught of Him. The only real light shed in the squalor is that which comes from the lamp of prophecy. Men indulge in vain imaginings as to the “millennium” which they will evolve from the present filth. Such imaginings are just a Will-o-the-wisp. The lamp of prophecy brings us into the light of God’s purpose and God’s coming work of both judgment and salvation, and it enables us to see the squalor of the world that is, as well as the glory of the world to come.

We are to take heed to the light of the prophetic lamp “until the day dawn, and the day star arise in your hearts.” “The day” is of course Christ’s day—the day of His glory—then the lamp will be no longer needed. Before the Jay dawns however the day star arises, and before it actually arises, it is to arise in our hearts.

The “day” or “morning” star is an allusion to Christ coming for His own, who wait for Him, before He appears publicly to the world as “the Sun of righteousness.” As the day star He is distinctively the Christian’s hope, and when the day star arises in a believer’s heart, that believer is in the joyful expectation of the coming of his heavenly Saviour. We are to take heed then to the word of prophecy until the day of Christ’s glory dawns, and until we are led thereby into the full enjoyment of our proper Christian hope, for New Testament prophecy has brought into view that which was never mentioned in the Old Testament. To put the matter into other words, the end of prophecy is twofold: —First, to shed its beams in the darkness until the day of Christ’s glory actually arrives. Second, to conduct the believer’s heart meanwhile into the full realization and enjoyment of his proper hope.

As a matter of fact many Christians fight shy of prophecy altogether because, they say, it has become a mere battleground of rival schools of interpretation amongst true Christians, and too often, a kind of hunting ground to the leaders of false religious systems, wherein they pursue their heretical notions. There is all too much truth in this, but the remedy is not to ignore prophecy but rather to take heed to it well, paying all attention to the first rule for its proper use as given in verse 20.

“No prophecy of the Scripture is of any private interpretation” or, more literally, “of its own interpretation.” This does not mean as the Romanists pretend that no private person has any right to concern themselves as to what Scripture means, but only to trustfully accept what the Romish “church,” as represented by Pope or council, declares its meaning to be. It is rather a warning against treating each individual prophetic utterance as though it were by itself, a kind of self-contained saying to be interpreted apart from the mass of prophetic teaching. All prophecy is connected and inter-related and to be understood only in connection with the whole. It was never uttered by the will of man but by inspiration of the Spirit of God. He used different men in different ages, but His one mind pervades it all. Each individual prophetic utterance will only therefore be properly understood and interpreted as it is seen in relation to the whole, of which it forms a part.

If an artist in furniture designed an exceptionally fine wardrobe and entrusted the work in twelve sections to twelve different joiners, anybody who endeavored to “interpret” any one of the resulted pieces of joinery by itself would surely reach some strange conclusions. No reliable or satisfactory interpretation would be found until it was seen as related to the whole design.

Thus it is with every prophecy of the Scripture, and here is found the reason of the many opinions and even heresies which we have to deplore.

Notice how inspiration is spoken of in verse 21. “Holy men of God” spake and wrote “moved by” or “borne along by” the Holy Ghost. They put their pens to paper under His power, hence He is the real Author of what they thus wrote.

Yet everything of God, and therefore good, is counterfeited by Satanic power, consequently chapter 2 begins with a warning. When in old time the Holy Ghost was moving holy men to give us utterances from God the great adversary moved and brought in among the people false prophets. We have many examples of this in the Scripture. In the days of Ahab things had reached such a pass that Elijah could say, “I, even I only remain a prophet of the Lord; but Baal’s prophets are four hundred and fifty men” (1 Kings 18:22), and even after the destruction of the prophets of Baal there were about four hundred prophets luring Ahab to his death against one prophet, Micaiah, the son of Imlah, who told him the truth; and all these prophets spoke not in the name of Baal but said, “Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it unto the king’s hand” (1 Kings 22:12), Now once again God was giving prophetic testimony by inspired utterances through the apostle and others, and the adversary was preparing to repeat his tactics. Peter therefore warned these early Christians that they must be on their guard against false teachers who would bring in privily “damnable” or “destructive” heresies. Satan is never more dangerous than when he works privily or by stealth; when instead of delivering a frontal attack, boldly denying truth, he creeps in on the flank, making merchandise of the people of God with feigned words, as verse 3 puts it. Indeed the very word translated “privily shall bring in” means literally “shall lead in sideways.”

The flank attack invariably succeeds in much larger measure than the frontal attack. Illustrations of this are common. Many years ago, a bold, direct attack on the Deity of Christ was launched, and a Unitarian body was formed. It remains to this day a comparatively insignificant movement. Of more recent years unitarian doctrine has been brought sideways into professedly orthodox denominations and the plague has

spread like wildfire.

Be on your guard then against these false teachers. They will have a wholly pleasing exterior and their words will be “feigned” or “well-turned”—cleverly adapted to throw the simple believer off his, guard. They will tell you how they believe in “the divinity of Christ”— but then of course they hold every man to be more or less divine. They accept the truth of “the atonement”— as long as you permit them to print it, “atonement.” They can juggle marvelously with the word “eternal” and show you that it merely means “age-long” when it stands in connection with punishment. And so on.

They go even to the length of “denying the Lord that bought them.” He bought them for by His death He bought the whole of the world for the sake of the treasure hid therein (see, Matt. 13:44). It does not say that He redeemed them, for redemption applies only to the true believer. Revealing thus their true character they bring upon themselves swift destruction—which means, not that destruction will reach them in a very short time, but that when it comes it will fall upon them swiftly for their guilt admits of no question, and no lengthy judgment process will be necessary to establish it. Their judgment will not slumber. Yet alas! many will follow them, as we see; and the effect of their heresies is not merely the ruin of themselves and of their dupes but the bringing of the way of God into disrepute so that it is blasphemed. This is ever Satan’s way. In his blind hatred he may desire to ruin souls, but he even more ardently desires to discredit God and His truth.

God, however, is more than equal to dealing with the situation thus created. He is perfectly able to disentangle all the confusion, as verse 4 to 10 tell us. Read those seven verses, and notice that not one full stop comes until the last word of verse 10 is completed. They are one tremendous sentence. “if God spared not the angels ... and spared not the old world ... and... condemned with an overthrow [the cities] ... and delivered just Lot... the Lord knoweth how to deliver the godly ... and to reserve the unjust... to be pushed.” A most consoling fact this for the believer, however fearful it may be for the ungodly.

The “god” created mentally by “modern theology” who being too weak or too indifferent, spares everybody and everything, that thereby he may show himself to be “love,” is no more the God of the New Testament than he is of the Old. The God of the New Testament is the God of the Old as this Scripture emphasizes. When of old the angels sinned He did not spare them, but holds them in chains reserved for judgment. When the antediluvian world had filled up the cup of its iniquity God did not spare them though He saved a little remnant of eight souls in the ark. Later He overthrew Sodom and Gomorrah yet He delivered righteous Lot. So it shall be again. He will deliver the godly and reserve the unjust to judgment, and this specially when they are marked by licentiousness and the despising of authority.

However much destructive heresies are brought in, and consequently people are deceived and the way of truth blasphemed, the Lord will know how to disentangle His people and judge the ungodly. We usually find it impossible even to discern, and much less can we disentangle. Who of us, reading only the story of Lot as unfolded in Genesis could discern with any certainty what was his true state before God? He shared Abraham’s path for a while, but did he at all share in Abraham’s faith? His subsequent history did not look like it, so who of us could tell? Our Scripture however, sets all questions at rest. He is pronounced to have been a righteous man, though sadly enmeshed by the world and living a life of continual vexation in consequence. God knew him and delivered him by angelic hands.

What a voice this has for us. How pitiful for us if we get so entangled that, though true believers, it would not be possible for our fellows to decide that we were such except God Himself made a pronouncement on the point. It is intended on the contrary that we stand out from the world clear and distinct as epistles of Christ, “known and read of all men” (2 Cor 3:2, 3). This will be profitable for us in the day that is coming. It will deliver us too at the present time from much of that vexation of soul, that mental torment, that Lot suffered. The worldly believer is well-nigh the most miserable of all men.

F. B. HOLE.

Christian Truth: Volume 9, Redemption and Purchase

"Denying the Lord that bought them." 2 Pet. 2:1. A word on this clause of Holy Scripture may relieve the minds of persons to whom it seems harsh that the Lord had bought false teachers and heretics. You must distinguish between being bought and being redeemed. It is never taught in Scripture that the Lord redeemed a heretic, or any other man that was not saved. There is not a syllable in God's Word that enfeebles the certainty of eternal life for the believer; but it is nonetheless clearly taught there that the Lord has "bought" every man whatever, saved or not—believer or not. The result for man has nothing to do with the Lord's purchase. He has bought the world and everything that belongs to it. This is the doctrine everywhere, whether in parable or in doctrine, whether in gospel or epistle; and this is the constant statement of the Spirit. Of course, therefore, these bad people were bought as well as the rest.

But redemption is another thought and, so far from purchase being the same as redemption, the two things are decidedly in contrast. The object of redemption is to deliver a person from the power of the adversary, to bring one who is a captive out of slavery, to set him free by the ransom paid. This is only true of the believer; he alone is brought out of captivity and made free. It is an efficacious, not a nominal deliverance, and belongs only to faith. It is not merely that there is purchase money; this is not enough for redemption, which is a question of setting a slave or prisoner free, and this is never the case unless a soul believes in Christ. But it is a different thing with purchase; you may buy that which is inanimate, and that which is bought belongs to you indeed, but possibly for harm and shame. Supposing you could purchase a person, what is the effect of the transaction? You make him a slave; thus it is the very reverse of redemption. Redemption makes the slave free, but purchase makes what you buy your property or your slave.

These two facts are both true of Christians, and meet in Christ's blood. The Christian is both redeemed and purchased; but he alone is redeemed. But besides being redeemed, he is bought by the blood of Christ, and therefore it is that he becomes Christ's slave. He is a bondman of Christ Jesus. Perfectly freed by redemption, he is made thoroughly a slave by purchase; and this is precisely the anomaly the natural man never understands. As for the theologians, some of them are only natural men; but one might ask in despair, 'What is it they ever seem to understand? The fact is that they have so confused the two things as to make the subject hopeless in their hands.

It is clear that the dispute between those called Calvinists and the so-called Arminians turns much on this point, which is then very important. Both of them agree in the error that redemption and purchase are the same thing. The consequence is that they never can settle the

question. The Calvinist is quite right in his premise that redemption belongs solely to the household of faith; the Arminian is no less right in his premise that purchase belongs to every creature under the effects of sin. But they are both equally mistaken in assuming them to be the same thing; and there they wrangle, as they might forever, without advancing an inch toward settling the matter, because each holds a truth that the other denies.

The truth in this question, as in many others which have distracted Christendom, is that faith receives that which the contending parties lose in the dispute; faith bows to the whole truth instead of being shut up to a part of it.

Here then in 2 Pet. 2, it will be seen that it is only a question of purchase, which does not imply that these men were ever born of God.

Young Christian: Volume 26, 1936, Grow in Grace

“Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Pet. 3:18).

I trust you find the Name and grace of Jesus more and more precious to you; His promises more sweet, and your hope in them more abiding; your sense of your own weakness and unworthiness daily increasing; your persuasion of His all-sufficiency; to guide, support, and comfort you, more confirmed.

You owe your growth in these respects in a great measure to His blessing upon those afflictions which He has prepared for you, and sanctified to you.

May you praise Him for all that is past, and trust Him for all that is to come!

God's Glad Tidings: Volume 7, Three Reservations, The

IN the Apostle Peter’s last epistle, as his life and ministry drew to a close, the Holy Ghost reveals three different and distinct judgments as impending, though reserved. The first of these judgments is told in 2 Peter, 2:4, where we read, “God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be

RESERVED UNTO JUDGMENT.”

There is no redemption for them, no atonement, no way for them opened back into that divine presence and enjoyment they have forfeited by their fall; Christ took not upon Him their nature; God spared them not. Into hell they are cast down, bound with darkness as with chains, awaiting the judgment, future and final, unto which they are reserved. What this reserved judgment is Scripture does not reveal; what the deeper doom can be of those who were once angels bright in the presence of God, holy, praising, beautiful, is now unknown. It shall be known in that day when the judgment reserved will be fully awarded.

In the ninth verse of the same chapter we read, “The Lord knoweth how to deliver the godly out of temptation, and to

RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED,”

As the atonement of the Lord Jesus Christ for sinners is of infinite value, as the redemption obtained by Him is eternal, so the punishment revealed in this Scripture as reserved unto the Day of Judgment for the unjust, or unbelievers in that redemption is also eternal. What a thought!

Punishment reserved, awaiting infliction from the hand of a just God, in that His day or time of judgment: Whose offers of mercy, then forever past, have been unheeded, Whose redemption, then no more to be had, has been unaccepted; Whose way of salvation, then forever and forever closed, has been neglected!

The way is open now. Salvation now is free to all through simple unfeigned faith in the Lord Jesus. Then He will judge and condemn.

Then it is that men will seek for death, but death shall have forever fled from them. Eternity before them, and no escape, no relief, no hope. Oh! the untold, infinite, eternal blessedness of having part in the first resurrection, of which our Lord himself is the first fruits (1 Cor. 15:23), and which none but the “holy” can share (Rev. 20:6). Are you amongst that number? Do you love the thought of His appearing, feeling confident you will be one of those who will rise to meet Him in the air? Or is it a subject which, making you feel your unfitness troubles your conscience, and which you would willingly keep out of your thoughts? Alas for your if it be so. Satan is making you neglect and doubt truths he himself believes and trembles before. Oh, precious, unconverted soul! take now the salvation God has provided for you in Christ, whereby you shall be made meet to be partaker of the inheritance of the saints in light.

In the 7th verse of the third chapter we read, “But the heavens and the earth that are now by the same word are kept in store,

RESERVED UNTO FIRE.”

This is the third and last time judgment reserved is revealed in this epistle.

When shall this be? When shall take place this awful conflagration, lighted by the hand of God, and which he alone can put out? At “the Day of Judgment and perdition of ungodly men” (ver. 7).

There is nothing men without God dread more than the thought of the judgment that is reserved for this world. It will be their time of perdition.

It is the consciousness of this makes scoffers say all things continue as they were from the beginning. They would fain think so. They count the Lord slack concerning His promise. Their ignorance is willing, not knowing that his long-suffering reserves the impending judgment, for He is not willing that any should perish.

In that day, when heaven and earth shall pass away, those who are Christ's shall be found of Him in peace, because without spot and blameless, (ver. 14). They have won Christ, and are found in Him, and so are without spot in the day of that divinely searching fire, blameless in the eye of Him who otherwise judges to condemn.

The Holy Ghost closes this testimony with words of warning admonition to believers, "Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (ver. 17). They are in full consciousness of all that is reserved in judgment for this earth, and are called to walk accordingly, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory for ever and ever" (ver. 18). It is the parting word of the Spirit of God—grace, knowledge, glory.

Grace, that won you in the beginning, now leads you on in the knowledge of the One to whom, throughout eternity, will be all the glory. You began with a look, the look of faith and love.

Go on with a look day by day; do not withdraw your eyes, and your last will be one long, unending, eternal look, forever and ever, at the blessed Saviour, whom you will see face to face.

R. B.

The Lord Cometh: "But the day of the Lord . . . ." 2 Peter 3:10, Lord Cometh, The

For Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh.... Who is gone into heaven, and is on the right hand of God.

~ 1 Pet. 8:18, 22

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their awn corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings.... Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray....

These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

~ 2 Pet 2:1-16, 17, 18

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men....

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night;...

~ 2 Pet. 2:3-7, 9, 10

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

~ Jude 19, 15

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire.

~ Rev. 20:11, 15

READER: Is your name written in the Lamb's Book of Life?

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Carolina Conference: 2008, 2 Peter 3:1-7

Reading

#168. Bring in love. Was lost in that world. Compared to the day, to the glory of the world. We'll bring on it all me. And the only grace. Theresa versus in Hebrews 11. He was 11 and just the first little part of verse 8 by faith Abraham. Verse 10 For he looked for a city which hath foundation to builder, and maker is God. And then in verse. 14 For they that say such things declare plainly that they seek are kind of equally if they had been mindful of that country. For when they came out, I had that opportunity to return, but now they desire a better country that is in heavenly. Let's pray our God and our father, we just do thank thee that as believers in the Lord Jesus Christ that we have of them future that we have that city whose building makers God beyond this world. And we just do thank thee that it can permeate our thinking, fill our minds that it's not this present world that should attract our attention, though we wish to serve thee and honor thee in this world. But we look ahead, we look down the road and we just do pray that, uh, all of our aspects, all of our thoughts. Our motivations might be centered in that future that is for us. And so or Jesus, we look forward to thy sea in return and we look forward to thy tremendous work of grace in this world in this time to come as well. And we just do thank thee that Trudolph Christ will be glorified. God will be honored in this world. And we just do pray that help us to honor thee from day-to-day as we live. And those that belong to Jesus Christ, in my name we give thanks, Amen. Man. Our brother **** Yeager, at the beginning of the prayer meeting, made reference to the fact and made a suggestion that perhaps in the meetings we might have before us the thought that I can't remember his exact words, but to the effect that the end of all things is at hand. And I think we all feel that. And on the one hand that can be very encouraging to our souls. On the other hand there is.

A note of sorrow in it as we contemplate the awful judgments that will have to come on this world for God's purposes to be worked out. I wonder if it would be good for us to consider the third chapter of Second Peter. And I'll mention that it's just a suggestion and may it may well be that someone else has something but. In that chapter we find Peter laying out on the one hand the history of God's judgment previously in this world and the attitude of men in the past and the same attitude today, and he takes us right on. Through the judgment that will take place in the Millennium and brings us right to the eternal state. But then it's particularly noticeable, and that's what I suggest we dwell on. At the end of the chapter, he brings forward some exhortations, considering that we know these things. What do my brethren think of that? Does anyone have a comment? Well, my comment is that as we read, if we read this. To recognize that Peter wrote the 2nd epistle knowing that the Lord was soon to remove him from his scene. So if we look at that official as some other epistle such I as I think second Timothy has the last words of these early disciples that we give particular import as to what the Spirit of God gave them to leave for us. So I just wanted to add that I fully support that brother, but I just wanted to add the point that this is, you might say, Peter's last testimony and I think it would be worthwhile for us very much. Well, I think it'd be nice to read the whole chapter, yes, if that's OK. Second Peter, chapter 3, verse one, the second epistle. Beloved, I now write unto you in both which I stir up your pure minds by way of remembrance, that you may be mindful of the words which were spoken before by the holy prophets. Another commandment of us, the apostles of of the Lord and Savior, knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, where is the promise of His coming? For since the Father's fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. Whereby the word that then was being overflowed with what? Whereby the world that then was being overflowed with water, perished. But the heavens and the earth, which are now by the same word, are kept in store, reserved under fire, against the day of judgment, and the perdition of ungodly men. A beloved, be not ignorant of this one thing. That one day is with the Lord as 1000 years, and 1000 years as one day. The Lord is not slack concerning this promise, as some men count slackness, but is long-suffering to us word not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth's earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons are ye to be be in all holy conversation and godliness? Looking for and hastening onto the coming of the day of God, where in the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for the new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless and account that the long-suffering of our Lord is salvation, even as a beloved brother Paul, according also to the wits, and given unto Him, hath written unto you. Has also in all his epistles speaking in them. Of things in which are some things hard to be understood, which they that are unlearned and unstable, rest, as they do also other scriptures, under their own destruction. He therefore, beloved, seeing ye know these things before, beware lest ye also be LED away with the error of the wicked. Fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen.

Just a thought or two to introduce the chapter. We know that each of the New Testament writers, particularly in the epistles, gives a certain emphasis. And if we could say it in a general way, Paul gives us the truth of the church. John speaks more of the family of God. But Peter perhaps lays more emphasis on the House of God, and the House of God is that collective aspect of Christians where we have our conduct and the ways of God with those who are his own. And so we find that perhaps more particularly in the first epistle, but then in the second epistle, after dealing with our attitude toward this world, God brings before us his government in the world because he is going to have his beloved

Son, given his rightful place. And it's a wonderful thing to think that in spite of all the confusion, all of the purposes and thoughts of man in this world, that God is going to accomplish his purposes through it all and set his beloved Son at the head of all things. But then in view of the judgment that is coming, there's a right attitude, there's a right way of life, There's a right way that you and I should be living in the midst of all of this. And Peter lay some emphasis on that in this chapter. And so certainly there is a fair amount in this chapter about the attitude of the world. And we need to recognize that. The fact that there are scoffers, the fact that man is pretending that all things are going to go on just as they were from the beginning of the creation, we need to recognize that. But if I could say this. Let's not spend all our time in the meeting slamming that position, much as we need to recognize it. I believe the emphasis ought to be on you and on me. What is our attitude? We have been brought into the light as, as Peter says prophetically, we know what is going to happen. God has told us where it's all going to end. Now the Lord says through Peter, what are you doing? How are you living? What is your attitude and spirit in the midst of all of this, seeing that God has told you what is going to take place? So I suggest that could be very profitable for us, especially as we mentioned in the prayer meeting that we do see signs that God is starting to work in this world, starting to set things up for some of the events that we know will happen after we're called home. And that's important to realize that the signs that we speak of are not in connection with the Lord's coming for his Saints. What we refer to as the rapture, but they're in connection with that which will take place after the Rapture. In connection with the Lord's appearing, because as we speak of these things, we need to realize that for us and for the Saints in any age, there has never been anything need to be fulfilled for the Lord Jesus to come and call His Saints home to Himself. I often think of the Apostle Paul when he wrote to the Thessalonians and explained very clearly to them the hope of the Lord's coming for them, He said we which are alive and remain. Now I realized later on Paul realized that he was going to be taken through the article of death, through martyrdom. But when he wrote to the Thessalonians and he said we which are alive and remain, he was Speaking of himself in the Thessalonian brethren. He was looking for the Lord Jesus to come at any moment, and he wanted them to have that hope as a reality in their souls as well. But as Brother Bill said, there are things that we see in this world shaping up, which indicates the time when the Lord Jesus is going to come back and have his rightful place. That time when he's going to not only have his rightful place in heaven, he has that now, but he's going to have his rightful place on earth. And if God is looking forward to that time when his Son is completely vindicated in this, on this planet, on this globe, that we ought to be profoundly interested in it as well. And so these things encourage us, brethren, the Lord's coming at any moment, maybe this morning, to take us out of these meetings. To that meeting in the air, but as we get closer to there are things we see that indicate how just how close it is. So you could put on first Peter, the government of God and the House of God. I think that's what you said Bill wasn't yes, and I'd just like to mention a verse for that in chapter four of first Peter and verse 17, because I think that is something to reflect on as well. Says the time is come that judgment must begin at the House of God and if it first begin at us, what shall the envy of them that obey not the gospel of God.

Isn't it significant, brother? How much the Lord seems to be speaking amongst His people today. I don't point fingers at any particular person, but I think it is for us to be exercised that when God begins judging, He's gonna start at His house. And it seems like it's very evident that that's happening today. That's First Peter. But in Second Peter, you have the judgment, God's government in this world, and God is going to intervene. It seems like right now when you look at what happens in this world, it almost seems like God is standing back and letting men do what they want. But God is going to come to the point when he is going to directly intervene. And I'd like to just suggest something here in the third chapter of Second Peter that. Has been kind of a help to me perhaps what we could consider an outline of the chapter that he speaks of three worlds. Notice verse six the world before the flood the world that then was that was the world before the flood verse 7 the heavens and the earth which are now this is a different order of things from the flood on. Are kept by the same word in store, reserved unto fire against the day of judgment and perdition of ungodly men. And then down in verse, umm, 13, nevertheless, we, according to his promise, look for a new heavens and a new earth. That's the eternal day, which we have perhaps, uh, expanded on a bit in Revelation chapter 21, verses one to seven tells about the new heaven and the new earth. God is going to make all things new. In that coming day of glory. Oh, brethren, to realize that this, uh, world and this culture and this civilization that we are now a part of is coming down to its end. I really believe there are going to be major changes in everything. The structure of living. We look at Egypt and we look at the pyramids there and we say that was a bygone civilization. We marvel at what they did. And I think the time is coming when we're gonna look back. Perhaps there will be some skyscrapers still standing in New York or some other big city and will say that was a bygone gener, uh, civilization. We're getting down to the end and we need to be awakened as to where we are. There's another theme that goes through the epistles, and Brother Bill touched on it, and that is that the first epistles of, uh, that are generally given are in the power and the strength of the age perhaps, and the character of the day that they were being written in. I'll just give you an example, the, uh, in connection with the Thessalonians. Paul wrote to the Thessalonians the first epistle and, uh, their hope, their blessed hope of the coming of the Lord Jesus and of his appearing was right before them. But then he writes the 2nd epistle and he writes that a year and a half later, and it's because they were letting go of that hope. They were just releasing the grip and releasing it. And he could see it. And he addresses the 2nd epistle in that way. Well, in Peter, the first epistle of Peter, he speaks to those that are godly and those that have a desire to walk in a godly path in the world that has rejected Christ. Because Peter, you know, had that very special sense that he lived in a world that had rejected Christ and had suffered. And so he speaks of the sufferings of Christ in a very peculiar, a special way. I'll just, uh, refer to, uh, first Peter chapter one. It says there in verse 14. And this is how we ought to conduct ourselves in that world that rejected Christ as obedience. Children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation, or manner of life, because it is written, Be holy, for I am holy. And so holiness is being separate from evil, and a delight in that which is good. Well then, he writes the 2nd Epistle. And there was a letting go of that walk in holiness.

Just a letting go, a letting go of that grip, as it were. And so he gives this instruction to them that they might once again have that hope before them and have that realization that they live in a wicked world that crucified the Lord Jesus and wanted nothing to do with them. And now doesn't want anything to do with them, but he says, now I'm going to tell you the end of this world. It's not a good end and don't have any part of it. Don't be a part of it. And so the first epistle he's writing to those that are perhaps walking in a godly order, and he encourages them in that course. In the second epistle, he says, now don't forget it's a wicked world and there's nothing that's going to happen that's good as it were, that there's no it's a place of unfruitfulness for Christ. Don't be a part of it. Hmm. While the epistles of Peter have a Jewish character to them, and we know that Peter being the apostle to the Jews, he wrote from that vantage point, But just the same, they're profitable for us. However, the Jews had a difficult time because they were accustomed to thinking in terms of an earthly Kingdom, weren't they? And many of them found it very, very difficult to realize that there was not going to be an earthly Kingdom at that time, but something that had a difficult time getting over. The Lord was gracious, and He gave them a period of time to get over that. I suppose in a general way, it was about 40 years from the time that. The Lord was crucified until the time that Jerusalem was destroyed, and during that time the Lord worked with them to bring out the precious truths that we get in Peter's epistles and in the book of Hebrews and so on, because God was bringing before them that now they had a better hope. It wasn't this world and all the blessings that God could give them in a wonderful though they would be, that

God was putting before them. And you and I can be very thankful, and we have often expressed it, that we live in lands where we have liberty, as we do here. And that we have the Ways and Means of coming together like this. Oh yes, the price of gas has gone up dramatically in the last little while. But I don't know, did it really hinder most of us from getting here? I doubt it. Our wallets may be a little bit thinner when we go to the gas pump, but it's not an insurmountable problem as it is for some of our brethren elsewhere in the world. So the Lord has given us much. The question is, as we've often had brought before us, what are we doing with it? The Jews were looking to settle down and enjoy a worldly inheritance. The Lord says no, you're going to be strangers and pilgrims. That's what Peter talks to them as in the first epistle, as strangers and pilgrims, and he wants them to know that their blessings, their future. Is not down here. And so all this is brought out to show that this world before God brings in that wonderful millennial blessing and he will is going to have to fall under the most awful judgment. And as our brethren have remarked. I don't think there'll be much left of man's wonderful civilization and all the progress that he has made by the time the Lord gets finished with it. Well, it should make a difference to us in the way that we live and move, shouldn't it? It's really what sets the value on things down here, doesn't it? So often we tend to set so much value on temporal things, and as has been expressed, we don't want to despise the mercies that God has given us, and we can use the unrighteous mammon for God's glory and in a way that propagates the truth and the gospel and so on. Think of modern transportation and communication today and how the Word of God is going out in places that's never gone out before. And some are able to travel to these places and give out the gospel and minister the truth in ways that's never been possible before. And so we don't despise these mercies, as Brother Bill has said, but the realization that everything in this world is only for time, is only temporal and transient, is going to set a proper perspective and value on what we have here. It's often been said that in the Old Testament with Israel, what set apart the value on the things that they bought and sold was the nearness of the year of Jubilee. Because when the Jubilee came, everything had to be returned to its original owner. In other words, if a man bought a field in the 48th or 49th year. We obviously didn't pay very much for it because he realized that in a year or two it had to be returned. And brethren, as this chapter tells us, everything we build for down here in a temporal way is reserved under fire. It's about to pass away. We're going to leave it all. And I know we often quote it, but I often see in the guest room of homes I stay in that little motto on the wall. Only one life to soon be passed. Only what's done for Christ will last. There are young people here. I know you have to have an idea of what you want to take up as a vocation and or profession in life and you have to have goals and aspirations in that way. But there's one thing that should supersede all those other, shall I say, sub goals and aspiration.

And that is what Paul expressed. He said this one thing I do, what was that he was pressing towards the mark. He had eternity in view of him. And when I read that expression, this one thing I do, that's focus. That's not multitasking like we talked about, that's multitasking is wrong in itself. Sometimes we have to do it to survive in the work a day world in which we find ourselves. But that focus, Paul had other things in mind. He wanted to administer to the Saints. He wanted to get the gospel out. And there were no doubt the cares of life and practical things that needed to be taken care of in his life. But superseding all that. He had one thing in mind and that was eternity. That was Christ, that was the glory. And brother, that's the point in in Peter's ministry we're seeing in the wilderness on our way to the glory. We're not there yet. Paul's ministry, we're already positionally there. But in Peter's ministry, it's the wilderness book and wilderness books, and we're on our way there. Lots of trials and difficulties along the way, but we have to have the goal in view. We're gonna become involved in the world. We're gonna get overwhelmed by the circumstances we see in the governments and the condition of the world and the professing church and so on, if we don't keep in mind that we have something of eternal value. And so when Paul, when Peter starts his ministry to the Jews of the dispersion in the first epistle. He says you've lost everything as far as an earthly inheritance, but you have an inheritance incorruptible, an undefiled that fadeth not away, reserved in heaven for you, and you're gonna be kept. It's kept for you, and you're going to be kept for it. Now, he said nothing can touch that. And the marvels. But it occurs to me another aspect we might think of in the practical walk we have here. The 1St is as far as we are physically. We were made from the dust, and this body is going to return to the dust. But what goes on for eternity is our soul and our spirit, and that communicates with God. And Paul gave us the what we call the judgment seat of Christ, which tells us that what's done for Christ in this life will endure. But all other things will disappear and be forgotten. And I think that be forgotten is wonderful because we won't carry into eternity any misgivings of what we fail to do here. We'll only enjoy our blessed Savior. And moreover, one thing I think of now, having children, grandchildren, and great grandchildren, we won't be sitting on the cloud looking down at them. If we were, we'd be disappointed where we see failures and so on. No, in the glory we'll only have eyes and occupation with Christ. And isn't that lovely to think about? So as we read this, so those things are important because it puts everything into the right perspective. You might say, as we read this book of the end times, Peter's ministry too, stirs us up and puts us in remembrance, doesn't it? And that's the first verse of our chapter. Let's just go back to the first chapter for a moment. Let me read another verse in this regard because brother and I, I suggest that we really need to be stirred up and we need to be put in remember. You know, we forget so often. Exercise in our life wanes. Can you and I remember, as we look back this morning, a time in our life when we were more exercised to live in light of eternity than we are now? Can we remember a time in our lives when perhaps we did have eternal things more in view, but we've become bogged down? We've become our focus isn't what it once was? Well, if that's true, certainly true, it's been true in my life many times. If that's true in our lives, brethren, then we need Peter's ministry. We need to be stirred up and we need to be put in remembrance. Just notice the 12Th verse of the first chapter. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. In other words, Peter says, brethren, I know you know these things. I know you've heard them before. And you know, we sit in meetings like this sometimes we think, well, we've had this chapter before us before we. We've gone over these things many times. There's really nothing new brought out, maybe not even any real new aspect or slant of things. But that's all right, brethren. We need to be put in remembrance. We need to be stirred up as to what we've heard many times. Now, Paul, when you're the apostle, when he wrote to the Hebrews, he spoke of stirring them up because things run out as leaky vessels and we need to be stirred up again and have these things before us. And so the apostle Peter says, I'm going to tell you again, even though you know these things, you've been established in them, but lest you forget, I'm going to stir you up again. You know, we have in Canada, we call it Remembrance Day on the 11Th of, of November. I think you call it Armistice Day or something like that in the United States, but we call it Remembrance Day.

And there is a slogan, Lest we forget. I've been to some of the battlefields and memorials in Europe that remember those times that the men in gate. Every evening there's a short ceremony to commemorate those who have given their lives in the two great wars. Lest we forget. Now, brethren, if people are not concerned about remembering those who have heroically given their lives in the service and freedom of humanity, don't we need to be even more stirred up in connection with the truth concerning the Lord Jesus Christ? And future events in this world that are going to impact us and this world. And so he says, I'm going to tell you these things, though you'd be established. I want you to notice this expression and then I want to connect it with the first of our chapter in the present truth, brethren, the truth that we hold in our hands and that we seek by the grace of God. And it's only by the grace of God. But the truth that we seek by the grace of God to walk, at least in some measure in and hold to is the present truth. It was present and relative. When Peter wrote the 2nd epistle. It was just as present and relative

as he and relevant as when he wrote the first epistle. Had the truth changed? Things had changed. The condition of things was getting morally worse in the world. Things had changed outwardly. Circumstances. Had the truth changed? No. Now, brethren, bring that down to our day. Have things changed morally and circumstantially in this world? Indeed they have. They're ripening every hour for the judgment of God. Every moment. The darkness, the cloud of darkness that hangs over the Western world is getting deeper and deeper. Every hour. But does that change the word of God? We have the present truth, and you and I can go on in the present truth. We don't have to compromise because we see it all around the breakdown of everything around us. No, it's the present truth. And so in our chapter he's gonna stir up their pure minds by way of remembrance. That she may be me mindful of the words which are new, some new revelation. No, it's the words which were spoken before by the Holy Prophet. And of the commandments of us, the apostles of our Lord and Savior. In other words, Peter says the truth. That has been laid out for you. It hasn't changed. Out in the things that thou has learned and has been assured of knowing of whom thou has learned them. Yes, I believe again you have there the last days more in connection with the professing church when Tim, when Paul speaks to Timothy in the last days in perilous times. It's the condition not so much in the world, but the professing church. What does he tell Timothy to do? Continue. In the truth that had been laid out and been given as the foundation. And brethren, I believe this is important for us to understand. Are these the last days? Yes. Do we see the moral rune in the church? Yes. Do we see things ripening for the judgment of God in the world as Peter brings before us? Yes. Is God going to come in and stop this? Yes, he is. He's going to come in, in judgment after we're gone. Does that change the truth of God? No, brethren. And the wonderful thing is we can still go back and we can live and act on the principles and the truth that has been laid down. It's the present truth. It's what would it continue in until the Lord comes. In that connection I just like to point out here in the first chapter of second Peter, earlier verses, verse 3. Well, it says in verse 2, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that have called us to glory and virtue. I'll stop there, but it just gives us that encouragement. Everything that pertains to life and godliness is in our hands at this very moment. And what an encouragement that is. And we're, we're hearing it. And I just thought those verses expressed it in the broadest terms. The verse fifth, uh, thirteen of the first chapter 2 Jim mentions remembrance. Uh, it's interesting to see how often he mentions that. I'm gonna just read it. The 1St chapter is the 13th verse. Yeah. I think it need, as long as I'm in this Tabernacle to stir you up by putting you in remembrance. Verse 15. Moreover, I will endeavor that you may be able after my deceased to have these things.

Always in remembrance. So remembrance is, is important. What does it, uh, involve? I think it really reflects, uh, go back to the 11Th verse. He mentions the everlasting Kingdom of our Lord and Savior Jesus Christ. In a certain sense, we're already in that Kingdom, but the Kingdom today is in tribulation and patience and we're looking forward to the day when that Kingdom will be introduced. In Power and glory and Peter had a preview of that and he mentions it in the first chapter. I think it is beautiful to reflect on brethren. Uh, he says in verse 16, we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty, for he received from God the Father honor and glory when their king. Such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard. So these are real things, brethren. He got a preview of it. They're on the Mount of Transfiguration. The Lord's face shone as the sun, His garments were white like the light, and there were two heavenly occupants of that Kingdom. Moses and Elias, and they were talking of his deceased that he should accomplish at Jerusalem. There were also three representatives of the earthly side of that Kingdom. Uh, Peter, James and John were there as well. So it's interesting. This is a very real thing with him and it should be with us. Brethren. We're looking forward to this Kingdom and we need to be brought back to him. Man boasts of great things and doing great things. We're not really that interested in the way man is going. We're looking forward to that Kingdom that's going to be introduced. And like Bill said earlier, there are things that are happening in the world today that make us realize we are getting close and we need to be brought back into remembrance. We're made for that Kingdom, brethren. We're not made for any glorious happening down here in this present world. Dave, you were trying to say something. Thank you. I I was actually taking bill of your challenge because you made a comment saying how is this going to affect us? We seem to know a lot of this when we talk about the lowest coming and as you look around us, many of us can perhaps say verbatim as many many have said before, but how is it going to affect our lives? Do we truly first of all believe in it and do we fully understand what the word of God has before us? I have to confess as we read some of this often I get the time and places mixed up. So here as in this case, we read off the earth shall melt with earth and heat. When is that brethren, my point is not because of just knowing it in terms of knowledge. But to truly understand how God has set out his ways toward man, what is what is that judgment going to come? When is Christ going to reign? And it's not for knowledge either. Finished this chapter by saying that rather the epistle by saying, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. That's the whole purpose of this, isn't it? While we're here, can we grow in grace for you know, the grace of our Lord Jesus Christ. Do you know that we know the verse though he was rich yet he became poor that we drew his poverty might be rich, but then the whole ways of God is laid out in the book here. Perhaps if you would let me I I let me take a few minutes just to mention it briefly. Obviously we won't have time to go into all of ways of God. If you recall this morning we read in the last verse of Malachi. It's kind of interesting as you look at the word of God, the outline and the Scriptures is in our hands. The Old Testament began with a verse that we all know well is that in the beginning God. That's what we need to know in the very beginning is God and the Old Testament ends perhaps let's say very briefly as a reminder, Malachi chapter 4 and we'll find that God tells us the end of time in a sense in Malachi chapter four. We know it's our brother reminded us Malachi chapter 3 there that the condition was very poor. And those who, uh, fear the Lord speak often one to another. But then.

The survivor, the Old Testament and by edition chapter 4, it tells them about verse 2 But unto you that fear my name shall the Sun of righteousness arise with healings in his wings. And ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked, for they shall be ashes under the soles of their feet in the day that I shall do this, say, if the Lord Lord. So he gave us a picture of what's beginning, and at the end the Sun of righteousness. The Lord Jesus himself speaking to the Jewish nation that they will reign because of the Sun of Righteousness. They can look forward to what power and majesty. And then the New Testament, if you were to look at it, it begins with a generation of do we know what that is? Well, let's turn to that Matthew chapter one. Matthew chapter one begin with a wonderful chapter. It's just the book of the generation of Jesus Christ. Ah, in between a new order of things has been put into place. We know that this world is gonna go to its end because of man's wound. Well, here God put a a way of salvation in the book of the generation of Jesus Christ, the son of David, the son of Abraham. There he connected. There's gonna be a rightful king to come. And then the New Testament ends with Revelation chapter 2022. There it talks again about the Lord Jesus. Revelation 22 verse 16, it says. I Jesus have sent my Angel to testify unto you these things in the churches. I am the root of the offspring of David that he declare his his his kingly lineage and the bright and morning star. Now he gave us as redeem one as Christian a different hope through the Old Testament sayings they were locating toward the end for the Sun of righteousness to reign here we as Christians looking for the bright and morning star. Now I am not one to get up very early in the morning, so I cannot testify to this, but I do understand that before the sun come up, there is that Morningstar that come shortly before that, that bright

and morning star. So here God's way is to let us know before all these things to be settled by the sun of righteousness. We have this bright and Morningstar appears. He comes to take us away to be with himself. So we see God's ways in one way, but in between. God's dealing with his people, Israel, and then God's dealing with his people, us, the Gentiles, and in between. It's nice to see that we spend some time perhaps, you know, often we challenge the young people to say, learn these. Well, I think the challenge should be ourselves because I know for myself there's so much we don't understand. So how can we call to remembrance if we haven't learned it? As another writer put it, the book of Daniel, Daniel Chapter 9 have laid out nicely what is to come. We see Daniel Chapter 9 tells us God's way how the Jewish nation is set aside the time of the Gentiles come in. We read of the four images of the four kingdoms to come there. The time of Gentiles that's us get set into place. There is a 70 year there's seventy weeks of Daniel 69 of it has been fulfilled right to its full fullest. One more week has been stopped and put on hold and is about to begin. We need to lay hold of that Dong Tui that last week as our our brother alluded to. The week of that tribulation, that terrible time to come, but yet to know that we should be taken out before that time. And then what happened after that? Well, the tribulation for seven years and then Christ gonna take care of all matter. He's gonna reign. He's gonna reign in righteousness. Therefore that thousand years. And then after that we find the Lord Jesus in first Corinthians 15 said he will hand all this back to God and that he remain a man. Isn't that wonderful to know to be with his bride and then. Go into eternity rather than we need to lay hold of this so that we can call to remembrance of it. I'd just like to add a little thought here and that in keeping with what we just heard with this impressed me some years ago. The Old Testament doesn't give any indication that the revelations of God say, through what had preceded in the Old Testament, the minor prophets and so on, Malachi ended his revelations and those revelations.

Not thinking of the Book of Revelation continued in the New Testament, as we well know in all the writings and winds up with the Book of Revelation. And as you read that book, you get a distinct indication that this concludes God's communication with men because there's a warning not to change one word of it and telling us that the Lord Jesus is coming and at the end of time has come. So I just point that out. As it's a nice indication of the completeness of what God has given us in this book, the Old Testament doesn't end that. It just turns to the New Testament to complete God dealing with all mankind, right from Adam and Eve to the very end to the day of grace in which we are. And that day started when Christ was born into this world as we know he was hemisphere, this world full of grace and truth. And that's what we have in our hands. And so all these things we're hearing are absolutely certain. And God has revealed unto us in terms that we can understand as many, and I'll tell you why I say that. But when I read this person, we'll stop right here. I have not seen or hear heard neither have entered into the heart of man the things that God hath prepared for them that love Him. That tells us in the glory. It will be so new and different, it cannot even be described by comparison to anything we now know. Is that not wonderful to think about? But everything we have in this book is in terms that we understand. As men walking on the faces of this earth and uses descriptions of farms, ships and all those other things wars that characterize mankind as we know it. But in that glorious day that we all expect as believers, it'll be so wonderful. It can't even begun begun to be described to us. It'll be that greatly that greatness and difference and I I now that I'm seeing the edge of the road ahead. I really enjoy that thought that. It's gonna be so wonderful to be with Him in the glory, but he gives us everything as as the verse I pointed out in the beginning of the 2nd Epistle of Peter. Everything now that pertains to life and godliness. In other words, he's telling us I'll take care of you while you're here as a believer in the as a child, but what you need to get through this world. But you have that wonderful prospect and that is still remarked earlier about Paul's hope. That is his desire too is to know Christ and that's our objective. It's right in this the last verse of the epistle grow in grace and the knowledge of our Lord and Savior Jesus Christ. Those promises that that are in the Word of God and are important to see and to lay hold of. I would like to carry this step farther and just glance ahead to our verse 11. Umm, and I'll read verse 11 in our chapter. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? We have examples of in the Old Testament of those who saw the promises and lived at a time when God was going to judge the world. We've already referred to them and Noah has been referred to and Abraham has been referred to. And both of them lived at a time when God was about to judge a condition that existed in the in the world. And I believe it's probably the mercy of God that hasn't told us a lot about what the world was like. Before the flood, I believe it was too awful, I believe it was too wicked, and God covered it all up and he didn't leave us remnants of what it was like very much. Noah found Grace at that time and got. Saved him. Abraham, we know a little bit more than Abraham's case. And he, uh, he lived a Pilgrim and stranger because he believed those promises. It changed his life. Lot stands a little bit in distinction to that, uh, he pitched his tent towards Sodom and wasn't totally, uh, separate from the world. The point I wanted to make is our our moral condition, our moral walk. Is really what will give us character and testimony to be of any use or witness to those around us. At a time when God is about to judge. We can't live hand in hand with the world and expect the world to believe us when we say the world is coming to an end.

We're we're, we're contradicting ourselves if we live one way and speak another. I think this is a point that we need to emphasize, brethren, because we know these promises and we've been told them and it's you have to believe that. You have to see it and realize it. That's a very important, but let's not stop there. Let it change our life. Abraham was willing to live a pilgrimage stranger. He would have had a lot of opportunities to go in and take it on his own terms and on his own way. Without God, but he didn't do it. He waited and he waited and he's still waiting. And, and so God wasn't ashamed then to identify with him and become his God. And so we, it's a real opportunity, brethren, for us to live in this time. Uh, we believe we're close to the judgment that's going to fall and these difficult circumstances and these odd conditions that are around. This speaks of the ones who are willingly ignorant. You know, the world knows quite a bit about the Rapture. It's been, it's been spoken of pretty quite publicly, but what does it do? They just go on the same, same. And so that's a, that's a real opportunity for us to, to, to live like an Abraham and to intercede. Abraham was the one who could intercede and he had power with God to give deliverance to some. Lot Oh, this is light relate to the intercession of Abraham. He interceded for that city and some were saved. So that's what the, our PO position here. And it's the go wholly, uh, this holy conversation and godliness that will, that characterized Abraham and I believe will give us to have a, a power, uh, and a testimony around those that we live with. Hmm. And in contrast to that too, Doug, with Lot at the end, we see that he tried to intercede too, but he seemed as one that mocked. When he talked about judgment coming on Sodom, they looked at him and said how can you talk about that? You've built everything for time. You've built everything for Sodom. You had a house in Sodom. He was sitting in the gate, no doubt, as we would say today, involved in its politics and so on. And so he had no testimony at the end what it said. Commentary was a righteous man and we're going to see him in the glory, but he lived to see everything he had built for down here destroyed when the fire and brimstone fell and Sodom and Gomorrah. I would also like to just in connection with Doug's comments. Rita few verses in Titus chapter 2. That I think are applicable in connection with what we've been saying. Titus, chapter 2. And verse 11. For the grace of God that bring us salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glory of appearing of the great God and our Savior Jesus Christ. First of all, we have here grace as a teacher. He spoke of Noah who found grace in the eyes of the Lord, and he appreciated that grace and it entered into his soul and it formed a character with him. So that even though judgment was coming, he made preparation and he

preached righteousness to the saving of his household, it had an effect on him. And brethren, I believe that in the measure in which you and I have an appreciation of the grace of God in our souls, it will form a proper character even in days when things are in moral ruin, when things are right for judgment, when we're right down at the end. And what does grace teach us to do? Not to live for ourselves. Not to just let things go and cast off restraint. No, it teaches us to live soberly, righteously, and godly. When back in Noah's day, back in Paul's day, back in Peter's day, back in our grandfather's day. No, right where we are in this present age, brethren, you and I in this present age can live soberly, righteously, and godly. But then there's something else. You know, our object forms, our character too. Let me repeat that. Our object forms, our character. Whatever our object, it's going to come out in our character, in our lifestyle, in every aspect.

Of what we do and what we say and our reactions and so on. What is our object? It ought to be looking for that blessed hope that's at any moment and the glorious appearing that day of which we spoke of earlier, when the Lord Jesus will come back and take His rightful place and we're going to reign with him. The Corinthians were trying to reign as kings before the time Paul said I wish you were reigning as kings because we'd reign with you. But he said this is not the time. They had lost the proper character of things. You can see the moral condition that had come in to the assembly in Corinth because they had lost sense of where they were. But brethren, if we have a proper sense of grace and our proper hope before us, these things will be evident in a practical way in our lives, and as Doug said, we will be the proper testimony that we ought to be. I wonder if we could go back and read first Peter 2 verses 11 and 12 goes along with this, I believe. First Peter 211 Dearly beloved, I beseech you, as strangers and pilgrims abstained from fleshly lusts which war against the soul. Having your conversation honest among the Gentiles that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation. It's true that a godly life lived may be stopped that for a long time, but there comes a day when God visits those ones that are in the world and deals with them, and only then do they really turn to God and look. For reasons and for answers. And it's who do they go to? And that day they go to, uh, the Christian who lives a consistent godly life. And then on that day that Christian has an opportunity to reach their souls. And so we may have to wait for those opportunities, brethren, our, our neighbors aren't gonna come flocking at us every day when we live for Christ. When God comes and he sees fit to touch that family in a day of visitation, then they may come. And so sometimes you have to be patient and live this way and God will give you opportunities to witness, uh, on those occasions rather than I'd like to just go back to something a little earlier where our brother referred to the world being willingly ignorant. And I'll give you a simple example, but it's a big factor in our cousin's present life. Our God abhor is what we call homosexuality is from the very beginning to the very end of the Word. Sodom and Gomorrah is known to this very day throughout the world. I've checked with some who speak, uh, the major foreign languages, uh, freely as we do English. And we have a word called ****** that's in our language unit has a meaning that, uh, most of us are familiar with, but it refers back to that time when God brought down fire and brimstone on Sodom and Gomorrah because of their immoral behavior. It's in our language, it's in our laws. It's known throughout the whole world. Settlement tomorrow. What is going on today? They're trying to justify homosexuality. They're actually saying there are Christian churches that are homosexual churches. They are willingly ignorant of what God has given us in this word. I just give you as a perfect example, I think of being willingly ignorant. Man cannot escape it. It perverts all, evades all our culture through these thousands of years. It is disdain for that form of life, uh, that lifestyle. And is hateful to him. And it stands like a rock. And yet in our current culture, there are all these steps being made to, uh, give them special privileges and recognize them and so on. It's hateful to God. They are willingly ignorant of what God has made very plain. Well, that is true in many spheres too, isn't it? Man is willingly ignorant. I think in the theory of evolution, for example, the evidence is so overwhelming against it that it has caused scientists who believe in that theory to run for cover and scramble and rethink the theory. Now they've got a new theory, Neo Darwinism, that kind of tries to accommodate some of the new discoveries. As if that's going to make it sound a little more palatable. So man is willingly ignorant of many things when it comes to the knowledge of God. And we find here to go on, just to mention a few of these verses that we're just touching on by little bits here. It says man in verse five is willingly ignorant that by the word of God, the heavens were of old and the earth standing out of the water and in the water. I believe that refers to the beginning of Genesis when no doubt there had been some kind of judgment, some kind of cataclysm come on the world. We aren't told too much about it, but something had come in to cause a chaotic state.

God says you are not ignorant of this. I have told you clearly in my word. What about the story of the flood? We know that. Even in many parts of the world where they don't have an open Bible, there are stories and legends that refer back to a great flood that once overwhelmed this world. Man can't get away from it yet man says, I don't prefer to believe it. And so there are all kinds of thoughts and ideas that try to discredit the story of the flood just as our brother is mentioned. They forget about Sodom and Gomorrah in spite of the fact that those cities, uh, their names are notorious down through the ages for the kind of sin that was practiced there. And God is allowing things today. We don't want to point the finger, but that cyclone that occurred in Burma within the last week has caused untold suffering. And yet what is happening? And again, we're not pointing the finger because man's heart is the same everywhere. They're blocking the aid that others want to send in. Why? Because they don't want the aid. Oh no, send us the aid, Send us checks, send us money. But no foreign aid workers. Why not? Because they know full well those that will come with the aid will be predominantly believers. They'll be Christians who will come, and they'll bring the gospel with them. Same thing happened in northwest India about five years ago, in the state of Gujarat. Christians from all over India flocked to try and help those who had terrible suffering from the earthquake. The people said, well, look at that. They tell us these Christians are so bad, but who's there for us when we really need the help? Christians. And when a man is helping to rebuild your house and dig out the rubble, it's hard to tell him not to talk about Christ and tell him why tell you why he's doing it. And so the world is willingly ignorant. Uh, but as Doug says, God knows how to prepare the day of visitation, God knows how to use, you may speak to your neighbor, you may live a Christian life and say, I don't seem to be making any impact. And I'm not saying that we shouldn't make an impact and we shouldn't be concerned. We could all do more. But the best preaching of all is a godly consistent life. I'd like to under score that Doug said a moral character that people can look at and say he's different, She's different. Yes, they drive cars, they live in houses, they go to work, They do the very same things as we do. Abraham did too. He was a wealthy man. He had flocks and herds so that they called him a mighty Prince. But no one was under any illusions about where Abraham's values lay. No one had any doubts about what Abraham stood for and why he lived the way he did. And so God may have given us much in North America, and we don't need to, in that sense, apologize for it. But when others look on, what do they see that we're doing with it? What is our object? What is our manner of life? Where are our priorities? That, I believe, is what is going to count. The flood was a universal judgment, wasn't it? And it shows that God judges sin. And that's exactly what people don't like. Hmm. They try to cover up their lusts and their sins and to think of God judging evil, judging sin is untenable to them. That's that's the point here. I think that the verse six you said verse 5 refers to Genesis one. I think that's exactly right. Verse 6 to refers to Genesis 6, right And seven where the flood came in the days of Noah to put an end. To the world of that day, we don't know a lot about it, but men lived a lot longer. It must have been very favorable toward life, lived up to 900 plus years. Hey, we can't live that long, but it shows that it was a favorable thing that God had prepared for men, but they just totally corrupted it all and God wiped out the whole civilization. It's gone. It's the world that then was. And like I think Doug mentioned, it's. We don't know very much about that world that then was, but there is a world today and it's going in the same

direction and God's going to, again, judge universally and it's not gonna be by water, it's gonna be by fire. Tremendous to realize we're dealing with realities, brethren, historical realities that people want to ignore, but it's because of the enmity of the human heart. I often think of that verse in John chapter 5, where.

The Lord Jesus said ye will not come to me that you might have life. It's not that they don't know. That's not the problem. It's that they don't want to know. That's the greatest blindness that there is there willingly ignorant. I wonder if the, these, uh, when it speaks here about the scoffer and it says that, uh, where is the promise of his coming? And then when they add the words. Uh, they say. Umm. All things continue as they were from the beginning. It seems to me that the main thought Peter is bringing out here is that, uh, that umm, uh, there is a thinking in the mind of man, in the mind of the scoffer, the mind of a man who's against God, that the world goes on in cycles and it continues on and on. And so that is like the day that you and I are living in. And so. The we see the uh. Uh, today, in an effort to, to keep this world going and by having this green effect and by having recycling and all of these things, and it filtrates into the school system to preserve the earth on an ongoing basis. And Christians get involved in this. And it seems to me that perhaps we can apply these verses for us to be careful of that kind of thinking. I think there's two, no, go ahead. And they do it so they can go on and live their sinful lives too. There's that motive behind it which makes it so serious. And God, we wonder sometimes why God doesn't come in and judge. We can get ourselves into A-frame of mind like Elijah who, who interceded against the people, uh, of Israel. And we have to be careful about that. There is something obnoxious about sin even to us, uh, the reason God hasn't come in and destroyed. At this point, the world is, he's long-suffering towards those who he wants to hear the gospel. And so it's a, it's a, it really, really gives a, a force to the, the thought of the patience of God in the world in such a situation that we're living in like it was in those days. And so it's, it's nice to have God's thoughts about this to how we live, uh, and to be to. How can we go on in a world like this that's so bad without being angry at it and interceding against it? I think it's our chapter here. It gives us, uh, we gotta see the mercy of God in in waiting. And they can't use time as an example. You know, the world has gone on now for centuries and so on. And now we have global warming, you know, then is in control of things. They can stop earning fossil fuels, and that will stop global warming. And then the ice capoon melt. But God said in his word, he has set up the boundaries of the ocean. And this to me, PL. uh, blows my mind, I'll put it that way, to think that nobody ever stopped to think, how did that big landmass up to the northeast of North America called the, uh, Greenland, ever get the name Greenland? Well, I think historically you can find that there was a time when it was all green and the Scandinavians went over there and farmed on it. But now it's covered with a great big ice mask that the bounds of the oceans change, no. God says in Genesis that he had established that. They're willingly ignorant of that and they think they can do it. Even scientists say, yes, we've got to worry about global warming. It's all in the hands of the Lord. His promise is what he says will endure. I was going to say that I believe there are two dangers that we need to remember, relative today's comment. One is the danger that, as we have said, we get all caught up in keeping the planet green and trying to preserve it and so on. The other danger is, of course, that man has traditionally squandered and misused the resources God has given him. The Christian shouldn't be guilty of either. The Christian shouldn't be guilty of throwing trash out the window of the car because someone will pick it up. The Christian shouldn't be guilty of wasting the resources that God has given us. Uh, why? Because there isn't going to be enough. Not primarily, but because the Lord Jesus didn't waste. He gathered up the fragments of bread that that remained even though he was the one that had the power to produce it. And so there's a, there's a danger in both directions.

But I think it's good to see how this chapter answers the question, because why is this world here in the 1St place? Man thinks it just happened and that he can have it as long as he wants it. It'll just keep going on and on. And man's hope is that all things will continue as they will, as they have from the beginning of their creation. Why did God create this world as a theater on which to work out His purposes? And He is going to accomplish His purposes on it. Her purposes primarily concerning his beloved Son and thank God. He has chosen to bring you and me into the picture. When that world is finished, when God has done what he wants to do with it, he'll burn it up as we have it in this chapter. He's going to make it so beautiful in the Millennium in order to vindicate the honor and glory of His beloved Son. He's going to say, see. What I really intended, and he's going to give him an untold blessing that he's never seen before since the Garden of Eden, and he's going to put his son in his rightful place. But then when the time comes at the end of the Millennium when that earth is fulfilled its purposes, God says. I'll burn it up. And so God knows how long the resources need to act to last. He knows exactly as our brother's conventioning how to keep the oceans in control. Flying down here yesterday, and one of the boys on the plane with me had a T-shirt on. Well, when all the ice in the world melts and the oceans rise and swimmers will rule the world and all this kind of nonsense and and so on, Well, man makes jokes of it, but he's worried. God knows how long all that has to last. He knows how long the oil has to last and the natural gas. And the coal and the food and everything else. And so we can quietly go on trusting that God's going to work out His purposes in all of this, but at the same time recognizing that God is speaking to man through all this and using the opportunity to lay it on his conscience. Yes, God is allowing these problems to show you that it's not going to go on indefinitely. Responsive your, your comments, Bill reminded me of the fact that our responsibility in the world, which the first scripture, that one of the first scriptures that we read was that the judgment, uh, judgment was first began at the House of God. And someone had said that, uh, they look for the church and they found it in the world and they said they look for the world and they found it in the church. Well, if judgment must first begin at the House of God, the Lord really has his work cut out. Because the church as we see it on the face of the earth today, of course, is, is let divided and so forth. But uh, I was just thinking what, what, what you mentioned about our responsibility and not throwing trash out the window and the many other responsibilities that become us as Christians. So I was just thinking of thought came to me. Well, if judgment must first begin at the House of God, the Lord really has his work cut out for him. And I believe it starts with us as individuals. It spreads into the assembly. And of course, it also includes the, the whole, whole of Christendom. We're only a very small segment of the House of God. MMM, There may be laws that are set up, uh, that we, uh, perhaps feel the mind man has gone too far on. But let us remember, Peter also says this verse, submit yourselves to every ordinance of man for the Lord's sake. Big Brother Robert was trying to make a comment brother **** here, can he just have a I just wanted to point out here it's it's wonderful portion that we have before us and it's really in connection with the word of God. And the scoffing isn't that theories as it were, but the scoffing here. And it's a solemn thing that it says that they're scoffers walking after their own lesson. What are they scoffing at? They're scoffing at the word of God. That's what they're scoffing at. And so it's the epistle here, He says in verse one, the second epistle, beloved, now I now write unto you. Isn't it wonderful? We have the word of God, we have the truth of God. And God's standard is the word of God. He's going to judge this world by the word that was spoken by our blessed Savior. And he says here in verse two that we're to be mindful of the words which were spoken before by the holy prophets. And of the commandments of us, the apostles of the Lord and Savior. And so it's a blessed thing to have the word of God before us. And let's never, ever scoff at anything that's written in the word of God. And you and I, we live in a day and age where much of, uh, the truth of God is known still, but not all of it is practiced and walked in. And we ought to be very careful as to how we treat the truth of God and the word of God. We stay together on 300, on the 300.

Ye serp and stop God you're masterful for. You know. Umm, they come to God who is on the ground. Like all the love and all your love. The praise the Lord give us a problem for all her faces. Got it. However, the Heaven Father, we give Thee out thanks once again this morning for Thy word before us. We thank Thee for reminding us once again of that great and that blessed hope and that glorious appearing of our grave God and Savior Jesus Christ. Surely we know that as we speak of the Lord's return, how much more so are we reminded that Thou, blessed Lord Jesus, was that One who came into this world in lowly grace. That was that. Man who came, who was despised and rejected of Man the one. Uh, who? Uh, whom? We as men found no beauty indeed that we should desire? The, uh, same one who has led to the Cross. And we as men would cry away with Him and crucified Him. And surely we know that because of our death, of thy suffering, of Thy bloodshed, and now the resurrection of thee, being seated at the Father's right hand on high, we can look forward, as Thy word has promised us, of thy soon return. Now we look to the end. We know that with a little time that is left here in this world, while we're waiting for the, we would pray for thy help. We need thy grace. We need thy, uh, uh, guidance upon every step of our pathway here. We'll remind you how, uh, we need to walk so that this world, uh, may be able to see us as I work towards being an epistle red and known to all men. So we pray that our walk may be inconsistent, uh, to, uh, what that would have us to do, that we may have that holy walk, that we may walk that path to separation, but yet be a testimony, uh, for thy name's sake. So we look to the income at one another in thine hand. We think of the balance of the time we have here. If thou still tarry who do pray for further blessings. So we just commit our time now into thine hand, giving thee our things in the name of our Lord Jesus Christ. E-mail.

Carolina Conference: 2008, 2 Peter 3:8-17

Reading

Should we continue on with Second Peter 3 then? I would suggest perhaps beginning with verse 8. Is that alright? Maybe verse 7? Second, Peter 347 But the heaven and the earth, which are now by the same word, are kept in store, preserved into fire, against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord of 1000 years and 1000 years, as one day the Lord is not slack concerning his promise, as some men count slackness. But his long-suffering to us were not willing that any should perish, but at all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seem that ye look for such things. Be diligent, that ye may be found of Him in peace, without spot and blameless. An account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his Epistles, speaking in them of these things in which are some things hard to be understood, which they that are unlearned and unstable, rest, as they do also other Scriptures, unto their own destruction. Ye therefore, beloved, seeing you know these things before, beware lest ye also, being LED away with the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. Well, these next verses remind us of that which we have to remember constantly in the things of God, and that is that God lives and moves in eternity. And if He has in that sense created time and He has created it, and if he has created this world and He has created it, then he has his purposes to be worked out, but he works them out in His time and in His way. And so we are used to thinking in terms of time, and we're used to thinking in terms of having things done in a certain way. And man often judges God by those terms, doesn't he? But here we find that. 1000 years is just one day. Well to me I'm 1000 years is a long time and I believe God in his wisdom saw to it that no man ever lived quite to those thousand years. Methuselah came pretty close and Bob was drawing attention to it this morning that. In the days of the patriarchs, the lifespan was much longer than it is today. But no man made it quite to 1000 years. He didn't even live in that sense. One day in God's sight. And so God lives and moves in eternity, and everything that He has in his purposes is being done within that framework. And so we don't need to be afraid that somehow things aren't going to work out. On the other hand, it's a very, very serious thing for man whose thoughts and whose whole being is bounded by time to try and judge God who lives and moves in eternity. Yet that's what's happening, isn't it? Man who is a created being and who is bounded by time. He can't get beyond it. His proposing to judge God, whose purposes are being lived out, and rather worked out, I should say, in eternity. And so the Lord calls that to our attention, and then, as we get in the following verses, proceeds to show us reasons why there is a delay in the carrying out of that awful judgment, a delay that has only the good and blessing of man. At heart rather than his destruction. Sometimes we become impatient with God. We like God sometimes to work a little faster in our lives, maybe in connection with our families, our young people, sometimes in connection with loved ones we've been praying for that aren't saved. Sometimes in connection even with His coming. But I think it's good, as you say, to realize that God operates outside the realm of time. Thank God He has put us in time. We with physical limitations and so on. We can't yet. We're not in a sphere of things or a state of things where we can operate outside of time. We will be. In the in that eternal day. But I think this helps us to have patience with God in that way. You know, this is a day of everything being instant and instant answers and remedies to everything. And I know some of those things are helpful and needful to survive in the business and work a day world in which we find ourselves. But brethren, you know, there's a as I say, an instant answer and remedy for everything, an 800 number, a Google site, a search engine, a self help book, all these kinds of things. But God doesn't always operate that way in our lives. And so.

Maybe there's someone here and you've been praying for the restoration of a loved one, someone who's gotten away from the Lord. You said, I just wish the Lord had come in and there'd be fruit and blessing. Maybe you pray to the salvation of a loved one. You say the Lord doesn't seem to come in, but in everything, whether it's his purposes in connection with this world, whether it's in connection with his full manifestation in the coming day and his church associated with him, or whether it's right down to the details of your life and mine. God has the timetable, and nothing frustrates the timetable of God. But remember, I say again. He doesn't always work as quickly as we would like, and God is far more patient and gracious than we are. Well, in that matter, just consider the promise that was made to Abraham and how long it took for Abraham, Sir, to have a son. And if you, you know, want to talk about it in our human terms. But I couldn't help but think, brother, we just have a faint grasp of the vestments of this universe and we read the opening verses we need and turn to it. We all know it. In the beginning of John's gospel, in the beginning with the word and the word with God, nothing was made. Now man has through the years progressed in their technical achievements through astronomy and so on, and they look at these distant galaxies and they try and predict the

distances or describe the distances between this and that. What do they use to describe light years? Now what is a light year? A light year is the time at place we know on a circular measurements for light to travel using our measurements of time. And distance. And that's the time it takes for light to travel in 1000 years. And so they said these stars are 50,000 light years apart. That's just mind boggling to think of that in any terms of distance that we know. That's how great our God is as we read this book and he tells us everything He wants us to know. We can't do anything but just vow and acknowledge His greatness and His power. It is just vast, this universe, all the elements of the universe, by the way, you know, the astronomers can see, They can see by the frequencies of the color of the light. What those elements are out there in the start of the, uh, same as they are here on Earth? That's his creation. Isn't that marvelous? I just said too, that we may not see the development of everything or the fruition of everything in time either. It's really going to take eternity to see time in its proper perspective. Just another little practical example. I've often thought of Moses and his his parents. You know, Moses parents on mother only had him for a very short time. Then she had to send him off to the palace in Egypt to be schooled in all the learning and wisdom of the Egyptians. You realize it was 40 years before there was some fruit from her labor. It was 40 years before Moses came out and out for the Lord and took a stand for the people of God. Was she alive to see it? Scripture doesn't tell us. And if she was, that was a long time as a mother. To see some fruit of the seeds that she had sown when Moses was very young. And so again, I, I think we have to, we're going to have to wait until eternity to see many of the purposes of God that he had for us in our lives and even to see if purposes and fruition in connection with this world and so on. And the counsels of God in the full exaltation of his Son. We read about it by the Spirit of God. We have some understanding and enjoyment of it. But brethren, what is ahead is far, far more wonderful and glorious than we can ever anticipate now. Well, just if you don't mind another observation. We sow seeds the gospel, we tell somebody, others may water by giving the word or other events, but God gives the increase and He does it in his time. And so we can be faithful seed sowers, we can be faithful in walking in the light of the truth of the fruit of his work in our lives, but God gives the increase in his time. The word of God, the glory to the return of the Son. We, we mentioned earlier on our brother mentioned about how the world have scoffer and how the world really do not want to accept the idea of this. And some of the reasons perhaps is this. If the world accepted the fact that there is a coming of our Lord Jesus Christ, that the world have to accept the fact that Jesus came into this world as a Savior. That Jesus was rejected from this world and that Jesus did suffer, did believe he did die of the cross and that this world would have to accept the fact that he rose from the dead.

And he conquered something that we as men is dreadful of, which is death. So here the word of God repeatedly tell us that and we find in this book we have in our hands there he repeatedly tell us the coming of our Lord Jesus Christ. The Old Testament sings knew about that. There's a king to come. We talk about the Sun of Righteousness. We fine tune that in our hand with a New Testament. It's interesting to see too that we have 27 books in the New Testament. And I believe almost every book mentioned of the Lord's return, say five we find in the book of Ephesians, it did not talk about the Lord's return. For the reason that we are viewed as heavenly citizens. We're there positionally. We find that in the book of Galatians. I believe it didn't mention that because they were in such bad states that they needed to understand the basic fundamental of the gospel truth, which should speak to our hearts too. And perhaps sometimes what we don't value the Lord's soon return. Is it because of our own state? Is it because we haven't fully comprehended what our Lord Jesus has done for us? Is it because that we need to learn more? As the world would put it, let's get back to basic to understand that Jesus died and he suffered for our sins. And that's why I got a conference as such. We have the gospel meeting where we can preach Christ crucified. We find that in the book. I believe in the book of Philemon, he didn't mention it for the reason that that book was more written, uh, on behalf of a slave to his master. And I believe there's two more books in, in John's epistle where it was written personally. For sure of that are the five books, 22 books in the New Testament, all repeatedly warning us, encouraging us, telling us the importance of the Lord's return. We have taken up the book of Thessalonians and their every chapter, Isn't it? Our brother reminded us of the Lord's return. How precious. And to think that, yes, we do know that we wait for his time, and we sometimes think that we wait for his time. So shall the night all ends in blissful days. Here men do not understand because we don't want to understand. We only want to benefit, but we don't want the responsibility. So how precious here that is reminded, as our brother reminded us this morning, through the three worlds, the two that was before us. I should say the one that was before wise, the one that we're in, in the world to come. And what beautiful picture as we had on the Mando Transfiguration as we're reminded this morning. There we saw the Lord showing himself in full power and glory, and we constantly reminded of that. There we see one who was translated, one who died. We saw Moses, he gone through the article of death. He was there with the Lord in glory. We saw one Elijah, who didn't, who didn't go through death. What a picture that we will remind of this morning that we too are waiting for that blessed hope. Maybe we don't have to go through that. And then those that are around us watching what blessedness we have here, waiting as the world may mark. But we should rejoice. Oh, it's a wonderful thing to think that God has allowed the day of grace to go on so long. And we don't want to be sticky about this. But if we look at the various ways in which God has dealt with man down through the ages, if we look at what might conventionally be called the dispensations, and there are different ways of looking at them, but I don't think anyone would argue that this day of God's grace, I believe, has already continued on longer than any other one. Wonderful. You would think, humanly speaking, that God would have put men under testing longer than that. And I suppose if you group everything together in the Old Testament, that's true. But in each particular way in which God tested man. The result is shorter than what we have already in the day of God's grace. What does that say? Oh, that just underscores, doesn't it, what we have here in verse nine that the Lord is long-suffering, not willing that any should perish. Well, what a serious thing then for men to take up that long-suffering and grace and use it as a handle to try and deny that God is going to judge the world. And to say in scoffing, well, everything is just continuing on the same way it always has been. We don't need to worry too much about judgment. God isn't really going to deal with things. It's a little bit the spirit of what we get in the Psalm there where it says the fool has said in his heart there is no God, not particularly. And in every case denying the existence of God, although it can include that, but operating as if God wasn't going to take account of the situation. Or bring man into judgment. But God is going to do it, but he's waiting and longing. And so we shouldn't be discouraged in giving out the gospel. Sometimes it is difficult and as we see it, turning away from God, especially in North America and Western Europe where there were.

Bright gospel testimonies and years gone by no, let's not be discouraged. Let's not give up because the Lord is continuing to work and if he's left us here, it's because there are still souls to be saved the time of judgment that's just ahead. The Lord himself said in Matthew 24, it is the most awful judgment that will ever fall on planet earth. And I think if we would realize how awful it is going to be during the great tribulation period, the plagues, the slaughter, the slaughter, the. The terrorism, I mean, we had some terrorism here in the United States, but, uh, what's gonna happen in the great Tribulation period? I, I, I try to think of it sometimes. I, I wonder if the United States is gonna be one of the worst places to have to live after the rapture. I, I really believe it is because the people here in the United States are pretty well armed. And you can imagine when there's no more food supply entering the big cities, what's gonna happen? It's gonna be off just awful. And no wonder God is waiting for people to come to repentance. He knows how awful it's gonna be. There's somebody in this room that has not accepted the Lord as their Savior. We ask you right now, think seriously about it. There's still time. God is waiting in patience for your souls to come to

repentance. So it's a serious thing. On the one hand, it's encouraging to realize what Bill said, that God is lingering and waiting, not willing that any should perish, but that all should come to repentance. But it's a solemn thing too, to realize that he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained. There is an appointed time, and nothing is going to frustrate God's timetable. Sometimes our timetable gets frustrated, sometimes our timetable gets turned around and delayed. But God has a perfect timetable and nothing will frustrate it. And so in the days of Noah, he said, My Spirit shall not always strive with men. God waited and Noah preached righteousness while the ark was being prepared, I suppose for about 120 years and you know he only had eight, He only had seven converts, seeing little fruitless, didn't it? 120 years preaching and he only had 7 converts and they were all his own household. But he was a man of faith. He prepared an art to the saving of his house. And God tells us what he thinks of Noah. By the world's estimation, that wasn't a very good track record for a preacher. But God, God tells us what he thinks of Noah and gives us his estimation. And that's just a little aside, but I think it's a very serious thing to realize. Yes, God is waited, but when iniquity comes to its full, and that's one re another reason he hasn't come yet. For the Lord hasn't come yet iniquity. God doesn't judge till iniquity comes to its full. We say, can it be that iniquity hasn't come to its full? It will it, it's going to wax worse and worse, but when it comes to its full, God is going to come in in judgment. I do want to notice one little word before we pass on in this ninth verse. Sometimes we quote this verse like this. Now this. Listen carefully. The Lord is not slack concerning his promise, as some men count slackness, but his long-suffering not willing that any should perish. That's usually the way we quoted in the gospel, and certainly that's right. But there's another little word here that has been a tremendous encouragement to me. You know, I grew up in a home where, uh, for four or five generations there's been predominantly believers in the family and so on. And I wasn't used to close relatives and in laws and so on that weren't the Lords. But I married a girl who didn't come from a Christian background. She's praying for her father to be saved. You know, God is not only long-suffering to her father, he's long-suffering to my wife. And maybe there's someone here and you're praying for a loved one, someone, a family member, someone at work that you're close to, maybe a neighbor that you'd like to see saved before the Lord comes. God is long-suffering to that person, but he's long-suffering to us. Word. He hasn't come because he knows you're praying for that person. He knows my wife is praying for her Father. He knows you're praying for a loved one. And so he hasn't come yet. And I think that's a great encouragement for us to keep on praying for those ones to keep on living Christ and being what testimony we have opportunity to be to those ones. Rather than he's long-suffering to us, word to those of us who are praying and working with loved ones, not willing that those loved ones should perish, that ought to encourage us to press on. We know too, that the Lord, there's the both sides of it, isn't it? The Gray side that he weighs, and that the other side we're reminded from the story of Lot. There the Lord waited as if it were impatient. He waited given the more chances. Even when the angels came to a Lot's store, he gave them another chance to go talk to his son, his daughters and son, sons-in-law. Law. But then it comes that time. When judgment has to come, if you picture a lot, lot wasn't ready to go. Just like many of us in this world, there are enough attachment and attraction we have that we're not set to go. But what did the Lord do to a lot? The angels grab a hold of his hands, his wife's hand as you read, and his daughter's hand. And I can picture this as if they were just taken out, ****** out of that scene because the judgment we're about to be pronounced in that world.

So Redmond, we think about ourselves here as they him. We sometimes think, have I an object, Lord below? And then I believe that him right will go on and say, is there a hope, however dear, that would defer thy coming? Lord? I don't think our hearts and thoughts can defer it truly. But in our own hearts. Are there things that in our hearts we say, Lord, Please wait. We know that it is long-suffering, isn't it? What is our heart? And I believe what was mentioned earlier on that the way our hearts is. Our action would translate to that. And I'd like to point out something that's always spoken to my heart at the end of this verse 9 says. God is not willing that any should perish. That is, He doesn't determine, He doesn't will that any should perish. That's John 316, that whosoever believeth in him should not perish. So the way is open to whosoever will, he does not determine beforehand. The hell was not made for man, it was made for the devil and his angels. But for those who refuse that wonderful author of God, His desire that they should believe and be delivered from judgment, where else can I go but to that place of perdition? So I just like to point out that that word God is not willing that any should perish, because if God will something, it will occur. He has absolute power. Oh hey, we were made all mankind in his image and likeness. So that we might spend all eternity with them if we have that question of sin. So when his lobby tells us in this book completely about it and how it can be taken care of and how he can be righteous and forgiving us and so on, that whosoever. Believeth is him should not perk not willing that any should perish. I just think that's an important point to make that he doesn't determine any man, no matter what they consider us raised in the ghetto and I didn't have this or that or my current for that. Every person will stand before God and he knows exactly what they were raised with and their difficulty, but I come back to a simple thing. The heavens, the Chlor Claire is anywhere all men are responsible to come to him. And he has a way of salvation for them. And when we present the gospel, that's what we've got to point out. God doesn't determine you're gonna go to hell. That's a lie of Satan. Somebody will say, well, I'm this way and God let me grow up that way. No way. If you turn to God, he cast you not out, you can come to him. So if there's somebody here who said I had committed too many sins, I'm a hopeless case. You are not. God is not willing that any should perish, but all should come to repentance and be safe. He's made salvation so accessible to all that nobody can say they didn't have a chance. He's not willing. I'd like to present another thought too, in connection with the long-suffering of God. Umm, it's umm, his patience and not judging, uh, because he's doesn't wish to judge, uh. Another thought that I've enjoyed is in connection with the parable in Matthew 25 of the pounds. Where the uh The uh. Uh, trapped men that traveling into far countries, dispenses the pounds and then charges each of the servants to occupy while he's away. It's a picture of the Lord going into heaven and giving his servants, those of us here on earth, something to do for him. And that uses that word after a long time. I find that very interesting. Usually we think the Lord speaks of His return. And, and as a short time, umm, but that's one place he says after a long time. And it's beautiful to think in connection with our verse, the long-suffering of God not willing that any should perish. Not only in the sense that he doesn't want the unbeliever to perish in his sins, but he also gives us as believers a long time to serve him, a long time for the gospel to go out to occupy with what he's given us. Uh, granted, some people get saved late in life and don't have a long time, but. God has waited a long time and so I like to think of it in that way and I found that challenging to us too our.

It isn't we just sit back on our chairs and say God's long-suffering. But brethren, we have. He gives us a long time to serve Him. If He does so, then let's get busy. Let's be at it. There's a reason for us to be left here, and it's with this in view. Hmm, because wanna just point out that Mister Darby's translation in French, he uses this word in verse five. He says for this, uh, they willingly ignore it's a, they ignore the word of God. And then he says here in verse 8, but beloved. Umm, don't ignore this one thing. Don't ignore it that one day is what the Lord is 1000 years and 1000 years is one day. And I believe it just gives us the sense in our souls, uh, the encouragement that, uh, he's gone for two days. Perhaps that you, you might put it a long two days, he's gone, but, uh, he's left us here, uh, for those two days. And we're to have a sense of the brevity of time because he says in verse nine, and I'll just, uh, I like this the way it's put in the French Derby translation, He says, the Lord is not going to be late concerning his promise. He's not going to be late. He's going to be right on time. And yet while he's still on time, he still gives us a sense that he's going to be on time. We can count upon his word. Men may scoff at his timing, may scoff at his word, but he says

he's going to be on time and he is long-suffering. He's patient, not willing that long-suffering to us. We're not willing that any should perish at all, should come to repentance. And so it's the patience of God that has a limit. It's not infinite. Patients, there is a limit. See a beautiful picture of AI believe that in the life of Mordecai in the book of Esther, how the timetable that God uses there and the salvation of that people of the Jews and their destruction that was so imminent. Beautiful to see that God gave a little picture of what's to happen in the future. I believe, Hmm, let's just read a verse to a couple of verses in Jose in this regard as well. And Hosea chapter 6, because I think this verse in connection with a day with the Lord is 1000 years and 1000 years is one day. It's perhaps a nice little key to us understanding certain prophetic scriptures. Now, brethren, let me make it very clear. And preface my remarks by saying that we never want to set a date in connection with the Lord's coming. As we have stressed already in these readings, there has never been anything to hinder the Lord Jesus coming for his Saints at any moment. From the apostle Paul right down, the brethren have been encouraged to be looking for the Lord Jesus to come every day. Often told about a young man who had that little motto hanging on his bathroom mirror. Perhaps today he wanted to be reminded every morning when he got up and looked in the mirror that this might be the day of the Lord's return. And that's a good attitude. But. Let's notice, uh, some verses in Hosea chapter 6 and verse one. Come and let us return unto the Lord, for He hath torn, and he will heal us. He has smitten, and he will bind us up. After 2 days will He revive us. In the third day we will write, He will raise us up, and we shall live in his sight. Then shall we follow. Then shall we know, if we follow on to know the Lord, And so on. But all this looks on to a future day, a blessing for Israel, when they are raised up and revived and live in His sight. It will take the tribulation to bring them to the end of themselves before He can reveal himself to them. That's what it's going to take. They've been through some circumstances in recent time, but it's going to take that to bring them to the end of themselves. But it says after two days and the third day, perhaps it corresponds to the prophetic character of the marriage of Canaan of Galilee, where the third day there was a marriage in Canaan of Galilee and the water turned to wine. It prophetically typifies the millennial blessing of Israel in a coming day. When they enjoy the presence of the Lord Jesus amongst them and they recognize who he is and the water is turned to wine. But I was thinking here particularly of how he enumerates this two days after two days, doesn't say specifically in two days, but after two days and the third day, they will live in his sight. Now I would just say this, brethren, that we sometimes say the period of grace, the dispensation of the grace of God, or however we want to word it that Bill was Speaking of at the beginning of the meeting. We often say it's about 2000 years. And I believe that's an accurate statement. It's about 2000 years. But what's been interesting to me is to notice when it talks about two days and so on, there's always a little variable thrown in lest we set a date. In fact, I believe that God has allowed our the the date of our calendar to be a little bit clouded. And there's some controversy about when it act what the actual date is. I believe God has allowed that lest we set an actual date. But let me just give you an example when the Samaritan was brought to the end.

The man brought that brought him there. When the man was brought to the end, the, uh, Samaritan took out 2 Pence and he said to the innkeeper to take care of him. And here's the payment. Now we know that a penny a day was about a day's wages in those days, again bringing in the two days. But then he says, and I love this, and whatsoever thou spendest more, when I come again, I will repay thee. In other words, he says, if I don't get back right when I think I will, and there's a little bit of extra I owe you, I'll repay you. In other words, a little hint that perhaps things will be extended and as Doug said, some more work for us to do, some more souls to be brought in the long-suffering of God and, uh, allowing the gospel to go forth. But he says if there's any delay, if I don't get back as soon as I, I, I intended, I'll repay you. So I, I just say, when you read about the two days and the two pence and those little hints in Scripture, there's always a variable thrown in. And brethren, aren't we thankful for that? Aren't we thankful for the long-suffering of God? We get maybe a little impatient for the Lord to come. And we'd like to see things write it in this world too. And the Lord Jesus come back and have his rightful place. But let's enter into the patience of the Christ. Let's realize what God is doing. How long has the Lord Jesus been waiting for things to be set right? How long has the Lord Jesus been waiting to have his people? And so on? He's been waiting 2000 years plus. He's waiting patiently. And He wants our hearts to be LED into that patient understanding and appreciating his long-suffering and grace. Well, if we go on to the next, I'm sorry brother, you had to come up. Well, I just wanted to share something. We had Albert Hayhoe come to our home where we had the meeting in New Jersey some years ago and he shared with us some thoughts and hearing the tools mentioned and so on. He pointed out that based on Usher's studies, USHER, it was approximately 4000 years from Adam until the birth of Christ. And we were then, this was about 2025, thirty years ago. Oh, more than that now as I think about it, Uh. Approaching 2000 years after Christ and God's perfect number was seven and the go, the book of the Bible was very plain that there would be 1000 years of the Millennium. So he was just pointing out that the approach of Millennium would have to be close. And he gave him a number of remarkable examples in the Scriptures of the number 7 and the UH-5 and the two and so on. And I just, uh, thought I'd share that with you because I have a tape of it. It was, it's a terrible type. You couldn't hardly understand it, but I still have it. Of that lovely address that he gave us and I'll just point out and, and, and that was really what our brother, uh, Jim just said about there's always a little space in there. So we are now in the year 2000, right? So, uh, we've had 2000 years since Christ. We had 4000 years before. So that's six. And if there's gotta be 1000 more for the Millennium. We're right around the edge of that with some variation here. No, it doesn't have an interesting thing to consider. Differently than the way the outcome time, even we as men, we count time differently. And perhaps I'll use this illustration before I go on. I remember mentioning how part of a day is a day in the Jewish system. And being Chinese, we do the same too. In fact, we used to look at a baby's age of a baby was born the day before the new year, the day after the new year. You would say this child is 2 years old because he was born last year and now this is this year. So we have to understand that. And remember talking to brother Bob Bauman one time, he said, oh, we do this. He said when people go, go serve those weekend sentences. He said, well, what they'll do is they'll go in Saturday evening at 10:50, just before 12:00, then they can say, well, they were there for Saturday. They serve Sunday, part of Sunday while there is the weekend. They leave the next morning. He said, we do that in the system and we'll find a word of God often. Look at it that way. Part of a day is a day. Uh, so it's really difficult to count day as the way we like to see the exactness of numbers. And in the case where, uh, in Hosea, when, when, uh, Jim quoted after two days, you'll find that interesting because in, in, in relation to what you said, we'll find it in Lazarus when the lower team, the Lazarus, he said, he said to him, he's been dead 4 days already. He's thinketh by now. You remember that passage? Well, I believe the four days is a picture of the 4000 years. There's men's history that God put men on this earth tested man for 4000 years. What's the result of that? Please think it by now, that's the result of man. Well then the 2000 years, what is this 2 days? Well we'll find Israel of old have lost the nation at 606 BC. Well depending on which captivity you look at, the first captivity was 606 BC, the 3rd and the last great captivity was 587 BC.

Israel ceased to be a nation until 1947. Am I correct? 48 In fact, a few days ago, last week, they celebrated the 90th birthday. So we find for them 60th. I'm sorry. Thank you. That's why you have become part of the date. And and we find that for them, this is a little over 2000 years. The Lord said to them up to date after two days, I shall revive you. We'll see that the nation in a sense is almost revived, but they're waiting for that for that third day when they would truly be restored in the Lord's sight. And then we find it in the word of God of what we have here. When it comes to, I believe under the great time of grace, time is very difficult to measure. As we already mentioned, it's a long-suffering. But

then when it comes to judgment, we'll find that God's time is different. We won't have time to go into it. But if you were to look in the book of Daniel, you'll find the time is very precise is no longer actually, we can look at it very briefly. And with a very little explanation, and perhaps it's something that we can encourage you to study on it. I know many know it well. Daniel Chapter 9, we find that in the 9th chapter of Daniel, Daniel knew. From God verse 2470, weeks are determined upon thy people and upon thy holy city. It's not 69. It's not 75. It's not. Maybe we'll stretch it to 92. Is precisely 70 weeks. And we find that Daniel in another place mentioned that he learned that. I think it's in the 9th chapter, how we learned that from the books of Jeremiah. There were 70 weeks to be determined on them. They didn't wreck the land for 490 years. There is the 70. We find this various reasons why the law determined the 70 weeks. And brother Bob gave a talk on that already how the 69 weeks has been fulfilled to the latter. In fact, it's interesting to see that the first seven weeks, if you have time to go through it, uh, carefully and count the number of dates to it. By the way, scriptures here, you have to count 30 days. See, here's another thing our wisdom tells us, wait a minute, we're very scientific. It's 31 days and 30 days. It's 365 days a year. The word of God in prophecy, prophecy doesn't look at it that way. In fact, some of us think we're wiser. We might even go and say it's 365 and a four a day in so many seconds. But the Word of God referred to 360 as a year. These precisions in this, because we're talking about judgment. If you count the number of dates by using the 30 days, you'll find that. The end of the seven years gone or the end of the 49 years, The seven weeks would take you right to the end of Malachi. Isn't that interesting? And at the end of the 69 years, as our brother mentioned, it takes you right to the time where our Lord Jesus enter into Jerusalem as that perfect Lamb of God. In fact, if you want the precision, it's on the 10th day of that month, because we know that the Passover lamb is to be chosen on the 10th day of the month and to be kept between the evening until the 14th day. And we find that the Lord our Lord Jesus. Was sacrificed between the evenings on the 14 day precision there. And you'll find the rest of the chapter talk about the last, the the time and chocolate, less time and so on. We talk about the last week of Daniel. You wanna see more precision in Word of God, We'll find that. The first half of the year we talked about how, oh, I should say the beginning of that was that when that man, that man of sin made a covenant, he challenged us on that. In the middle of the week, we find numbers become very important. Again, if you were to turn to the 12 Chapter of Danielle, just so you can see that in verse seven, it talked about it shall be halfway through that it shall be for time, times and a half, so 3 1/2 Times. For 3 1/2 years and you go down to verse 11 and perhaps young people can pick this up better than we can and from the times of the daily sacrifice shall be taken away. We know that halfway through the the tribulation sacrifices will be taken away and the abomination that make a desolate set up there shall be 1290 days is that precision the word of God put those numbers in 1290 days. Wait a minute, we said the second-half for 3 1/2 years. Some of you are doing your mathematics in your head. 30 days, 2 1/2 years should be 12160 days. So we see that it's longer and the Word of God already prolonged some of that. At the end of the 12190 days, that's when the Lord would appear. Oh brethren, when his judgment, God does not wade, but the time of grace is different. And that was set up in a sense, to the stage of the next verse, what we can now understand when the Lord's gonna come.

The first time he came into this world, he was despised and rejected, and even till now men still want no part of God or of our blessed Savior. Now we're talking about that time when he's gonna come, that the day of the Lord will come at the 12190 days after the middle of that week. No ifs, no buts, no lateness. He will come. In fact, at the end of the last meeting, I'll say this now stop, someone said to me. Here's a quiz for you. I don't know about you when someone say that I freeze when they say that the quiz, the question was when does the day of the Lord begins? And I hope I passed the test with that brother. And I'll leave that que as an open question back to you, because I think if I leave it as a question, we'll learn it a little bit better. I hope I'm not alone in this because it's slightly different, but I think it may be of interest to the brethren. How many years will the goose in Babylon 70 was it not? So we know seven in multiples of seven are got kind of testing. This is something in our current era and I don't think people, Christians have thought about how long was the Soviet Union, atheistic country who said that they were, there was no God, they were gonna change, uh, train their children. And so how long were they in power, believe it or not? 70 years almost like travel and it was over at the Iron Curtain fill and I just think that's just a little bit of interest because of our interest in the word 70. So you know you might want to think about that. Not that it's scriptural, but I think it's a very important thing that's great atheistic monolith that went on for years started in the 19 teens ended 70 years later. I I'd like to make a confession on. I think that was the one that makes make mention of that question. I was delighted to hear brother Bob mentioned that the, the day of the Lord begins at the end of the tribulation because many Christians, uh, think that the Book of Revelation is the day of the Lord. It is the tribulation, it's man's day. And Bob made it very clear that the, uh, the, uh, the day of the Lord begins when the Lord takes it in his power to bring things into all into subjection unto himself. But I was thinking just to comment on this word, repentance here. We've been talking about the tribulation, talking about the day of the Lord and their fierce things. And he said, well, there's nothing like it. Well, there's something worse than the day of the Lord and that is eternal health. Now the word of God brings in here repentance. I guess we, we could jump past the tribulation, past the awful, uh, day of the Lord to realize that there is a judgment that lasts for eternity. And I was listening to some preachers different times preach and I've heard a preacher preach all, all the whole sermon and, and on sinners, but never mentioned. That man is a lost center. I've always made it a practice since I've been exposed to that, that if I'm talking to someone about Aerocenter, we could use the word lost, alienated from God. And I, I, I believe that's the, the thought here that we, we in this company today where all of US1 heartbeat away from eternity. And I, I can't think of anything worse than going out of this life into a crisis eternity, whether it's eternal darkness. The worm dies not the far is not quenched. Now, if you want to see something of the awfulness of the eternal hell that awaits those who go out of this life without salvation, look in the book of Matthew. I mean, I, I went through it one time and you'd be surprised how much the Lord Jesus speaks of that eternal hell. And that's the sad thing to think. There could be somebody in our company right in this room that is one heartbeat away from something worse than the great tribulation, worse than than the day of the Lord is coming on the world as an eternal hell. And it says repentance. I think that kind of it brings us a little bit of past the tribulation, the day of the Lord to realize that it's incumbent upon us to repent and I'm not gonna be like that. A preacher one time said, and he sent all these people home and said you go home and think about it. Well, I don't think we should do that. I think repentance comes right now at the time when you have what repentance mean, brother, what does repentance mean? Well, basically I can see the change of the mind, but a change of the mind is certainly it results in the change of conduct. Would you say that? Definitely it's important, isn't it repentance, Uh, what saves is faith in Christ. But the Lord Jesus said very clearly in Luke's gospel, except ye likewise repent, ye shall all likewise perish. So repentance is very important. It simply means repent in Spanish Pennsylvania pensaris to think. It means to change your thinking. You think you can just believe in the Lord Jesus and continue on in your sinful lifestyle.

You need to change your thinking. You need to repent. Yeah, it doesn't work. Without repentance, there is no salvation. And there's too much of this gospel. Just accept Jesus and not addressing the issues of sin and the importance of repentance. And I just wanna say this, I think, remember Gordon Hayhoe made quite a point of it that those of us who have been raised in Christian homes need to. Know what it means to repent. I must say for myself, brethren, I was raised in a Christian home, brought up in assembly meetings, and I remember looking back that I thought, well, I'm just not quite as bad as the rest of the people out there. I just never gotten off into all that messy stuff out in the world. And thank God I was protected, but I had to repent to realize I was just as lost as anybody else. Naturally speaking, change your thinking.

Think God's thoughts serious. Sin is serious with God. God took it serious. He gave his only Son to, uh, resolve that question. And so he's not going to play around with sin. If you think sin is something you can play around with and get away with it and believe in the Lord. I say you need to repent. You need to change your thinking. So it's repentance toward God and faith in our Lord Jesus Christ. And when we present the gospel to the lost, we need to present both, don't we? There has to be that change. Man has said his will against God, and man's thoughts toward God are not right. They're wrong. They're usually opposite to what they ought to be. And so there needs to be that repentance. But then there's faith in our Lord Jesus Christ. And both are important. But as we go on with these verses and we embark on the fact that the day of the Lord will come and judgment will be brought in. In God's According to God's timetable, I'd like to make a comment or two in connection with judgment from God's perspective. First of all, it's important to realize that God never judges without doing two things. He always gives a warning, and He always makes a way of escape. There will be nobody in a lost eternity or anybody left behind for the judgment of God who will be able to blame God, who will be able to say they didn't have opportunity. In every age of the history of man on the earth, God has given some kind of testimony. And we see this over and over again in the Old Testament. We spoke of the flood, but before the flood came on this world. NOAA preached righteousness for those years while the ark was preparing. The very fact that He built an ark was a testimony in itself to the world that judgment was coming. God didn't judge without giving a warning, and there was a way of escape, albeit only eight souls went into the ark. There was a way of escape for those who would avail themselves of God's refuge at that time. When God looked down at the sin of guilty Nineveh, he pronounced judgment and He said that Nineveh was going to be overthrown. But He sent Jonah to give a warning. And I know Jonah had some experiences, but he eventually went with that warning and the whole city got saved. The judgment did fall, though a generation was spared. But about 120 or some years later, you read the book of Naam, the judgment did fall. When God pronounces judgment, He's not fooling around. But I say again, it's a principle with God that He never judges without giving a warning or without making a way of escape. I might just say this too, in connection with repentance. Those who are left behind, who've had opportunity to be saved, when the Lord comes, there will be no repentance. The goodness of God is working in man's heart now to bring them to repentance if they refuse that. They will have remorse. They'll cry for the rocks in the mountains to fall on them and hide them from the wrath of the Lamb. The face of him that sitteth on the throne in the in the lost eternity in hell, there will be remorse, weeping and gnashing of teeth and wailing and so on, but you don't read of them repenting. It's the difference between a child being truly sorry he did what he did and being sorry he got caught. There's a child that's just sorry he got caught isn't really repentant. And so I, I just say that in passing, but I would like to just say this about judgment as well, that it is God's strange work. He does not delight in judgment. He must judge because of His holy character, but it is His strange work. And it's very significant to note that when God judges, He always delays the judgment as long as possible, and then He gets it over as quickly as He can. I've been impressed in reading Revelation and seeing that even before the most awful judgments fall, there's that hush in heaven for the space of half an hour. And I know there's other thoughts, but one thing to my own soul is just as if He puts it off as long as possible.

But then he gets it over with as quickly as he can. You know, the living beast God's got that represent God's governmental ways in the earth. Their swiftness connected with them. They fly and they're they're swift in their character. God gets it over. The other thing is in judgment, God never allows one ounce more of judgment to fall than it's absolutely necessary to accomplish his ultimate purpose of blessing. And in judgment, that is what he desires in the end, you know, the blessings of this world. Are going to come out of the JA as a result of the judgment of God. You know, before the judgments fall in revelation. There's a an rainbow around the throne. It's like unto an emerald. It's gone the Lord looking on beyond the judgment looking on to the ultimate blessing of this earth. So I think these characteristics of God acting in judgment are very helpful and overall again, they show us his long patience, his long-suffering is patient and his desire for blessing after such a terrible crime as the way they treated God's son. He's waited, like Bill said, longer than any time. God would have been just to wipe the globe clean of every human being. But God is love and God is patient. And it's been close to 2000 years since his son was crucified and he continues to wait because of his patience. But then it'll be seven years and he'll wrap the whole thing up. It's, it's awful to think at that time that's coming. It is awful, especially the last 3 1/2 years that are called. Great tribulation, unequaled judgment in that day. And that's just ahead for the person who does not accept the Lord Jesus as his Savior. So as we've mentioned here, the day of the Lord, it was mentioned in the Old Testament, wasn't it mentioned many times in the Word of God. And just so we understand it correctly, the day of the Lord, I agree with what's been said. It begins when the Lord appears. The great tribulation, strictly speaking, is not the day of the Lord. The day of the Lord is when Christ appears in this world again in order to execute judgment and as we've had brought out. God doesn't spend a long time over judgment. However, it's important to recognize that the day of the Lord begins when Christ appears at the end of the Tribulation. It includes all the judgments preparatory to setting up the Millennium. It includes the whole of the millennial day. And it includes the judgments at the end of the Millennium that usher in the eternal state. So that it includes that judgment that God will bring down through Christ on those who rise up in rebellion against the Lord Jesus at the end of the Tribulation, when Satan is loosed for a little season. It also includes the great White Throne judgment. Why is that? Because God, as it says in another place, commits all judgment unto the Son. And so the day of the Lord is a phrase that is used to describe not only in that sense, the carrying out of what we might call. I suppose a sessional judgment, that is where we could say a courtroom atmosphere prevails. It includes the judgments that will occur during the Millennium when there is deliberate and willful opposition and rebellion against the Lord. Then we know that God every morning will judge the wicked of the land. And we have more than one Scripture that tells us that. But on the other hand, there's a positive side to it. Why? Because God is going to vindicate his beloved Son in the world that cast him out. This world has dragged God's glory in the dust his brother Dave was mentioning and it's a good analogy. Man dishonored God for 4000 years. So that the awful smell of that evil heart of man rose up to God and then he topped it off, if we could say it reverently, by crucifying the Son of God. Now the Lord says, I am going to put my beloved son in that position of lordship. I'm going to vindicate my holy character in the very world that cast out my beloved son. And he is going to reign as Lord until he's put down all rule and all power and all authority. That's First Corinthians 15. And so that's why. As it says here, the heavens shall melt with a great noise, and the earth shall pass away with a great noise. And the elements shall melt with fervent heat. The earth also, in the works that are therein, shall be burned up. That doesn't take place until the end of the Millennium. But it's all part of God dealing with that whole first creation in order to bring in new creation that nothing can spoil. And so it's important to see that the day of the Lord will be an awful time. And well might we shrink back from seeing the awfulness of it. But on the other hand, it speaks in Second Timothy, four of those that love his appearing. Why? Because our blessed Savior.

Will for the first time. In this world have the place that belongs to Him, and have the honor and the glory. And that is wonderful for us. The last time the world saw him was hanging dead on a cross. Thank you. The next time they see him is when heaven opens and he rides out on a White Horse to conquer and to reign supreme. And the word Lord simply means the one who has the authority and he has it. And in I think that's why you see in the Book of Revelation before the judgments begin. You have chapters four and five in which both those chapters have a throne mentioned and it mentions the throne before it mentions the one that sits on that. Why is that? It's because it is establishing the

grounds upon which God will impose judgment on this world. In chapter four, He imposes it because He is creator and in chapter 5. It is redemption, the grounds upon which he will take the reins of power in this world. Every earthly authority is going to be replaced. I don't think we realize. We think we're in an election year today and this year. We are so used to that way of thinking and that I don't think we realize we're getting close to a major change in the government of this world. Major changes are just that. Just one more comment too, in that same connection, and that is that the Millennium. This is again reaching into the past. But Brother Harry used to say even the Millennium is not perfection. It is only God's front porch to the eternal state. I love that expression. Why? Because the Millennium, as we've often been reminded, it says in another place, righteousness reigns. He must reign, it says in First Corinthians 15. But what does it say here in verse 13? A new heavens and a new earth wherein? Dwell righteousness. And so when it says in verse 12, looking for, and perhaps more accurately, not hasting unto the coming of the day of God, but simply looking for and hasting the day of God or the coming of the day of God. And not wherein the heavens being on fire shall be dissolved and so on. We don't find that happening in the eternal state. It should read there by reason of which the heavens being on fire shall be dissolved. That is the judgment in the final essence of burning up this first heavens and 1St earth is part of the judgment that God will bring down on the old creation when He's finished with it, when it's accomplished His purposes. He'll get rid of it, and so then he'll usher in a new heavens and a new earth wherein dwelleth righteousness. And that ties in with what we've had brought before us because Brother Dave was bringing out. God has a finite, clear, definite time frame for judgment. It's finite, but the grace, the love of God goes on for all eternity. This quotation is an original with me, but I've added a bit to it. The Millennium is necessary for the public vindication of God's holy character. But the eternal state will be for the everlasting satisfaction of God's heart. And so God will vindicate himself in this world, the same world that rejected His Son. Yet have I set my King upon my holy hill of Zion. Man says we will not have this Mandarin over us. God, and we say it reverently, says, yes, you talk like that, I'll show you. And the Lord Jesus is going to reign and cripple this world, bring it to its knees, and then God's going to bring in blessing that the world has never seen since the Garden of Eden. But even that isn't God's final story. He's going to burn this world up and says now, now that that's all through, I'm going to usher in an eternal state, new heavens and a newer, and you'll never be able to spoil it all on the basis of the finished work of Christ. If we address the problem of the judgment that we face the judgment seat of Christ now, we think that Him, Death and judgment are behind us. Grace and glory are before us. All the villains rolled on Jesus. There they spent their utmost power. We're talking about early on in the meeting that, uh, the judgment must first begin at the House of God and the first, first begin at us and so forth. And we know that the Lord disciplines every son whom he receiveth. Not only that, but he scourges them. So, but we are Speaking of judgment, perhaps just a word on, we still as Christians face the judgment seat of Christ. Is that correct? Well, it would be a big digression, but I think one scripture, I think clears it up. Uh, and.

2nd Corinthians 5 perhaps? By the way, if you want a bigger digression on it, read The Christian for this month. 2nd Corinthians 5 and verse 10 It says, For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that He hath done, whether it be good or bad. Now here it is. Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also are made manifest. In your consciences. Yes, there is the judgment seat of Christ and God looks at it in this chapter or the apostle looks at it in its broad character. All must come into judgment before God and for the unbeliever. Oh, the terror of the Lord is Bob was bringing out. How can we think of it or describe it? To have to stand before God with the nakedness that's referred to earlier in this chapter in verse three. Being found naked before God is, I believe, a term that is used of the unbeliever. Who has nothing to cover his sin in the sight of a holy God. What an awful judgment he faces. That's the terror of the Lord. What about the believer? He stands before God, so what's the difference? Oh, it says we are made manifest unto God, the judgments behind us. As far as condemnation, the judgment seat of Christ is the thought of manifestation. And the old analogy I don't think can be improved upon. That is of a judge who evaluates something we'll say at a fair. A science fair? A competition of some kind? He's not judging the people, he's judging the work. And so it's our works that are going to be brought in there. And as we've often had referred, what a wonderful thing it will be to have everything cleared up before the Lord. What a wonderful thing it will be for the first time to realize how much he bore for us on Calvary's cross, the debt that was paid on our behalf. I don't, I don't realize it now, but I will in the coming day. And what a wonderful thing that He will reward the little bits of things that I have done for him down here. I don't believe there will be any Christian there that doesn't have something that can be rewarded. And so I believe in that sense the two are tied together here. The terror of the Lord for the unbeliever, but for the believer, it's not himself that is being judged. That's all over with at the cross, but simply his life is going to be passed in review. If we could use that sense. Is that, is that correct way of looking at it? Wonderful thing that the same person that Boris sends on the cross is gonna be on the throne at the judgment seat dealing with us there. And we, we know it's gonna be well for us then, don't we? Uh, just simply because of that, I would like to go back and, uh, in connection with, uh, we've had a lot about times and years and dates and, uh, and the judgments of God. And, umm, something that's been helpful to me recently in thinking of this God's timetable, we, we believe as this verse says, the day of the Lord will come. Now that obviously is 1000 years, but it's also gonna begin with one day. And I believe, as the brethren have correctly said, God has already that has that Tim timetable and that day is determined and it can be counted by events, uh, in this world. God gave us a key to some of this in the seven pieces of Jehovah of his timetable too. It began with the Saturday and an inmate with the Saturday representing the 7000 years that we've spoken about. It's all there in the Old Testament. Just recently I noticed something new that God uses two different beginnings in those accounting of those seven feasts. I don't wanna digress long, but I'm going to glean from what I've enjoyed and I think it applies to us here. As to the Earth. God has his times and seasons and it it begins with when God began dealing with Israel and so on. And throughout the months of the calendar, the lunar calendar year that they observed those seven feasts. You remember where, where, what began the counting of that calendar was there being taken out of Egypt. This month shall begin to you the beginning of months. That was God's beginning of God's counting of time with Israel.

But it's very interesting that the second and third fees do not follow that lunar calendar. There's a key to the, uh, there's something of interest for us brethren in this. That is, the Feast of the Wave Sheaf and the Feast of Pentecost were not counted by that calendar. What was it that started? Those two feasts, when did it begin? It doesn't tell what month it was. They are a picture of the resurrection of the Lord Jesus and of the gathering together of. The people of God to present them to Him as a people in the feast of Pentecost. The two wave loaves. Those two feasts began the Morrow after the Sabbath, the first Sabbath after they brought the 1St. Uh, first fruits of the harvest as an offering to the Lord. It's a picture of the resurrection of the Lord Jesus, and I believe that's where we fit in, brethren today in the calendar system. We fit in as a part of the new creation. That we that wave sheath. There was a picture of the Lord Jesus in resurrection and that's a new calendar if you please. That's a new time schedule and it's outside of the other. It has nothing to do with it. And so where we fit in today in this day of grace is in new creation. That's why the times and season don't apply to us because we are new a part of the new creation. When you get saved, you enter into that new creation. You're born into a new family of God. Your deal with God no longer as to earth and its things here and times and seasons. You are already a part of the new creation. That's your time schedule. That's your calendar. It all began when Jesus rose from the dead, and it's gonna end when we're caught up to glory too and made like him. And so that's the how God fits all this together in the times

and seasons in connection with us as a people for himself. MMM. We've had some expressions in connection with what constitutes the day of the Lord. But I was thinking too, in connection with what Bill said earlier, God often takes things up in contrast. And would you agree that the day of the Lord is in contrast to the present time, which in First Corinthians chapter 4 and verse three, if you notice your margin or Mr. Darby's translation, he calls it man's day. Today is man's day. Man is asserting his rights today. I know God is still in control, but man is asserting its rights today. And when has there ever been a day when human rights have been glorified and asserted like the day in which we live? This is man's day, but the day of the Lord, in contrast to that, is a day in which the rights of the Lord Jesus are going to be outwardly and publicly manifest and asserted. Brethren, we seek man living for himself. Today we see every man doing that which is right in his own eyes. But there's a day when it's not not going to be. So the Lord Jesus is going to assert His rights. And in the Millennium, as was mentioned, if there's open sin and rebellion, is it going to be allowed to go on? You know, now, because evil against an evil work is not speedily executed, it's thoroughly set in the heart of man to do evil. And God lets that go on to a certain degree. But there's a day coming when sin is going to be judged morning by morning. Man openly rebels today. He's going to be judged the next. The next morning, the Lord is going to assert his rights. And what a wonderful thing it is because as Bob said, the last glimpse that this world, God of the Lord Jesus, was hanging on a cross of shame and they had cried. Way with Him crucified him. They said we have no king but Caesar. They questioned his right. And the last glimpse they got of him was crowned with a crown of thorns. That which was part of the result of the curse, that was their estimation of their Messiah. That was the estimation of their King when he came the first time. But brethren, he's coming. Who's right it is. And when the heavens open up to reveal him the next time, he's not coming crowned with a crown of thorns. He's coming crowned with many diadems. The word is a little different there than the word that's usually used for Crohn's and crown in the New Testament. And that thing again is Mr. Darby has this comment. It's that which is worn by right and title as by royal birth. Brethren, he's coming. Who's right? It is. And when the world looks up and he's revealed and manifests wearing those items, is anybody gonna question his right then if they do, outwardly they'll be cut off and judged. No, he's going to be owned then as King of Kings and Lord of Lords. Brethren, God ought to thrill our hearts to think of, and that ought to encourage us. To follow him in his rejection now, knowing that there's a day coming when he's going to have his rightful place. What encouraged David's men to follow him in his in his rejection? To sleep in The Cave of Adela, To flee with him when he fled for his life. They knew that if they associated with him in The Cave, they'd be associated with him in the palace. They were looking. They understood, perhaps, that there was a day coming when the rightful king would take his place. Brethren, are we willing to follow him now in his rejection?

Knowing that when He takes his place and when heaven bursts open to reveal Him crowned with many crowns, that we're going to come and be associated and He's coming to be glorified in His Saints and admired in all them that are about him. In that day when the world looks up and they see Christ, they're going to see perfectly reflected in every St. every heavenly St. the glories of Christ as well. I and the children whom God has given me. I say, if that doesn't encourage us to follow the Lord Jesus in his rejection. Now, Jonathan could have been in the palace. But he didn't follow David in his rejection. Brethren, are we willing to associate with him now? I'd like to, uh, just make a comment or two in connection with this chapter. It seems to me that the burden of Peter in the chapter here is that the believers he writes here to those he calls beloved, he's concerned that they are going to be taken up with the thinking that permeates society in general. And though that day, he speaks of it as the last days. And so we can apply this for ourselves. And he says he's concerned that the, the scoffers in their attitude of where is the promise of his company coming are going to affect the believers. Then he gives 2 examples of the word of God and what happened in connection with the Word of God that was spoken and how it was done. That is what we have in versus and versus, uh. Five and six verse 5 referring as it was commented on this morning. To Genesis one and verse six. To the flood in Genesis 6 verse 6 here, whereby the world that then was being overflowed with water perished. Does God mean it when he says something? Yes. And so it took no a long time to build the ark, but judgment came and, uh, fell on the earth. Now it says then it says after this in umm, verse 7, the heavens and the earth which are now by the same word are kept in store, reserved under fire against the day of judgment and perdition of ungodly men, because God kept those judgments that he told about because the word. Says that that's what he was going to do and that's what he did in the past. We can be assured that that is what is going to happen in the future by the same word that the earth is going to come under the judgment of God. Then Peter goes on to say in verse 11, Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Because I know these things to be the truth, what effect does it have on me in my daily life? Conversation here refers to a manner of life. We hear these things spoken of in the meeting. But what effect is it going to have on me when I leave this place and I go back home again and I'm among the scoffers in the world that go on as if the world is going to go on like this forever. You know, mankind, they just believe the world is billions of years old. And it went back billions of years, and it's gonna go on for billions of years. And there's gonna be all these changes in society that take place. It's not the case. And God is going to judge this world now because of that, Peter says. What effect does it have on us, brethren in our lives? I think that's a burden that Peter has in this chapter. Very day of grace. I think that's sometimes we forget it and like was mentioned before. Today, people get away with murder. Uh, I mean, it's, it's incredible with what happens in this world. It's a, it's, it's a, it really makes you angry to see what people do and make others suffer. But in that day, the millennial day, and it's interesting to go back to the book of Isaiah. Don't have time to do it now, but the many times it talks about that day, it's gonna be a day of blessing like man has not known. But it will not be a day when evil will be tolerated. Somebody's sins.

They're gone. The next day they're gone. That's it. No appeals, no court cases. That's they're gone. That's it. And people will learn that we can't play around with this authority. And it's, it's, it's gonna be so totally different than the life that we know today. I would like to just read in Isaiah 2. It, it's so beautiful the way it speaks about this day when the Lord is going to take his place of authority. Uh, notice in verse 10, enter into the rock, hide thee in the dust for the fear of the Lord. And for the glory of His Majesty, the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, upon everyone that is lifted up, and he shall be brought low. So in that day it's gonna be the Lord that is gonna be exalted today. So often men exalt themselves in one way or another. Brethren, man's glory is to be dependent and obedient, and in that day it will be so. The Lord alone will be exalted in that day. Thing #162. But I just make that comment I was going to make brother before we sing that hymn because it ties in with what we've been taking up. What Brother Dave mentioned I think is very important, and in this chapter we have three separate comments relative to our state of soul and our walk. We have one that we've already looked at in verse 11 based on the awfulness of the judgment that is coming into this world or coming on this world. We have one in verse 15 which is based on future blessing. So God exercises us both ways. By bringing before us the awfulness of judgment and by bringing before us the wonderful blessing, as Bob was saying, if man will be cut off in the tribulation or I'm sorry in the Millennium immediately for open sin and rebellion. And if God is going to insist on righteousness, righteousness reigning, you and I have been brought into the light. Are we going to be guilty of less, a lesser standard under grace than will exist under the rule of righteousness? I hope not. But then there's one final appeal in verse 17. Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being LED away with the error of the wicked, fall from your own steadfastness. We won't take time. Our time is gone. But just a quick comment on that. I suggest that the error of the wicked here and falling

from our own steadfastness. Is becoming overcome by the condition of things that we see around us. We can go on steadfastly as long as we have a little support, as long as there are others going on with us, as long as things are going well. But how many times I say it to my own heart, is there a tendency to give up, to let my own life slide because I've suddenly seen that it's all right? No, because of what others are doing, because of the condition of the world around me, or, sad to say, because of what's going on in Christendom. And we're part of it. Let's be aware of all of that. God looks for you and for me to walk before Him in a way that is pleasing to Him. First of all, with reference to the awful judgments that are coming. Secondly, with reference to future blessing, but thirdly with reference to himself and himself alone.

St. Thomas Conference: 2023, 2 Peter 3:1-6

Reading

We sing #3. #3. Oh God, we see. In the rain. Who gave our whole heart? Come on, Grace, I come all the time. Great. Our God and Father, we thank Thee again for such a time to be together like this. Knowing of Thy love and Thy goodness and mercy to us, we can sing this hymn that tells us that we see Thee in the Lamb. We thank thee that we are thine fought with the blood of Christ, thy beloved Son.

We're reminded now of. What this world has to offer mid scenes of confusion. And the address we had of the need to overcome these things. We're so thankful. That thy son could say, I have overcome the world. And now like those ones in Nazareth and Nehemiah that gather together as one man. Lord, that thy word might be opened up to us in such a way that by Thy Spirit each one of us here with our hearts prepared and our ears opened, or that we could take these things in. And as we consider him abiding in us, that we might walk in them as he did. And so we asked the. For help now, Lord, to provide a portion for us. Lord, that might encourage us. To press on and to encourage one another. To occupy until let us come. And that we might do it in a way that would be pleasing to thee, and that we might give thee all the glory and honor that's due. While we wait to hear thy voice calling us home to be with thee. To be reminded that the joy of our Lord is our strength. And so we just pray for this now. We thank thee for Thy. Love to us and bringing us here together. Thy name we pray, Lord Jesus Christ, Amen. Amen. Wondered, brethren, if we could read Second Peter chapter 3? We're living in days when things are developing in this world that are unprecedented in quite a few ways, and I think it's just important to. Keep in view. Two days that are mentioned in this chapter, the day of the Lord and the day of God. And its moral implications for us today. I suggest that. Idea help? Is there something else that needs to be taken up? I would heartily second that suggestion, Brother Bob. I think as you say, it's most apropos in the day in which we live and. The exhortations that go with it are very necessary. Two Peter chapter 3 and verse one. This second epistle, beloved, I now write unto you, in both which I stir up your mind, your pure minds, by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that. By the Word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was being overflowed with water, perished. But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as 1000 years, and 1000 years as one day. The Lord is not slack concerning His promise, as some men count slackness, but as long-suffering to us word not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with urban heat, the earth also, and the works that are therein shall be burned up.

Seeing, then, that all these things shall be dissolved, what manner of persons ought to. To be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved. And the elements shall melt with urban heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that you look for such things, be diligent, that you may be found of Him in peace, without spot and blameless. An account that the long-suffering of our Lord and Savior of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto Him, hath written unto you. As also in all the epistles, speaking in them of these things in which are some things hard to be understood. Which they that are unlearned and unstable rest as they do also the other scriptures. Unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being LED away with the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen. It's helpful to realize that this second opinion, this second epistle was written to the same ones, the same brethren that he wrote the first epistle to and so you can find this in first Peter chapter one verse one he's there addresses them. Peter an apostle of Jesus Christ to the strangers scattered or the sojourner scattered throughout Pontus Galatia Cappadocia Cappadocia Asian Bystinia elect according to the foreknowledge of God the Father through sanctification of the Spirit. And unto obedience and the sprinkling of blood by Jesus Christ. Unto you and peace be multiplied. So the two epistles are often written in connection with a breakdown, and here it's really a breakdown in the days that Peter was writing a breakdown of godly order in the testimony. And so practical righteousness was necessary. And here he brings out this. Exhortation, you might say, this purpose of his writing. I right now write unto you in both, which I stir up your pure minds by way of remembrance, that you may be mindful of the words. Which were spoken before by the holy prophets and the commandment of us, the apostles of the Lord Jesus of the Lord and Savior. So he brings in the Old Testament, the words which were spoken before by the holy prophets, and then the New Testament, the epistles that were already written, and the commandment of us, the apostles of the Lord and Savior. So it's a whole word of God that's necessary for us. And Peter stirs up the brethren. To read and to be engaged in understanding and knowing all of the scriptures. We need the Old Testament scriptures just as much as the New Testament scriptures. And so there's that balance that he brings in. Maybe you can give us Brother Bob enlarge a little on your exercise about suggesting this chapter. Well, I just if you go to. First Corinthians chapter 4. There's an expression that comes out in Mr. Darby's translation that I find very interesting. First Corinthians, chapter 4. And the apostle says in verse 3, and I'm going to read it in Mr. Darby's translation. But for me, it is very the very smallest matter that I be examined of you or of man's day. That's the day we're living in.

Man's day Man is at the center of his world. You do what you like. That's democracy. You have your rights and it's become such a focus. That more and more God is being left completely out of the picture. It is shocking where we are going and I think brethren, we need to feel it. The question of abortion, it's a political issue and we don't need to get into politics, but we need to feel it. All those little children that have been. Killed. Do we feel it? Yes, we should feel it, brethren, but this is man's day. Like I said to the young people sometimes. Go to Burger King. And

they're saying is have it your way. OK, That's indicative of the day we live in, man's day. And I don't think, brethren, we realize how much we've been affected by that way of thinking. I think our best. Place is to admit it and to confess it to the Lord and ask him to help us to overcome it, because it is permeated. In Christian thinking and when I go between Latin America and North America quite often. I ask myself, what is it? Why in my time frame when I first went to South America, there are only assemblies in Peru and Bolivia. In South America it is spread across the continent and is not my anything I've done. It's the Lord that's working. And when I compare, why is there a decline? In North America and in South America, the thing has spread. I have to say, brother, it's the principle of self pleasing. We like to do what we like to do. Yes, I'm a Christian, but I like to do certain things. I like to have my food a certain way. And brethren, it's killing the Christian testimony and we need to have our minds stirred up about these things. We're living in man's day, but we're coming fast towards a time that's talked about in verse 10. The Day of the Lord and then of course in verse 12, the day of God did The Lord begins at the end of the great tribulation and runs through the whole Millennium. The day of God is eternity. I find that so fascinating to try to think about it. I just find myself totally limited and DML to understand. Eternity. What? We're going there, brethren, doesn't it interest you to know about where we're going? It does mean tremendously. One other thing I'd like to mention before we get into detail in this chapter is that there are three worlds that are mentioned and it helps us to see it. Notice in verse 6. Talking about the world of creation, it says whereby the world that then was being overflowed with water perished. That's at the time of the flood. The world that then was that there was a world before the flood. Verse 7 But the heavens and the earth, which are now, this is the ones we live in. The 1St 13 says nevertheless, we according to his promise, look for. New heavens and a new earth, completely New South. I'd just like to leave that as kind of a brief. Maybe outline just to get into the chapter. Maybe somebody else has something to comment on that. Too. Well, we might mention too, just in connection with Peter's ministry as an outline.

That he tends to emphasize the House of God and the conduct in the House of God and God's ways of government with those in the house. And so is Robert has already pointed out it has a Jewish flavor because Peter was the apostle to the Jews, but nevertheless. It's good for us too, because as I said a moment ago, the emphasis is on the House of God. And in the first epistle we might say we find the House of God in relative order, but then there's been a decline, as we've had just mentioned. And then the second epistle, things are not going so well. And so there is an emphasis in the first chapter on God's government among his own when things are in disorder, but then eventually in the second and third chapters. God's government with the world with a view to bringing everything into. Line everything into the realization of God's purposes and counsels, and that of course, will all be found in the day of God, which is is is the eternal state which is mentioned toward the end of the chapter. And so this last chapter is very solemn, very serious, and yet most necessary. And if Peter could write it in the day in which he were living, how much more it is needful for us in this day and age. It's good to remember as well that Peter doesn't bring in the rapture. That's not his ministry. He's Speaking of the appearing of Christ and that it's interesting to notice in this chapter that he says that God has intervened before in this world and he will intervene again. And that's really his concluding ministry is concluding thought you might say. And so we might just point that out in verse five. It's this they are willingly ignorant of that. By the word of God, the heavens were of all. That's before Genesis one and two. If there was a bull, there was a creation, and when God acted, it says that the earth was standing out of the water and in the water. And so there was perhaps a time when the Lord intervened, God intervened in the creation. Perhaps this was at the time that Satan was cast out of heaven. We're in the earth that was brought into a state of chaos, perhaps as a because of judgment, and so says in Isaiah that he created it not void and without form. And then the second time he intervened is in verse 6, whereby the world that then was. Being overflowed with water perished. So he says, well, God intervened another time. He says the flood came and Noah and his family and so on were spared. But then he says there's another intervention coming and the Lord will intervene in this world. It's not going to continue just the way it is. The heavens and the earth, which are now by the same word, are kept in store, reserved. There's a reservation under fire against the day of judgment and perdition of ungodly men. So Peter's saying God is going to intervene. So if we read these passages, this passage of Scripture, and remind ourselves that what Peter is very saying, very solemnly. Is that God is going to intervene and He's going to bring the whole system under judgment. Our brother spoke of the world system. This is Speaking of the world system. We know the end. We know the battle plan. We know what God is going to do, and it's going to be for the glory of His Son that he's going to deal with this. He's going to cleanse this scene by judgment. Another comment that I found very helpful years ago some brother made was that first Peter speaks of the Kingdom of God or God's government in the House of God, whereas second Peter takes about talks about the government of God in this world and that has been a help to me. So if you go back to the first chapter of the 2nd epistle. You notice that Peter exhorts them in verse five to give all diligence. To add to their faith. And then there's seven things that he exhorts them to add to their faith. Virtue, knowledge, temperance, patience, godliness, brotherly kindness, and brotherly kindness.

Charity and then he says if these things be in you notice verse nine, he that lacketh these things. Verse 10 If you do these things, you shall never fall. Verse 12 Wherefore I will not put you negligent, to put you always in remembrance of these things. Verse 15 Moreover, I will endeavor that you may be able after my deceased to have these things also always in remembrance. He's referring to those seven things. Brethren, we need to be stirred up in our remembrance of these things. And sometimes we say, well, the brethren keep on going over those things. There's a reason for it. And Paul says in the book of Philippians. To write the same things to you, to me, is not grievous, but for you it is safe. And so it's good to be back and hear it again and again. Lord help us, brother. So in verse one of our chapter he says this second epistle. Beloved, I now write unto you in both, which I stir up your pure minds by way of remembrance. Oh brethren, we have been called to glorious things. Let's not neglect them. We live in a world that is changing fast, but there's something that does not change the precious truth of God. The consistent testimony of Old Testament prophetic scriptures. The object is Christ, of course, but consistent testimony of the Old Testament scriptures and of the epistles, as well as the Lord's ministry, points on to the end that everything is going to in this world. And so we might look around and become flustered, upset. Why can't we change things? Why can't we, you know, put our efforts into setting things on a different course? We need to stop this in intrusion that's happening in the the decay of Christianity on and on, whatever it might be, injecting ourselves to support. Certain political factions in this world, but the scriptures have told us already. Where everything is going and so he takes up both Old Testament. That which was spoken before by the holy prophets, and of the commandment of us, the apostles. Of the Lord and Savior knowing this verse and what does he point out the character of the last days that there are going to be scoffers coming. When we have Daniel and we look at the visions of Daniel and we see the success of Gentile empires and what are they characterized by those four beasts that are raised. We have laid before us what the Gentile powers in this world are going to act like, what their character is going to be. And what's the end? Or the Son of Man is given a Kingdom and groans are set, and he destroys those beasts and brings that to an end. And so we shouldn't be surprised. At the character of the Gentile powers that God has been pleased to give the sort of government to in this day. It's fully laid out in the word of God shouldn't be any surprise to us. But we can get surprised and we can get upset and we can wring our hands. And I think the apostle says, I want to stir up your pure minds by way of remembrance. Remember what the prophet said. Remember what we the Apostles have said. Our testimony is consistent. This is where everything is going. His brother Bob said we should feel things like the

massacre of babies in our country and around the world, and it's understandable why young Christians, or any Christian for that matter, feels an impulse to do something about it. This subject came up at John Levin's camp two years ago, and a lot of the young people were talking about this.

Into the night and I had the privilege of sitting there and being part of that conversation. My question was, when has it ever worked? When has it ever worked? When have Christians gotten themselves involved in in politics and done that? Outside of maybe very short term kinds of things? When it has ever worked, it hasn't. It does not work. It's like when the Peter picked up his sword and cut the man's ear off. The Lord said put it away and he healed the ear. We're not fighting this way anymore. That's Old Testament. They were told to take the sword and fight, but in the New Testament. We don't fight like that and Peter didn't know what to do and we don't fight that way because it doesn't work in our day, it cannot work and it will never work. I think that these first few verses present to us the way the modernist thinks, maybe down to verse six or seven. And the modernist judges everything by what he can feel. Or no right now. And so he thinks about this judgment that supposedly coming. He says there's nothing to that. Maybe he looks to creation. And he says no, no, no. The scientists tell me this. Geology tells me this, and so I'm going to judge everything by what I know now through something that he can see or feel. And what Peter tells the Christians in that day and what he's telling us today is don't succumb to the modernists, young people. You're going to college and you're going to run into people who are brilliant, brilliant minds. And they will try to trick your minds into thinking that you have to judge the word of God by what you can see and feel and what what scientists tell you is right or wrong. Don't fall for it. The only thing that you need. Is to know that you be mindful of the words which were spoken before by the holy prophets and the commandments of us, the apostles of the Lord Jesus Christ. Lord and Savior, that's it. Don't get into a battle of the wits with the modernists. Come back to what God said. What did God say? He said there's going to be judgment. There's going to be judgment. He said there was a creation. There was a creation. He said it happened in seven days. It happened in seven days. If we try to get into a battle of the wits trying to make the word of God more palatable. To the modernist who doesn't have life, you'll never win. There were men a little bit different context near the end of this chapter, taking the Apostle Paul's writings, it says which untaught and unstable people twist to their own destruction. If we seek to twist the Word of God to make it more palatable or more argumentative, it's not going to work. We have to come back to what God has said. And if you're ever confused as to what a scientist is telling you or a modernist or anyone else, just read the Bible. Take up what the Word of God says. And find that from from the. Beginning to the end, there is consistent see through it all and rest on that alone. Verse two, when it says to be mindful, it means to pay attention to this. Pay attention to the word of God. And so, as I said, he brings in the Old Testament scriptures which unfailingly presented Christ as coming into this scene, being born to the nation of Israel. The prophetic scriptures told us where He would be born, how He would be born, and that He would be rejected. So it spoke of the sufferings of Christ and the glories that should follow. So always presents, and very consistently presents the Lord Jesus as the. Really, the key figure and the purpose of God is to exalt Him. That's really Ephesians chapter one, verse 10. We might just read it to be clear. As to what the purpose is that God has in view. This is the end that he has in view. Ephesians one verse 10 that in the dispensation of the fullness of times. That's really the Millennium that he might gather together in one all things in Christ or in that Christ which are in heaven or in the heavens and which are on earth even in him. So Christ is the center of all that God has purpose for and so.

There's two different groups here that are mentioned, those that are mindful of those scriptures of the Old Testament scriptures, mindful of the teaching, the apostles and two of the gospels, I believe they're included here, and then the others that are scoffers. A scoffer berates the word of God and he really scoffs and denies publicly ridicules the word of God as not being really practical for the a man to believe. But by faith we understand that the worlds were framed by the word of God says in Hebrews Chapter 11. So there's they're scoffing, they're ridiculing the word and then morally. Their path, their walk is consistent with what they say. And so they're morally corrupt, walking after their own lusts. So we can identify that there's a giving up of moral truth, what God has established in the creation for the blessing of man, and the distinction too, in the day that we live in between the man and the woman. And so there's male and female that's under attack in this world. And then it says saying, where is the promise? Of his coming. So a denial that God is going to intervene. A denial. That he will hold man accountable in this world. Man accountable for how he treated his son. That blessed one man accountable for how he ridicules the name and the glory of Christ and ridicules his precious word. God is going to hold man accountable and this is what Peter says. You can count those three things go together. They scoff, they walk after their own less, and they question the veracity of the prophetic scriptures and the glory that God has said that He will bestow upon His beloved Son. Sadly, the world has always done that, but sadly today many who are Christians are doing the same thing. They scoff. Whether it's the rapture or the coming of the Lord, just about anything about prophecy is beginning to be scoffed at and even mocked openly on the Internet and other places that if you believe in that, there's a turn going on amongst believers, amongst formerly barely fundamentally evangelical. So this attacks is not only from the world, but from people who claim the name of Christ. Verse five says they are willingly ignorant. Interesting. That's because they want to walk after their own lusts. So man accommodates. Since we're living in man's world, Man's day. Man accommodates his own desires to what he wants to believe. But they are willingly ignorant. I think it's important to realize that when people. I can't believe the gospel that there is a will in the picture. Notice a verse in John 5 and verse 40, the Lord Jesus speaking. Says. And ye will not come to me that ye might have light. It's the will that's in the fiction. And you know, in a certain way, when you come to the Lord Jesus, you surrender. You own him not only as Savior but as Lord, and that means you own his authority. That is so important in Christianity. People think, Oh yeah, I'll accept the Lord, but I want to do my life my way. Listen to what scripture says. In Romans 10 and nine says, if thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. So it's recognizing Jesus as Lord, you are surrendering your life to Him, and that's important. I found it interesting in that case to look at the last verse of John 3.

In the Darby translation. I'm going to just read it here just to look at. I found it quite interesting. John, 336. He that believes on the sun. As life eternal, and he that is not subject to the sun shall not see life, but the wrath of God abides on him, so that includes that matter of. Surrendering to the Lordship of Christ. Tremendous to think about. Is there some young person that has never came come yet to surrender? To the Lord Jesus He gave everything for your eternal blessing. And you're going to reserve something in your life that is not subject to his authority. Think it again, that's not the right way to go. Surrender to Him. Their willingly ignorant. They have their own will about the matter. You've got to surrender your own weapon. I know, I remember your father-in-law used to say it had this little expression that he used to tell us as young people and you no doubt heard it often times yourself. Young person, when you got saved, you gave up your right to choose. You gave up that right, that authority. You addressed the Lord Jesus as Lord. You own Him as your Lord. You allowed Him now to choose. He has authority in your life. He directs things in his the way they should be. So not there's not two of us that can manage life. We relinquish our our, our rights, you might say, and we've become the Lord's freed men. We were once bonds men to sin and slaves to sin and to the enemy of our souls. We heard in the meeting before, but now we're the Lord's freedmen. Now we own this authority and we delight to own his authority.

And that's a path of obedience. Thought of the example of Saul in Acts on the Road to Damascus. Chapter 9. And the Lord Jesus all saw Why persecutest thou me? In verse 4, verse five, he said, Who art thou, Lord? So he acknowledged them, and the Lord said, I am Jesus, whom thou persecute us, it is hard for thee to kick against the fricks. And the trembling and astonished said, Lord, what wilt thou have me to do? So he surrendered himself to the direction of the Lord, didn't he? The Lord told him then to arise and go into the city. And you see in verse 8. And Saul arose from the earth, and so on. Well, we need to remember what we've just had mentioned though, that our hearts were no better naturally, were they? And we do recognize, and we have a need to recognize, and that's why Peter emphasizes all this. And he does not particularly bring in, in this chapter, the preaching of the gospel. But what he does bring in is our walk. And that's later on in the chapter. We'll get to it. But I just mentioned it. Our walk, our character, our outlook. That will have a strong effect on this world. And again, it bears on what Brother Bob was saying earlier. If the world sees that it's reality with us and not merely outward show. When they look at you and me, they say, is his Christianity? Is her Christianity real? Do they believe what they say? Does their lifestyle reflect that? Very, very important. And so here there are pretty strong words used in this chapter. Concerning the way the world is going, and as we've had mentioned, it was always that way. But it gets more blatant, doesn't it? As time goes on and the world may appear outwardly to be reasonably friendly, reasonably tolerant. We see that interact with people sometimes we can bring in the Lord's things and there's a tacit agreement to what we're saying in a general way. But I believe the Lord put it right on the line. And I think it's John Chapter 7 and verse 7 when he said.

But me and Heda, because I testify of it that the works thereof are evil. And if we bring Christ in and his claims, and the fact that no matter how you work it, the works thereof even of the moralist on the clean side of the Broad Rd. his works are evil, that is going to arouse the animosity and hatred of the world and it will come out. And so the scoffer attitude may not always appear to be right on the surface, but if we are faithful, it will eventually appear. There is a Christian testimony in North America, and we can be thankful for it, thankful for what's left of it. I was just in a hotel on the other side of the United States a few days ago. Had a need to have something to eat. And I mentioned venture to give a gospel tract to the girl who was waiting on our table. From my table, herself alone at it. It turned out to be a believer and we had a nice conversation. Wonderful. In the midst of all this breakdown and things that we're reading in this chapter, we can be thankful for it. But deep underneath in this world, that scoffer attitude is there. And what will bring blessing into their lives is the character that you and I display if they see that it's real. It's a challenge. It's a challenge nowadays in. If you're given a test. And all the. All the answers, but then I wrote across the top of the page. I said. I know that my answers are not really true. And I handed in the test. I didn't get much Flack back except for the TA kind of had a word with me. What do you mean by this? And that was the inscription he put on the top. What do you mean by this? Well, he knew full well what I meant by it and. But. The education system, how are we really going to tread? In a higher education, and that's a challenge, and each of us have to handle it by ourselves. There's no, there's no one way to. To answer that. You can just you can close your mouth. You can put the answers down that they want and hand it in that way. Or you can have a talk with the. TA there might be many ways of doing it, but it was. Not exactly funny, but it was kind of interesting. What do you mean by this? They knew full well exactly. Young man who did an internship in Florida, raised in the meeting, raised by a father who loved his son. And he knew he wanted to go to college, so he prepared him a bit. And he told him, he said, you're going to run into things from professors and people in college that you don't know the answer to, but there is an answer. And his faithfulness in college resulted in a student who watched how he responded. You mentioned testimonies and got saved because what there are actually some answers to these things that are not just in the book. And I know that when the professor figured out he was a Christian, I don't think he went after him aggressively, but he would pick at him a little bit and his responses were kind of along that line. He would say, well, do you want the answer from the book or do you want the truth? You know, and those conversations took place.

In front of a body of students. Well, they found out that there was someone. He did. He was very gentle in his manner and way, and he related to me how that those things proceeded. The professor didn't document his grade, although there might be some, but the result was that someone actually came to know Christ as their Savior because they heard that there were answers that were not in the textbook. Might be helpful to read the fifth verse and the new translation, similar to the verse that Bob previously alluded to in John's Gospel. For this is hidden from them through their own willfulness, that the heavens were of old and earth having its subsistence out of the water in the water. So the point is this. For this is hidden from them through their own willfulness. There is a consequence to willfulness. In the governmental ways of God, you find in the Scriptures oftentimes that there was. Blindness, spiritual blindness as a result of willfulness. And so here you have. They're willingly ignorant, they're willful. And Mr. Darby made a helpful comment in his writings. He says ignorance is bold because it is ignorance. Ignorance is bold because it is ignorant, Mr. Kelly also said in his writings several times. Says the spirit of error is not to hear is to refuse to hear. Pardon me. The Spirit to refuse to hear is the spirit of error. And so May God help us to relinquish our own will for the will of God. It's interesting and very helpful to read in the Gospel of John and to read how the Lord Jesus time and again spoke of doing the will of the Father. Maybe we could just, if you don't mind, I would just point those things out and John's gospel, chapter 4, verse 34. We'd be well advised to read these scriptures and to bow through the truth that we ought to do the same. Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work. And then in chapter 5, verse 30, he says partway through, well, let's read verse 30. I can do, I can have my own self do nothing as I hear I judge my judgment is just because I seek not my own will. But the will of the Father, which has sent me, and then a little later on in Chapter 6. 38 I came down from heaven, not to do my own will, but the will of him that sent me. And then I think that there's another one in chapter 8. Yes, verse 29. He sent, he that sent me is with me, and the Father hath not left me alone, for I do always those things that please Him. And it says in Romans that for even Christ pleased not himself. What a happy course, isn't it? You know, Brother Gordon Hale used to often remind us again of young people that there are two things that go together, obedience and happiness. And you cannot be happy if you're disobedient to the Word of God. It's not possible. Your conscience will never let you rest. I apologize to come back to verse one and two for a moment. I'd like to point out four interesting things. In our German Bible, it's a little bit easier. In first one it says keep or make clear that people don't get sleepy, stir up. So that means there's a danger for us as a child of God to get sleepy, at least to fall in sleep. That's a dangerous situation for us. When you look into the Acts, there's a situation with a young boy sitting in a window and he did fall asleep. And he did make a deep. The second what is important is that it says remembrance. Why? Because we are so forgettable. My wife can tell me something four weeks ago I can't remember. It's with spiritual things, no difference. We need remembrance because we are forgetting and by that reason that the Lord knows that we are forgetting. He started very, very early with the prophets.

The first prophet who did talk about what we just read this chapter today was the 7th of Adam Eno. He was the first who did make clear there will come a church and there will be judgment very early. We should never forget why. The reason is very simple. Brother Bob Tony did already mention it in the beginning. The day of the Lord Jesus is his public day of glory and honor in this world from which we had heard this afternoon. In this world, whatever this word means, it is in everything His public day of glory and honour. It's necessary that we get remembered, that we don't forget. This one who was rejected will come again. And that's what the Apostle Peter has in front here. He has this

wonderful person. We should never forget what happens and what will happen. And it comes at least. To when it says. Knowing this first, that there shall come in the last days. What are last days? We are in the last days. The days started with the leaving the Lord this earth, and now we are in the last days. People change the Lord never. Could I go back just to make a practical comment on what Brother Bruce mentioned to us, and that is? As young people getting an education, you may still end up having to take a course in which you find things taught that you find contrary to the word of God. And of course, sometimes the attitude can be well. If that's what you have to study, you shouldn't be taking that course. Get into something else. But it doesn't always happen that way. I had Bruce's experience 60 years ago at the University of Toronto and I answered on my exam paper the same way he did. And all the professor wrote after my answer was really question mark. But I still got a good grade in the course. He must have had some respect for what I said. Don't ask me why I expected to get a thorough trouncing for it, but it didn't happen that way. And so I just say as an encouragement to young people, if you find yourself in that spot, I don't believe you will ever lose. By honoring the Lord and trusting Him for the result. This world outside of us sometimes needs, as Brother Jurgen was mentioning, if we need to be stirred up not to fall asleep, so does this world. They that are asleep, they that sleep, sleep in the night. We read in Thessalonians. And sometimes a joke like that is what the Spirit of God can use to bring a soul into realization that as we've had, there are answers and there's a way out of this mess. Because I don't care who you are, if you believe the theory of evolution, you have to turn the blind eye to so much evidence that makes the whole theory so absolutely ridiculous that if it ever had a lake to stand one, which it never did, it certainly doesn't today. And they're having to reinvent it to somehow make it work. But it doesn't work. And so I just say this, that trust the Lord, honor him. And I don't believe you'll ever be the loser. That is really. The last days really began with the apostles, didn't it, in the apostles day. And it really speaks of a class of unbelievers that scoffed and it's really the beginning of apostasy. And So what we have really now is the spirit of apostasy growing in a like a snowball going down a mountain. It's the. Momentum is becoming very. Unreversible, you might say. And so we're living. Peter could say he lived in the last days and that these things would happen in the last days. Paul speaks of the last times and John speaks of the last hour. And so John's ministry takes us right to the last hour and we're in those days, brethren, if there's not going to be any recovery, it's we're not going to have another revival. And the truth was recovered, as already mentioned.

Meetings and now the admonition, the directive, the energy of the Spirit of God is to energize us and to give us to have a responsible attitude and to hold that fast which we have and to strengthen the things that remain. And that's really what the apostle here was doing. He was reminding them so that they would not forget those principles that he had brought before them in spite of the apostasy already beginning. I just wanted to make a comment in regards to what you were saying. Bill from evolution. And I I agree that evolution doesn't have a leg to stand on, but that isn't the only reason why it's ridiculous. The primary reason is because it's contrary to the word of God, and so there might come a time when scientists can present what looks like irrefutable proof that evolution is real. I don't believe that they'll be able to, but let's say that they can do this. Let's say that they are able to find some sort of fossil record that as of right now is not not there, and they're able to show what seems like irrefutable proof that this is real. Is it real? No. Why? Because God said otherwise. So even if something is does have seemingly a leg to stand on from outward appearance, if it goes contrary to the word of God, don't believe it, only believe what God has said. I agree with that, Joe. I was just to make it clear. I was really referring to what your testimony and mine and the effect it might have on an unbeliever who perhaps somehow is trying to believe. And we don't need to get hung up on evolution. There are a lot of other things. But somehow I was trying to believe it and yet deep down inside realizes that the proof is utterly lacking from his point of view. But I heartily agree. Whatever man may present to us, if they speak not according to this word, it is because there is no life in them. What he says about evolution, the. First, being a brother once told me that when you're dealing with evolution, it's a theory. So if you actually find irrefutable proof that shows it's wrong, they simply look at you and say thank you, we'll adjust our theory to fix your facts. And so you can never actually ever win the point that we can just adapt to your facts now. Turning to our chapter, one of the things that they use to support the fact that or not the fact, but they're they're stopping is that what we have in verse 4, all things continue as they were from the beginning of the creation and what is underneath that? That's exactly what they say. All things continue according to the same rules, according to the same principles. It never changes, and what's underneath that is that unwillingness to acknowledge that. Is outside and greater than his creation and he does do miracles and he does go against the rules of creation as science season. And so underneath that there is a choice to be ignorant and there's a choice to choose not to allow God to be God. So it's right here in this portion what is very common today in the whole debate, and that is God is not allowed. According to mad thinking to change his rules or work outside of his rules. So all things do not continue, do they? From the beginning of the creation, God judges sin, and that's what happened at the flood. The earth was filled with violence and corruption. Bridging somewhere recently and, it was suggested, the main cause of death before the flood was murdered. There was no government.

There is no capital punishment. And so the earth was filled. Don't get in my face. You'll suffer if you do. And so they took things into their own hands. It came to the point when God intervened and God judged this world. A universal judgment of this world system and on the 8 souls. Were saved. They're ignorant of that. They deny that so how solemn to think that you don't get away from God and when God says the wages of sin is death. That's exactly what it is. That's what's going to happen. You sin willfully, the result will be death. You don't escape that no way. Like Ben mentioned, the will is the major thing. Bob brought it up. Bill Gates recently said that DNA is a computer code. He doesn't believe in God. What else would you say? If it's a computer code, somebody wrote it. He doesn't believe in God. That's the win. Refusing clear evidence. Just refusing. It says in Genesis chapter 6 verse 11 it says. The Earth, I'm going to read it in a new translation, but it's the same. Essentially. In the King James, the earth was corrupt before God, and the earth was full of violence. So God himself mentions corruption first. And so I think his brother Clarence London used to say that moral corruption is the harbinger of governmental overthrow. I'll repeat that. Moral corruption is the harbinger of governmental overthrow. So you have corruption first and it sets in and the moral corruption of the Western world, we look at it, we say it's thorough, but the the iniquity of the Amorites is not yet full. God is waiting and he will judge when the matter is complete. When it's thorough, the corruption is thorough. But what we are seeing now? With the corruption that began perhaps in the 1950s, and with rock'n'roll and the drugs and all those things that went on in the hippie movement and so on, the moral corruption, what we're seeing now is the violence. And moral corruption is a sin against God, but violence is a sin against man. Man against man, yes, it's a sin against God, but it's a sin against man himself. And so we don't need to be surprised what God has said. The order is corruption first and then violence and it's not going to recover, but God by his grace will preserve us in this scene isn't wonderful to read these words and to recognize the grace of God, our responsibility, but he will preserve us and he mentions that the word of God by the word of God. And it's not changing, is it? We sink 200 and 42242. I love to go. See, without breathing and swallowing. The water and my God will do. It for me just worries favorable.

Cancel and spread the word. Below or you? Come on. And I stand there. The rest of the sun from the treasure. Here without the eternity. Plan. There will be none of my people. All our falls shall not be bigger and. For your dream, completely complete and wisdom. Could we also sing the last two verses of #141? 141 verses 3:00 and 4:00. And when the day of glory. Shall burst upon this sea. Every eye shall see. I reinforced. I wish I could continue. Born in the brackets. Boring. And I upon God. I will be crazy. Our hearts ceaseless, praise God. Right, our gracious

thoughts, loving Father, we. Thank you so much for time we've been able to spend over thy word and consider these last days in which we are living.

Moral darkness. Here and deepening, and yet, our God, we thank Thee for the encouragement of Thy Word. Give us to understand these things are not to be a surprise to us, or they're not a surprise to be without us. Have a path for us even in this Dark World, and we can sing as believers. Knowing where our path will end and that glory that is ahead, Lord Jesus will now have thy place and will be with thee. And we pray to encourage our hearts. As we wait that moment that our lives might be more suitable to the we just thank you so much for this time in the past before that continued blessing, giving you thanks and thy precious name, Lord Jesus, Amen, Amen.

St. Thomas Conference: 2023, 2 Peter 3:7-9

Reading

9/1. Still in a land. Mike mentioned before we pray, Manuel Adamus called me. Just a few minutes ago and you said that Rafael and those that were with him had a very difficult time with the fuel situation in Cuba. They had to go to 10 gas stations before they were actually able to fill their vehicle up. There's like an acute fuel shortage even in Havana, which is very unusual for Havana to be scarce of fuel so. We might just pray that the Lord will preserve and open the door to be able to travel a little bit. It may be that when Manuel and I go, we'll have to stay local to Pontelegre and Chambas. Gracious Father, you know all about these difficult situations, and it's a wonderful thing to be able to come. And if it's your will that Robert Manuel go, we do pray to provide what is necessary. We look up to one who is overall. And so as we begin this meditation, time of meditation of Thy precious word and the subject that we've taken up, we do pray that Thy Spirit would have liberty. To use me well, give us grace, Lord, to say what you give us, and then to leave room for others as well. We give thanks, Father, for the time together. In the name of the Lord Jesus, Amen. Amen. Amen.

For those that may not have been here. Yesterday we had second Peter 3 before us in the in the reading. How far do you think we got, Bob? I think about verse seven, wouldn't you say? Sounds about right, yes. From Two Peter 3. And. Starting at verse 7. Two Peter 3. Starting at 7. But the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. But the love be not ignorant of this one thing, that one day is with the Lord as 1000 years, and 1000 years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us. Word not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? Where in the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness. Wherefore, beloved? Seeing that ye look for such things, be diligent that ye be that ye may be found of him in peace, without spot and blameless. An account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, has written unto you. As also in all his epistles, speaking in them of these things in which are some things hard to be understood. Which they that are unlearned and unstable, rest, as they do also other scriptures, unto their own destruction. He therefore, beloved, seeing ye know these things before, beware lest ye also, being LED away with the air of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen. I know we did comment on verse seven a little bit yesterday, but it bears going over again. It was mentioned that the heavens and the earth which are now are kept in store, reserved under fire until the Day of Judgment. And kept in store, I believe can be looked upon in two ways. In the first place. It's the absolute assurance that God. Is going to carry out the judgment and as we know at the end of the millennial day. He is going to consume the heavens and the earth that are now with fire. But keeping them in store, I believe, has an encouragement for us. Everyone is all worried today, or I shouldn't say everyone, but many people are worried today about the environment and what's going to happen to this planet if we don't do something about it.

Well, I hope this doesn't come out the wrong way, but I believe every Christian should be an environmentalist in the sense that this is the Lord's creation and we ought to treat it with respect. But at the same time, we ought not to be all concerned about whether the planet is going to survive until the time when the Lord decides to burn it up. The Lord assured Noah when he came out of the ark that as long as the earth endure, there would be 4 things, summer and winter, day and night, sea time and harvest and. What's the 4th 1:00? Hear me listen. Harvest seek time in Harvard, summer and winter, day and night. Better turn to it. What happens when you get old? You can't rhyme things off as we cold and heat, thank you, cold and heat. And so God has promised that the earth is going to endure and it has to last at least another thousand years, even if the Lord came today. Again, that doesn't mean that we should be careless and wanton in our treatment of the resources God has given us. Nor does it mean that we should deliberately waste things that God has provided for us, but at the same time. They're kept in store until that day, and there's going to be, as we know, marvelous blessing in the Millennium, blessing that this Earth has never seen since the Garden of Eden. Marvelous blessing, but then when this Earth has run its course. When God is finished with it, He's going to burn it up. And as we find later on here in this same chapter, there will be a new heavens and a new earth wherein dwelleth righteousness. So that at the same time is a comfort to our souls and an assurance, while also reminding us that the judgment is going to come just as the Lord has said. And this earth is kept in store in the heavens too. In view of that day. On verse six, it was the world that was that then was. Which was before the flat, and it's interesting to think about the difference between the world before the flood and after. It does seem that there was a Cape of water over the atmosphere. That probably. Concentrated the oxygen content in the atmosphere. And that's why mankind lived so much longer before the flood. After the flood, you notice the dramatic reduction of human life. Noah got up to 950, but his children only got up to 600. And that is 400 and then 200. I think Abraham's father was 205 and Abraham 175 and Isaac 180. But it just is dramatic, the reduction. And so that was a different world then. Another thing, before the flood, mankind did not eat meat. They only ate of the herb of the ground. Fruits of the Earth and so I'm sure that made a difference. Another thing, the animals did not have the fear of man. They did be after the flood. It was after the flood that God put the fear of man into the animals. And so there was a different world back then, but it's interesting. It's the world that now is, and that's the world we live in today. And it's interesting that God gives us the perspective that he does and I think. Say, Bill, about environmentalists and the effort to take measures to preserve the world are those who do not have this perspective at all that God is going to intervene very directly. And I'd like to read in Romans chapter eight of one of the things that's going to

take place. It'll be a different change in the environment too, but it will not be a different earth.

It'll be the same earth. But notice what it says in Romans 8, verse 20. The creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, because the creature itself also shall be delivered from the ******* of corruption into the glorious liberty of the children of God. For we know that the whole creation grown up and travaileth in pain together. Until now not only they, but ourselves also, which have the first fruits of the Spirit. Even we ourselves grown within ourselves, awaiting the adoption. To whet the redemption of our body, so that in the millennial day, the ******* of corruption. Is going to be taken off of this creation. I really think it's going to be incredibly different, and you think of the different things that God announced to Adam and Eve and to the serpent that were the result of sin in Genesis chapter 3. That's the ******* of corruption that was put on mankind. And since man is the head of his creation, even though it wasn't their decision, the animals and the plants, to have to undergo the ******* of corruption, they are included in that, and that's going to be taken off of the creation. What a different world it will be. I stand to be corrected, but I think that during the Millennium. Satan is going to be bound and so people will not be deceived the way they are today. And so if a person sins during the Millennium, he will know he's doing it in direct rebellion to the Lord Jesus. And he's going to be cut off the next day. But those that enter in to that millennial day, I think there will be a great number that will pass the thousand year mark before the flood of his 969, as far as we know, the highest that they got up to. Do you think that is right, Bill, that you can see? Think it'll be over 1000 years. They will live. That's the way I looked at it. And those that survived the Millennium. Maybe that's the wrong word to use, but those that live through the Millennium will. Go into the eternal state that's mentioned here, won't they? So it's an amazing thing. It's the ******* of corruption that's going to be lifted off of this creation. Incredible. And we have a lot of descriptions of that in the book of Isaiah. I just like to notice that because in this section we are in our chapter three of Second Peter, it talks about the day of the Lord. And I just like to say the day of the Lord. Begins at the end of the Great Tribulation. When the Lord Jesus comes in person, that man this world saw. Last on that cross. Hanging dead. That's the last glimpse this world had of the Lord Jesus. The next time they see Him, He will be coming in power and glory to reign supreme, to impose His rule and authority in this world. That is the day of the Lord. And the day of the Lord lasts for 1000 years like Bill was mentioning. And at the end of the day of the Lord is when this present earth and the heavens and the earth that are now will be dissolved. And so it's going to be a glorious day. In fact, brethren, I honestly have to say when I look at Scripture, I don't think there will ever be a more glorious day than the day of the Lord when Jesus comes back in person.

To reign supreme. And you know what? You and I are going to be accompanying him in that day we're going to have. A eyewitness seat to see that day when the Lord Jesus takes the Kingdom and reigns supreme and puts down his enemies under his feet and reigns supreme. Oh, what a glorious day. People ask me if I've gone to the Holy Land. I say no, I haven't, but I got plans to go. I think you do too, if you're a believer in the Lord Jesus. Over today it's going to be we should live for that day. This is the day that we should live for. We look forward to the rapture. Yes, that's our hope. Lord Jesus come, but we also look forward to the day of his appearing when he will reign supreme. We often look forward to the Lord's, the rapture, the Lord's coming for us. But if you look at Second Timothy 4 and verse 8, there's a crown, a reward for those who love the appearance. So it's a nice verse here in Second Timothy 4, verse 8, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but to all them also that love is appearing. So we we can look forward to this day when the Lord Himself will be glorified before everyone. In Titus chapter 2 also and verse 13 it says looking for that blessed hope, that's the rapture. And. The appearing of the glory of the great God and our Savior Jesus Christ. Like I say, I don't think there will ever be in human history a day as glorious as that day. It's interesting to me to notice that even. Enoch, who lived before the flood. Prophesied of that day, you might say. How in the world did he know about it? Enoch walked with God, and I think one day God said to him, you know, I want to tell you about something that's coming. And it's when the Lord will come with 10 thousands of his Saints to execute judgment. Oh, what a day that's going to be. That's the day we live for, Brethren, young people. We live for that day. We're not living for anything great down here in this present world. We're living for that day. It's interesting that verse that was quoted in brother Tim just quoted in second Timothy, it says that we unto all them also that love his appearing, but then very just the next verse down a couple verses. Her demons hath forsaken me, having loved this present world. So there's one or the other, and so the heart cannot be divided on this matter. Short comment. Noah did get a warning from God. And he took that morning very serious and started to build Narc. And in this moment he did condemn the world. But that does that mean the result was he knew there would come judgment? And the people didn't believe. That's so terrible. And the result was judgment by water. And now we should give us a rhetoric rhetoric question. Why now? Judgment before the day of the Lord. And this is not a judgment by water, it's a judgment by fire. Well before the day of the Lord can appear and can start, the Creator has to prepare and to cleanse that place where the Millennium should be occur. As it is in our days, in the same way like Noah's days if you tell people. Judgment is coming. There is a hell if you don't repent.

You get lost or whatever. You will meet Jesus Christ as your church if you have and not as your Savior. People look to you. You are from a different star. They do not believe. And it was on my heart yesterday, but my voice didn't help me out yesterday. We heard a lot about the word, the word of the scripture that it is the truth and I want to give. The young people. A very simple help to understand that we cannot discuss about the truth because the word of God is something we can believe or we don't believe. The word of God is nothing for human intelligence to explain that it is true. The Word of God is in itself the truth. You believe or you don't, and then the Scripture tells us here that there will come a day of judgment. You should believe it will come. That were the day of the Lord is a expression that occurs a lot in the Old Testament prophets. They knew about this day that we're talking about now and Isaiah talks a lot about it. It shall come to pass in that day and he talks, he gives us details as to what's going to happen and Joel is another. Scripture that talks a lot about the day of the Lord. It's the day when God will vindicate publicly His own beloved Son. Thank God he's going to be vindicated, fully vindicated, brother. He's not vindicated yet in this world, but he will be. That should thrill our hearts, and it does thrill our hearts. Might be good to just turn to Joel and read one of those quotations. It's Job, chapter one, verse 15, and he says, Joel, I'm sorry, chapter one, verse 15, Alas for the day, for the day of the Lord is at hand. And as a destruction from the Almighty shall it come, So the Old Testament prophets, they knew about the appearing of the Lord Jesus. As you mentioned, Enoch prophesied, he actually preached and there was Noah preached that there was judgment coming, but they did not know about the rapture. And so that was something that was revealed to the the Lord himself gave the seed plot of it in John's Gospel chapter 14. He said if I go away, I will come again and receive you unto myself. That's where I am. There ye may be also. And so those Old Testament Saints didn't know how they would their bodies would arise and how they would be there with the Lord. When he came with 10 thousands of his Saints, I think it says is it in Zechariah that he's going to come with all his Saints, not one missing. Every single one of faith from Adam right to the time just before his appearing that will be raised Revelation chapter 20, the last installment, you might say, of the resurrection, the first resurrection, every single St. of God. Will be there with the Lord Jesus and he will display his own with him, and those crowns of glory that have been bestowed upon his beloved Saints will all be in display and so will augment the glory of Christ himself at his appearing. There'll be a wonderful thing. I might just point out the in Matthew chapter 13, I think it's chapter 12 and 13, the appearing is

spoken of. And the rapture is spoken of in chapter 25. I'm sorry, chapter 24 and chapter 25. And it's good to get the distinction. Verse 42, Chapter 24, Matthew Verse 42. Watch therefore, for ye know not what hour your Lord doth come. He's speaking to Jewish people, Jewish disciples here. But know this, that if the good men of the house had known and what watched the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour she think not the Son of Man cometh.

So the Lord Jesus, when he is identified as the Son of man is always in connection with his appearing and it's his title as the judge. Read it in Revelation chapter one. He's the Son of man and he will come as a thief in the night. And so then in chapter 25, you have the coming of the Lord spoken of him. So the Christian time that we live in from verse one down to verse 13, but you'll notice. In verse 13, let's read from verse 11. Afterward came also the other virgin saying, Lord, Lord open to us. That's profession. But he answered and said, verily I say unto you, I know you not watch therefore, for ye know neither the day nor the hour. Now the last few words were in. The Son of Man cometh should not be there because it's in connection with the church. And so the translators, the King James translators, were immersed in the error of covenant theology and they didn't understand the distinction, so they put those words in there. So isn't it nice? There's a distinction in the Word of God between the appearing of the Lord and then the rapture. And so He's going to come for us first. Those that are apart. That's really the 2nd installment of the resurrection. The Lord Jesus at First Corinthians chapter 15. He's the first fruit of the resurrection, the first resurrection. The resurrection has already begun, you might say, and you and I are a part of the 2nd installment. And as I say, the third part, the last part of the first resurrection is spoken of the martyrs that go through the tribulation period. They'll be raised right just before the Lord comes. I don't wonderful every single St. of God from Adam to that very time, regardless of how they were brutalized by this world and treated mistreated like the blessed Savior, they'll come in glory with him. Going to be a major invasion from outer space. You ever thought of how many the redeemed of the Lord are I? I don't have any way we could calculate it, but I think we could easily say they're going to be billions of the redeemed and not only of the redeemed brethren. The Angelico, Second Thessalonians, chapter one says accompanied by his mighty angels. How many angels are there? We have no clue. But they're going to accompany us on that major event. Just think of the poor people down here in this world that are arrayed against the Lord Jesus. They don't have a chance. The Lord with this sword of his mouth is going to level one army after another after another, and he's going to reign supreme. And we're going to be eyewitnesses of it. Oh, brother, that's the day of glory. That's what's ahead. I have a question. We know that in Revelation we see this large group under the throne that are killed for their faith in the tribulation. There's a statistic that I recently researched that says we're supposed to have 8 billion people on the planet. Now 2.3 billion claim to be Christians. Those who have researched this say that they believe out of that 2.3 billion, there's only about 600 million that are real. If that's true, that means almost 7 1/2 billion people are on their way to a lost eternity. It seems like when we look at what happens in the tribulation, that in spite of the wrath of God and the wrath of Satan and the wrath of man being on this earth and all the horrible things we read about, that God and grace takes a huge company out of that. Perhaps billions that get saved that do not accept the mark of the beast. And so that company you're talking about might be rather large. It would seem that that that that would honor the Lord that he should at that moment gather so many in and respond to the the preaching of the Kingdom that goes on during that time. Does that sound right? That's what we have in Revelation 7. Just look at it because at the beginning of the Revelation 7, you have the 144,000, which I take to be.

A symbolic number. But notice after it talks about them and notice verse nine. And I think this is what you're referring to, Sam. After this I beheld and lo, a great multitude which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying salvation to our God, which sitteth upon the throne. To the Lamb. So they're the ones that heard the gospel of the Kingdom during the great tribulation and God's going to bring in a great number there doesn't say how many. It says that no man could number them. Well, that's in verse 14 then. More of those people, right? Yes, man versus I'm talking about verse nine, a great multitude. It says we might just notice that there's two companies that are spoken of in Chapter 7. The first company as you mentioned, the 144th 1000. It's a symbolic. Number a symbolic figure of those of the children of Israel. So there will be. Those that are from every tribe of the nation of Israel. The spirit of God is just giving us this is a parenthetical chapter in Revelation. So it looks like chapter 6. The whole of the the continent, the whole of the world is just going to be destroyed that there won't be a survivor. But God says no, no in his sovereignty and his love. He says I'm going to preserve for myself some from every tribe of Israel. And so he speaks that first company, these first few verses from verse one down to verse eight, and then. The second company Speaking of Gentiles, verse nine, a great multitude. Of all nations and kindreds and people and tongues. So he's Speaking of the Gentiles there. So in that, the grace of God, the love of our God. That there are some from every single nation and family upon the face of the earth that are going to be spared and they will go through, perhaps. The tribulation period and there will be those of faith from every nation. I would just say this to the in connection with the the tribulation period that it is a time of judgment, but there will be. Significant blessing at the end of it. And so as our brother from Germany mentioned that he's going to cleanse the earth with judgment and he'll cleanse it thoroughly, and then as the Millennium is ushered in, every knee shall bow. But there are those that are going to yield a feigned obedience. And I think, Brother Bob, you mentioned it's 101St Psalm. There are other verses too that tell us of this, but. In the 101St Psalm he says that he's going to cleanse the earth every morning. I'm going to read it as as it is in the Darby translation 101St Psalm, verse 8. Every morning will I destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord. And so he's going to rule with a rod of iron. But we need to be very clear. I believe there are going to be more in heaven. Than in a lost eternity, it says in Luke's Gospel chapter 12, compel them to come in that my house may be full, it will be full. But he says in the book of Proverbs, he says hell and destruction are never full. And so God is going to have his way. When the rapture happens, every single child of God will be removed. Who preaches to these people? Every believer that has received the Lord Jesus as Savior will be taken out of this scene, and those children below the age of responsibility will go as well, even if they only have one saved parent. But those Jews that have never heard of the Lord Jesus, those godly Jews, the godly remnant, they will preach the gospel of the Kingdom. So the gospel of the grace of God is just about to cease. We are hearing the last gospel message.

Of the day of grace and that gospel of the free forgiveness of sins, the grace of God, the love of God to save souls and make them a part of the church. It's almost up. And then the gospel of the Kingdom will go forth, and it will go forth from Jerusalem and out from Jerusalem to the whole earth. Brother Robert, you were speaking about the blessing coming to the Gentiles, going back a little bit about the Apostle Paul reaching the continent of Europe. And some years ago, I had the privilege of standing on a hillside overlooking the seaside, overlooking a town called Neapolis in Greece. And it was the first spot that the Apostle Paul set foot on. When he reached Europe. And it really overcame me when I saw that location, I said to myself, if the apostle Paul had not stepped foot on here, I would probably not be blessed today. And it really made quite an impression on me. So we see the grace of God going forth not only at that time, but continued into the future as we've read. And so from a practical point of view, if we go back to our chapter verse eight, we find the Lord bringing before us what our brother Mark

brought before us last evening, man's perspective and God's perspective. And I believe here in Peter, he is seeking by the power of the Spirit of God to bring us into God's perspective. Man's perspective is bounded by time, and we all are. We can't think beyond that. We can't, with our finite minds, wrap our minds around eternity as we are here on this earth now. We can't think in terms. We know what the word means, we understand the concept, but that they think in terms of eternity. We're bounded by time, but we were made for eternity, weren't we? And so. Here we are reminded in verse eight that one day is with the Lord. As 1000 years and 1000 years as one day, and how good it is to get from man's perspective into seeing things from God's side. It's very necessary and we could go on and on about that. We know Paul could talk about it in Second Thessalonians where he well, we might turn to it just for a moment. I've really enjoyed the Scripture. Now read it is Second Thessalonians 3 and verse five and I'll read it as it is in the Darby translation. And the Lord direct your hearts into the love of God, and what into the patience of the Christ. That's looking at it from God's side, from the side of Christ. He's far more anxious to have you and me with him than you and I are to be with him, seeing things from God's side. So when God brings in this perspective of 1000 years as one day. I remember at the Bhutan conference several years ago, way over in northern India, some of the young people put some questions out publicly and said, we've been hearing all along about the Lord's coming and we keep hearing that it's very soon, but he never comes. What's what's all this about? We have to get it from God's perspective, don't we? I don't want to go on about it, but I had happened to fall to me to answer it. I said how many here have been saved within the last 10 years? 50% of the hands went up. How many people here have been saved in the last 20 years? 75% of their hands went up. I said, you know, I was waiting for the Lord to come long before 20 years ago, but aren't you glad He waited for you? That settled it. And so it is. God is patient. And as Brother Robert is brought out, his house will be filled, and the iniquity of this world has to be full. So God lives and moves in eternity. And while we can't in that sense.

Wrap our minds around it yet we can understand that God is going to accomplish all his purposes and if we're getting a bit impatient, we have to remember that God looks at things from his side in 1000 years is as one day. And as it said earlier in the chapter, God is not willing that any should perish, that all should come to repentance. So that's in verse nine, I guess it's not earlier in the chapter, but verse nine. That's why he's waiting His name, that's his desire that all should come to repentance. We might just make a comment on the two days in Scripture. The Jews were not clear. They didn't know it's Christian revelation that the church period would take place. They didn't know about the church period. They knew that the from the prophetic scriptures. They didn't like to read them, but they knew that Christ the Messiah would suffer. They they could read of the sufferings of Christ, but they love to read of the glories that should follow. But they didn't know that the nation would be set aside. They had a sense that it would be set aside if they read. Daniel Chapter 9 and but let's just look at Hosea chapter 6 and I think it's verse two. Yes, verse two. He says after two days he will revive us. In the third day He will raise us up and we shall live in his sight. Then shall we know if we follow on to know the Lord. So they were familiar with those two days of Scripture in a sense, the third day. They didn't understand this, but you and I do. And it's Moses that really spoke of the one day being 1000 years and 1000 years is one day. I think it's in the 90th Psalm. He, he speaks of it and. He has a prayer of Moses, the 90th Psalm, a prayer of Moses the man of God. And so in verse 10, the days of our years are three score and 10 years. I'm sorry, that's not what I was looking for. Verse four OK yes, 1000 years in thy sight are but as yesterday when it is passed and as a watch in the night. And so there are different passages of scripture in the New Testament that give us the two days of Scripture. He says in Luke chapter 10, the Good Samaritan, he says he took out 2 Pence and gave them to the innkeeper. And said take care of him. So we're being taken care of in the presence of the Lord in the assembly during the time of the Lord's absence and he will come again. So the third day really is the Millennium that in connection with the the Jews. Might just clarify that comment. It's in John's Gospel chapter 2 That the marriage and Kingdom of Galilee was on the third day. And so there's the Lord Jesus was the Spirit of God was Speaking of that third day. So what Peter was saying about one day being 1000 years and 1000 years being one day was something that had been revealed even to Moses. And so they knew that there would be an interval of time and that interval of time is almost over. The Lord has never spoken of his coming for his church or His bride in the character of a thief in the night. That is all in connection with the judgment that is going to be poured out upon that the unsaved. So the day of the Lord extending from tribulation right through to the end of the Millennium. Is all described as the day of the Lord. But. The Lords in connection with the Lord's appearing, certainly not with his rapture. So this the term Son of Man is is always connected with the Lord's appearing in revelation and judgment. So this year must be at the end of the.

The the end of the millennial period, because it speaks of fiery judgment here, when Satan is released from his prison and that he goes about to deceive all the nations of the earth. There's a great conflagration there at the end of the Millennium, just prior to the commencement of the eternal state. Is that right? Yes, that term, the day of the Lord shall come, as a thief in the night always refers to his coming in judgment. I sometimes say to the Latin brethren, I say, Do you want a thief to come to your house and say no? You wait for thee, no. Now a couple other questions. Do you want the Lord to come? Yes. Do you wait for him? Yes. And I think that clarifies that when we talk as is coming as a thief in the night, it's not for believers, it's for unbelievers that don't wait for him, that don't want him to come. It's very clear. Look at First Thessalonians chapter 5 where we have that expression as well. And we know that in chapter four we have the revelation that Paul was given. About the Rapture, the most clear exposition of what's going to take place at the Rapture. There are other scriptures, of course, but. Verse 15 to verse 18 in chapter 4 are a parenthesis and then he says in verse one of chapter 5, but of the times and the seasons, because times and seasons are not in. Effect when you're talking about the Rapture, it has no time frame that we can give when it's going to take place. When you're talking about times and seasons, you're talking about when the Lord Jesus is going to come back to establish his Kingdom that, yes, is connected with times and seasons. And so he says yourselves, know perfectly that the day of the Lord so cometh as a thief in the night. But now notice in verse four, he makes it very clear, ye brethren are not in darkness, that that day should overtake you as a thief. So. He's not coming for us as a thief, brethren, He's coming for us as our heavenly Bridegroom. Oh, what a wonderful day. Your comments about the. About our God, the first being as to is nature. God is far beyond our comprehension but it says here one day is with the Lord as 1000 years. So for us to understand that we would have to try and conceive having 365,000 days packed into this one day that we're experiencing now and our God is capable of that and more than that. In terms of what is understanding this power is. And then the other side of that is the exact opposite that. 1000 years as as one day, it's all expanded out. He has that complete extremely long time frame in which he can look at all the details as if he has 1000 years to look at them inside any one of those time periods. And it kind of boggles your mind to consider a being that has the ability to do that kind of thing and comprehend that kind of thing. Is to me really points out how much greater our God is. Than even the greatest mind that we have. And then the second thing speaks to his character in verse 9. And that is that he's not willing, He's not choosing, that any should perish. And that's where his patients come from, that he has that heart of love and that desire for blessing. And yet at the same time, in the midst of the fact that he is a holy God and will bring judgment, you have that character of his coming out, that desire to have blessing and to have as many as possible. Come into blessing. It's not his desire that any should perish.

They perish. It's their responsibility, not God. It's nice to see this little expression in the Scriptures. Verse four, it says that they say, where is the promise of His coming? There's a promise made, God's going to keep His promise. And then verse 9, the Lord is not slack concerning His

promise. He has made a promise, He's going to keep His promise. And then a little further on in verse 13, nevertheless, we according to His promise, look for new heavens, new earth, wherein dwelleth righteousness. And so it's absolutely certain to take place. What a marvelous thing we can trust. The living Word of God. The blessed Savior spoke these things too, and so by inspiration. What a comfort these words must have been to those dear Saints of God who had seen Jerusalem. I guess it hadn't been destroyed yet, but they were going to see it destroyed. But this epistle would be a comfort to them as they went through and saw the destruction of that whole religious system. They had the promise of God. So in verse 10 it says the day of the Lord will come as a thief in the night. And then notice it says in the witch, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. And maybe you think that the Lord is going to come and that's what's going to happen at the beginning. Of the day of the Lord. But what we have in Revelation shows it's what happens at the end, but it's still in that same day, in the witch in that same day. But at the end of that day is when the elements shall melt with fervent heat. The earth also in the works that are there in shall be burned up. Still remember a brother that went to I forget what city it was and they were showing them around at the. Wonderful skyscrapers in the buildings that were there and they asked them after they showed them it, a lot of it, he said, what do you think brother? And he says, I see some words written across it, reserved under fire. And so, brethren, there are interesting things to look at these skyscrapers that they build. Incredible, the wisdom that God has given to mankind. But it's all going to come to its end. And this takes place, and let me show you, in the Book of Revelation in chapter 20. When this happens, chapter 20 of the Book of Revelation and verse 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. This is the time that it's spoken of. Here they shall melt with proven. I don't know, some may remember. Our late brother Jimmy Smith from California, he was involved a lot in the Latin work and so I had a lot to do with him. He was an engineer. By profession. But he says verse 10 describes an atomic explosion. You remember that bill? No, I don't. But I didn't know him as well as you did. OK. The word really. Burned up really means to be. I believe it's Holocaust and it's. Strong's #2618 or something like that. And it means to utterly consume. So what happened at the what we read in Genesis chapter one is the reconstruction of the earth or a renovation. You might save the earth and but this is no renovation. This is the place where man and his great wickedness.

Crucified the Son of God. And has done everything possible. To develop the world system, to live in comfort and to live in a state. Of pleasure in the state of alienation from God. And he's tried to make himself as comfortable as possible while he's alienated from God and all of his works, every single one will be destroyed, burned up utterly so. Your pardon, a personal reference that I was working on my house and some of you know, I got an old wooden house, Janet and I and now it requires a lot of work and I had my level out my square and I was working way on something. My son came in and he said, Dad, what are you doing? As well, I'm trying to make this just doing a real good job, making sure the next generation gets a nice house. If somebody ever has death, He says nobody wants this old house. He said what's going to happen is they're going to take an excavator and just smash the thing up and then, you know, take a couple of bucket loads, put it in a couple of dumpsters, haul it away and then burn the rest. He says don't waste your time. Nobody wants an 80 year old house and so. You know, we need to have that perspective, brethren. That's all going to burn. It'll burn real well. It'll be utterly consumed. I might just say, too, that Jonathan, the fire that he had in a shop, the shop burned and. I never heard a noise like this. I've been to Niagara Falls and you hear the roar of Niagara Falls. It was similar to being right next to the fall, the noise of a fire. Is astonishing. And the heat, brother Dave Hurlbut was taking a shovel and shoveling snow against the wall of the next building that was over. I don't know, might be 60 or 70 feet away. The heat was intense. And so God knows how to destroy and to he's going to take this platform, this planet Earth where his son was so dishonored and he's going to destroy. He's going to be finished with it. So he's going to translate those that are of faith. Translate them to the new heavens. And a new earth, wherein dwelleth righteousness, it says in verse 13. I wonder if it's a new heavens because man's depiled the heavens as well. If you go out tonight and it's a clear night, you're going to look up and you're going to see constellations and planets that are named after man's gods as well as he's flung out his technology. Think one's actually left. The solar system is not very far enough. Full scope of things, but man's defiled to heavens too. You're not going to look up in the new heavens and new earth and see anything that was named after any God that man ever worshipped will not be. Yeah, I believe that's important, Brother Steve, and thank you for that remark, because man has crucified the Son of God in this world, but he is also polluted both it and the universe with sin, as he and God allowed it, but he created this whole world and the whole. Universe essentially in order to display and to honor. Well, let me rephrase that. In order to honor and glorify his beloved Son. And so when God created this world and created time, he did it so that his Son could be honored and glorified. And he will be as Bob is brought out. God is going to vindicate His beloved Son. In the very place where he was crucified and rejected. And as I thought the words were very good. You use Bob vindicated. There's going to be the public vindication of God's. You might say honor and glory to his beloved Son during the millennial day. But then what's the other half of the story? The eternal state spoken of in verse 13. And also in verse 12 is going to be for the everlasting satisfaction. Of God's heart the vindication takes 1000 years. That'll be that'll be enough to vindicate God's beloved Son publicly. But the eternal state will be the satisfaction of God's heart in a scene where every possible, I shouldn't say possible, every vestige of sin will be forever removed, never to raise its head again.

I think that's why you could say it's not only the Day of God, but perhaps very literally translated the day according to God. In other words, it's a day in which everything is perfectly according to God and all He is in his holy nature. Light and all, He is in his love. Really. Is the the? Verse that we often quote behold the Lamb of God, which taketh away the sin of the world, the. Full bearing and fulfillment of that verse. Is the destruction of every. Source of evil in all the corruption that sin has brought into this world, the animal creation groans together with us because of man's sin. But I was thinking it's remarkable that this judgment referred to takes the plague takes place at the end of the millennial period. Men and women have had 1000 years of. Unexamined prosperity and blessing. And. Fruitfulness in the natural world and blessing. Materially as never before, and yet at the end, the last Test of God, they follow the enemy, Satan. They're not to regenerate, they're not saved people, but they've enjoyed the blessings of of the Millennium as long as they were in submission to the Lord Jesus and the lineal descendant of David who is ruling over the earth at that time. As long as they are subservient and obedient, they enjoy those blessings of the Millennium, even though they may not be truly believers. But at the end, when Satan is released from his from the abyss, he gathers a large number together to follow him and to attack the holy city of Jerusalem. It's, it's really amazing, incredible to think that. Man's man's heart is still in alienation against God and cannot be changed. Just going to say before I was just looking back into Genesis Chapter 9 when he thought set that rainbow in the sky. Was a token that God would no longer destroy the world by a flood, but today. That same rainbow that was put into the sky by the Lord has been perverted, has it not, and is a symbol of something that is very displeasing to the Lord? So it doesn't take very long for something that God has established to be changed and perverted. Here we had a provision of God's grace. He would no longer destroy the world by a flood, but now that same symbol. To me, when I see a rainbow, I go back to Genesis Chapter 9, but it's taken on an entirely different perspective today. May we clearly see what God has intended in these symbols. We might just sorry what you were saying, Brother John, about the rebellion that takes place at the end of the Millennium. Shows that. The problem is not in government, the problem is in the human heart, because 1000 years. Of perfect government, the Lord Jesus reigning in righteousness. And man rises up in rebellion. So it

shows the problem is the human heart. Could just touch on the issue that is so common today. I believe it's called critical race theory.

And the assumption is that it's our environment, it's our culture, it's our society that is the cause for the corruption of men. And that thousand years is the final proof that, as you just said, the problem is the hardest deceitful above all things, desperately wicked. The will is corrupt and against God. And after that point in time, the great White Throne judgment is perfectly appropriate. Man has no excuse. Was just going to say in verse 11 we have the conclusion of what Peter is Speaking of, that there should be the coming of the Lord. The appearing of the Lord should have a practical effect upon our lives. It's not just that he's telling us about these facts and that we Get the facts straight, but that they should have a practical display in our testimony in our personal lives. And so he says, seeing that all these things shall be dissolved, what manner of persons ought you to be? In all holy conversation and godliness, our manner of life and godliness should express to one another, and should be a testimony that we are waiting for the glorious appearing of the Son of God to set this place straight, and to assume His rights, and to, as you say, be vindicated, glorified. And so God will bestow upon His beloved Son every honor and every dignity that is possible to bestow upon him. In this world. Want to give 3 scriptures. That I find go together. And like to say to young people, jot these down because I find it very helpful. The first one is Romans chapter 5 and verse 21, and this is in connection with today. Where we are today in the dispensation of grace. Notice how it puts it in the last verse of Romans chapter five, that is. As sin hath reigned unto death, this part, Even so my grace reign through righteousness unto eternal life by Jesus Christ our Lord. So today grace reigns through righteousness because God has been satisfied, fully vindicated in the work of the Lord Jesus as to His righteousness. Grace reigns through righteousness. Second verse I'd like to give you, as in Isaiah 32, and this is about the Millennium. Verse one. Behold, a king shall reign in righteousness, and Princess rule in judgment. So the Millennium, it will not be a day of grace, it will be a day when righteousness reigns. And then back to our chapter talking about eternity, it says in verse. 13 Nevertheless, we, according to His promise, look for new heavens and the new earth, wherein dwelleth righteousness. Those 3 verses help to understand those 3 periods. So just give you that to meditate on. Brother Bob, you earlier contrasted that. The the world that then was. And the world that now is. But there's a comparison with the world that then was. To the new heavens and new earth, there was number government in the world. That then was because there was nothing. There was nothing instituted by God to restrain man, but there's no government in the new heavens and new earth because there's nothing for righteousness to put down. There's no nation. There were no nations in the world before the flood. There are no nations. And the new heavens and new earth, they were all of one language. That's all going to be one in that day and I think it could go on. There's other comparison as well. I would like to.

Pick that up next reading maybe in the Lord. Well, the eternal day. I find that so fascinating to think about. Scripture speaks very little of that day, but it does say things about it, and perhaps we can meditate on that. Could we stand? What was that again #40 in the appendix? Hail to the Lord's anointing. And grace, and where you'll find my Lord, we're only here shall come. He comes to bring a crush on. Decepticons. To take away the scratch. And begin. To love every now and the sound can't stand. God and Father, we thank Thee for this blessed hope that we have. Of soon entering into all the glory that we have. Been reminded of in these scriptures. When I thy consort, thy bride, we shall share the inheritance with thee over this whole created scene. The establishment of thy glory, where thou wilt have thy rights. And well, where every tongue will be united in Thy praise. But here and now, our God, we do seek grace and strength for the pathway which may lie a little while before us. How often we become occupied with these material passing things.

Help us to live in view of eternity. The time when? Blessed Savior, we shall reign with thee. And enjoy thy company and fullness. And the administration of this scene. Which will be so blessed through. By the establishment of thy Kingdom, which we look forward to, but now, Lord, as the in the scene of thy rejection. This dispensation of grace we seek guidance and help and energy to hold forth the word of life with our long-suffering, and not willing that any should perish, beseeching men and women to be reconciled unto Thee. So we do pray that we may hold the things of this world lightly and live in view of the glory that is before us. And as stewards of all that Thou hast given to us, so we pray thy blessing on the remainder of the meetings this day. In the glorious gospel going forth. Asking it with Thanksgiving for this privilege, above all for the gift of Thy Son, Thy Blessed One, who bore the penalty of our sin and guilt, went down into those deep waters of judgment and shed His precious blood to give us a flawless title to eternal glory. So we pray for all our brethren in death. Give Thee thanks for this privilege of being together. In the worthy and precious name of our Lord Jesus Christ, our Savior. Amen. Amen.

St. Thomas Conference: 2023, 2 Peter 3:10-18

Reading

13 in the appendix. Hasty on from grace to glory, armed by faith and winged by prayer. Heavens, eternal days before thee. God's right hand shall guide thee there. 13 in the appendix. Filed of God by Christian. Everything's going to do. Joy of God without reason. Read a few verses before praying in Hebrews Chapter 11. Hebrews Chapter 11 and verse 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, and truly if they've been mindful of that country from whence they came out. They might have had an opportunity to have returned, but now they desire a better country that isn't heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Ray. Our God and Father, we again thank you that we can be over the Word of God. Think of how these verses speak of ones in the Old Testament who didn't have the word of God. They didn't have the indwelling of the Spirit. Still, they were able to, by faith, see something beyond this earth and. Live looking for that? And now, Lord Jesus, we do have the word of God in the Spirit of God, and we know much of what lies before us, and we know the future of this earth. And as we go over these things a little bit, we're willing that our hearts would. Not be touched that we would more be found on the right side of the battlefield, contending with the father for the honor of the Son, and not on the wrong side, caught up in this world. And we ask this in the name of the Lord Jesus, Amen. Would verse 11 be about right, Bob, or were we further than that?

I was thinking of reading from verse 10 just to get the connection. Sure. Second Peter chapter 3 and verse 10. But the day of the Lord will come as a thief in the night in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, The earth also in the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought he to be? An all holy conversation and godliness, looking for and hasting unto the coming of the day of God, or in the heavens, being on fire, shall be dissolved in the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that you look for such things, be diligent, that you may be found of Him in peace,

without spot and blameless. An account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto Him, hath written unto you, as also in all His epistles, speaking in them of these things in which are some things hard to be understood. Which they that are unlearned and unstable, rest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing that, seeing ye know these things before, beware lest ye also, being LED away with the error of the wicked, fall from your own steadfastness, but grow in grace in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen. I just suggest as a brief outline of what we have left in this chapter, and I admit that it's a personal. Exercise and enjoyment I've had the last little while. We happen to have had this same book before us in the conference in Egypt back a couple of months ago, and we enjoyed this over there. In verse 10, we have the day of the Lord, the Millennial Day. And then an exhortation in verse 11 which is related to it. Then in verses 12 and 13 we have the day of God, the eternal state. And we have an exhortation which I believe is connected with that in verse 14. And then we have. Peter speaking about. His beloved brother Paul and what Paul had written. And then we have in verse 17 an exhortation related to that. And then finally, most precious of all, perhaps the last verse, which kind of wraps everything up. The beautiful thought of growing in grace. Is that a fairway of looking at it, Brother Bob? Very good. Thank you. I would like as we start the meditation on the. Day of God to read it in the new translation because it gives a little different focus and. I would like help on it myself, so let me just read verse 11 and 12 together. All these things being to be dissolved. What ought to be? What ought ye to be in holy conversation and godliness? Here's the point waiting for and. Hastening the coming of the Day of God. By reason of which the heavens, being on fire, shall be dissolved in the elements, burning with each shall melt. That expression waiting for and hastening. The coming of the day of God. Don't stop there, brother, Tell us what it means. I said I needed some help. It's so wonderful, the day of God and.

I think there are three places in the New Testament that deal with eternity, maybe four if you count the end of Ephesians 3. But why is it that we have so little said about the day of God? You ever thought on that, Brother Steve? And my only thought is that it passes out of the sphere of being, the Spirit of God being able to communicate it to us and the language that we presently possess in our capacity that we presently possess to understand. Hmm, it's really we might read those 3 passages brother, or or the four. In First Corinthians 15 it says verse 28, When all things shall be subdued unto him, then shall the Son also himself be subject unto him. That's put all things under him, that God may be All in all, and so he'll be a blessed man for all eternity, and as a man subject to God. So this is in the eternal state, and he's just. Bringing in the change, the glorious change that will take place, the redemption of our bodies, and much more that he gives in this chapter, the 15th chapter. And then we've read of the eternal state here in second Peter chapter 3. And then we have in Revelation. I think it's is it chapter 2020 or 2121? Yes, 21 and it's really, I think the 1St 8 verses that speak of it. I saw a new heaven and a new earth. That's Revelation 21 verse one for the 1St heaven. The first earth passed away and there was no more seed. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for husband. And I heard a great voice out of heaven saying, behold. The Tabernacle of God is with men. He will dwell with them. They shall be his people, and God himself shall be with them. And be their God, and God shall wipe away all tears from their eyes. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, right, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that his thirst, fountain of water, of life freely he that overcometh. Should inherit all things, and I will be his God and He shall be my son. But the fearful, unbelieving, the abominable, and murderers and ********** sorcerers, idolaters and all liars shall have their part in the lake of Fire Lake, which burneth with fire and brimstone, which is the second death. So, as Brother Steve mentioned, is he gives us language in these passages of Scripture that we can relate to, that we can understand. We are in wealth with the Spirit of God, so we can take in, We have the capacity to take in these words and to understand in some measure. Shall live very little bit that he can tell us that we can't understand. So in God, in his wisdom tells us these things, but he tells us for a purpose. It's to have an effect upon us, isn't it? It's not just so that we would know. The future man in this world wants to know the future. He wants to know what's happening so that he can buy the right stocks and he can enrich himself and so on. But God has told us these things and it should stir our hearts. As we wait scripture when it tells us to wait. Or to watch there is, if every passage that I believe that's given to us in this way is to stir our hearts affections and to stir us in some way. And so here it is really where to watch. We're to be watching, waiting, hasting unto the coming of the day of God, where in the heavens, being on fire shall be dissolved, and the elements shall melt with urban heat. He's going to fulfill his promise. And everything will be new. Sin will no longer be a problem for us, and God will have His way.

Can you re ask that repose that question again? What what you have said? Would you re ask that question? I don't know what question you're talking about, the one you asked, but what it means looking for and hastening the coming of the day of God. You raised a question about that. Yeah. It's as if that we in the measure that we are exercised to live properly as Christians, we hasten the coming of the day of God. The day of God, I take it, is where everything is of God, nothing remaining of man's sin, or his what he has sinned. Well, it says here, seeing then that all these things shall be dissolved, what manner of persons ought ye to be? When I was visiting Brother Vandenberg they told me the story in 2019, how their house burned down, and that year was a terrible year in a lot of ways, medically and otherwise. And I was sitting there what sorrow difficulty went through, and his wife was describing to me. The house is burning down. They wake up in the middle of the night. What's important, Get the family out. They're out in the van. They have flip flops on and they're wearing their pajamas. But. There's Brother Vandenberg in his underwear up on the roof in the cold, trying to put the fire out. His wife. What's important to her. You need to get down from there. Let the fire trucks take care of it. Get one more thing. He knew the fire was at the end of the house. He goes into the other end. The family's dog is trapped in a room. He rescues and comes out. That's what I think of when we're being reminded here that everything we've got is going to burn, everything is going to go. Then my attitude might be changed if I really believe that, if I really believe that that was. We were rushing towards that end because I think there's a sense in which this whole world, the rapidity of everything that's going on, what we see in prophecy and all that, it's just rushing towards this destruction. And it's not far down the road. We've been reminded of that, that all of these things aren't that far down the road for any of us. And that that thought that if we really got a hold of that, there would be other things that don't matter much. They didn't rescue anything out of there except the most important things out of that fire. And that's what came to mind as you we read this portion. Materialism of our culture has done tremendous damage to the Christian testimony brethren, and I think it's important, and that's what we really have focused here. Material things are just a means to an end. They are not an object. For the believer, and oh, if we could get ahold of that. We live for an eternal day. We live for eternal glory. Why is it that when you're distracted? I have to confess myself. I get distracted. But when we think of that eternal glory, I'd like to go back to Revelation 21 There a little bit and perhaps we can meditate a little bit on this. I. Want to say that? The eternity really starts in chapter 20 verse. 11 where you have the great white throne and it says. In that set on it, which is the Lord Jesus. And from whose face the earth and the heaven LED away, and there is found no place for them? That's the end of this present creation no more. You know time is based on the movement of heavenly bodies, so when they're gone. One more time. That's something that just blows my mind. I I don't know how much we can understand. Our thinking is

based on time. Even our hymns, we have that hymn. The eternity with Raptor Dorian eyes looks onward and back to the Speaking of the cross of Christ. That's the way we think, brethren, and we talk about the past eternity and the future eternity. There's not really a past and eternity. Eternity is a vast place where God dwells. It's the habitation of God.

And time is just like a little bubble in eternity. But here we have eternity and we have the. Judgment of the dead here and the end of chapter 20. And then we have in verse chapter 21 a new heaven and a new earth. The 1St heaven and the first earth are passed away and there is no more sea. And then John sees the holy city. New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. Here's a bride that's 1000 years old and she's still a bride adorned for her husband in eternity. Nothing changes. It's all fixed. Everything connected with time changes. Everything connected with eternity is fixed. And he says in verse three, I heard a great voice out of heaven saying, behold. The Tabernacle of God. Will remember we have this portion at a conference in Denver, Co if you remember years ago. I'd rather London and brother Gordon Hayhoe were there and the Tabernacle of God, Gordon said, is Christ and his people joined together forever. But it says the Tabernacle of God is with men. So you have the heavenly and the earthly. To me it is very interesting that in all gods the purpose is a blessing. There's a heavenly sphere, there's an earthly sphere, and God promised it to blessing. To Abraham. It was as the stars of heaven and as the sand by the seashore, the two spheres. So here in eternity there's the two spheres. The only difference is there's no distance. The Tabernacle of God is with men, since there's no sin. There's no distance to me that is wonderful to think. The Tabernacle of God is with men. I take it on the earth. He will dwell with them, and they shall be his people and God himself shall be with him and be their God. And then he tells about all the things that won't be there. But I wanted to get down to verse six. Guys, there's a something there that puzzled me for the longest time. Says I am Alpha and Omega, the beginning and the end I will give unto him that is athirst of the fountain of the water of life freely. First in eternity thirst. What is this? This is the way it came to me, brethren. Even in that eternal day, we're not sufficient in ourselves. We will always need God to satisfy our souls. Isn't that wonderful? And it's a fountain that can never be exhausted. Hmm, There's something very precious to in this account in Revelation 21, and that is that when it comes to the heavenly Jerusalem that begins in verse 9, the description of the heavenly Jerusalem, we find that the bride is portrayed as a city. And that's necessary because as we had before us yesterday, the millennial day, the millennial Kingdom is necessary for the public vindication of God's holy character. And so the city is connected with administration in this world. That's why the foundations are the apostles of the Lamb. But the gates are named after the tribes of Israel administration. 12 of each. But when it comes to the eternal state. The city is portrayed as a bride. You mentioned about beautiful. The city is portrayed as a bride. Why is the city still there? Yes, but the emphasis is not on administration, it's on relationship and something else that I have enjoyed. I know our early, I see our late brother. I better be careful because you have to be pretty near as old as I am to remember Harry Hajo. But. He used to tell us that the millennial day, the Millennium, is really only the front porch to the eternal state. And that's I believe why it says in our chapter in second Peter 3, hastening the coming of the day of God.

Technically and completely, the Millennium is not God's full rest. It's the Sabbath of rest, and it's the reality of rest for this world. And in that sense it'll be a wonderful time. But sin will still be here. It'll rear its ugly head as we had yesterday. Yes, it will be instantly dealt with every time, but it will still be there. And that awful rebellion at the end will show, as we had yesterday, that man's natural heart has not changed under absolutely perfect conditions. Man still does not want God's beloved Son. But after it's all over and as you just pointed out, Bob, the great white throne, then God brings in the eternal state. And I would suggest that we haste. Well, let's turn back to second Peter 3 for a moment. Verse 14 Wherefore, beloved, seeing that he looked for such things, be diligent that he may be found of him in peace without spot and blameless. That is characteristic of the Kingdom of God. We're living today in the days of the Kingdom of Heaven, when the Lord Jesus spoke to his disciples concerning the Kingdom of God and Luke's gospel. He could say don't say low here or low there. And our King James is a little defective in the translation. It should read for the Kingdom of God is among you. Meaning that in the person of God's beloved Son, they could see the full display of the Kingdom of God. What's going to happen in the eternal state? That Kingdom will become an eternal Kingdom, water. It'll be a vast, everlasting Kingdom with Christ at the head. And I like your thought, brother. Steve about the. Reason why we don't hear much about the eternal state in Scripture. Wouldn't we like to hear more our natural, if I can say it, our natural curiosity would love to have more, but God says it'll it's too much for you right now, imagine you. We can't think outside of time in our relationship. That's why we talk about a past eternity and a coming eternity. But there isn't really any such thing. There's a little blip of time in the middle. And one eternity is the same as the next, But we can't, we can't get our minds around that. And that day we will. But that vast moral Kingdom of God will finally have its full display. And in one sense, in John's ministry, the two are brought together, whether in the Millennium or in the eternal state. John often brings them together so that they aren't differentiated as much as they are in Paul's ministry. But I just mentioned that. That that will be the full display of that glorious Kingdom. What does God want to see more of that Kingdom displayed in you and me. Now that's the way I believe we haste the coming of the day of God by displaying more and more of God's Kingdom in our walk and ways in this world. Is that I don't know. Does that commend itself? I was thinking that. We look in Hebrews chapter. Well, when the apostle is describing the particular blessings that we have in Christianity, verse 22. Unto your come, unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, into an innumerable company of angels, to the General Assembly and Church of the first born, which are written in heaven, and to God the Judge of all. Is that not a? A millennial scene there because the first boring. Are really the Church of God? The Bride of Christ. Who will? We will reign with the Lord during the millennial period. But. That position as the bride of Christ will go on into the eternal state. So my question was, what is the difference between?

The the heavenly Jerusalem mentioned here and the. The Bride of Christ. Which is referred to here as the first born. Well, I believe, Brother John, that they are essentially the same and the church is portrayed as the city, as I say, in the millennial day. And so I believe, as you say, this is really referring to the Millennium here in Hebrews that you mentioned. But as we said earlier, the in the eternal state, the city is more in the background, although it's there, it's definitely there. But what is brought out more in the in the eternal state is. Her relationship as a bride. And so we get the heavenly city described in Revelation 21 from verse 9 onward. And it's beautiful to see her display there. And as Bob has mentioned, there will be communication between heaven and earth and, and so it's nice, it's nice to see that. And God uses the description of the heavenly city to indicate the vastness of the glory. That will be displayed in that day. But when it's a matter of the bride, it's a matter of relationship and the warmth and loving kindness of God in bringing us into that relationship. Would you say, brother Bill, that the Old Testament Saints who are, we know, friends of the bridegroom, they are not part of the bride. They will be part of the heavenly city. They'll definitely be part of the heavenly company, not just your. When you talk about the city, like Bill says, you're talking about administration and that is what we have in chapter 21 of Revelation from verse 9, like you said, down to verse five of chapter 22 is a description of the heavenly city in the millennial day. And so you have their walls, you have gates. Gates were for administration, judging. And so there will be that in the millennial day, there won't be an eternal state in need of that because sin will no longer exist. Hard for us to imagine a world without sin. But during the millennial day there will be. And so it talks about nations too. Eternal state that doesn't mention

anything about nations, only the Tabernacle of God with men. That's all it says. Interesting. It's helpful to read in that verse nine in Revelation chapter 21. It's very clear. That it is millennial. It says, It came unto me, one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hit her, I will show thee the bride. Unless the church in her millennial glory, that lamb's wife, that's her position of responsibility, you might say, in assisting him in the rain. And then he carried me away in the Spirit to a great and high mountain and showed me, it should say, that holy city. The holy Jerusalem descending out of heaven from God. So we have the millennial scene told to us in that we have much more of a description of the millennial scene than we do of the eternal state. And so we can be thankful for what is revealed to us and we don't need to chase about what is not given to us. And I think it was again, Brother Harry, Hugh, I never mentioned. I never met him. But you had this little expression. Never let the things that you don't understand. Spoil the enjoyment of the things that you do understand. Enjoy the things that you do and understand, and the Lord will bless them. The Old Testament Saints will have part in the in the Millennium, won't they? In reigning with Christ. Is that right, Robert? Yes, but from heaven. I'd like to come back for a moment to Revelation 20, verse 11.

The creation that we know now. Did start by God's powerful word He spoke, and it became something visible out of nothing. When the end is reached, there is no more any vert. When this creation will disappear, nobody is talking. It is only your face on the great white throne. This face is so bright. It is so holy. It is so perfect righteous. That this earth just will disappear. It's hard for us to imagine this. Because we are so connected to material or two words, what is very interesting is the day of the Lord. Ends with this action, with this face on the great white throne. And then first Peter 3 talks again. When it comes to the eternal days, the day of God, the earth does disappear. That means the Day of God starts with the Great White Throne. Why? It is the absolute end of what we have all seen and known. What was not worthy for God? And the last enemy is stun set aside. That's the beginning of this day. And what did really? Capture me one day when I did read on the end of this scenery, that the Lord the King will come to God and will give back all his responsibilities he had taken on in the Millennium. And then the scripture says, and then everything is for, in and about God and nothing else anymore. That's what we have in First Corinthians 15, and maybe we go there just a brief moment because I think that is good. It's a reference it First Corinthians 15 really touches. The eternal day, but it really. Don't know how to explain it but. Here chapter 15 and verse 24. Then cometh the end. When he that's the Lord Jesus shall have delivered up the Kingdom to God. Even the Father you have kingdoms. It's because there's still sin in existence. And there needs to be control. Delivered up the Kingdom to God, even the Father. When he shall have put down all rule, and all authority, and all and power, for he must reign, reign in his. For when there is sin, he must reign until he had put all enemies under his feet. And the last enemy that shall be destroyed is death. That's what we have in the end of chapter 20 of Revelation. Death in Haiti's are cast into the Lake of Fire. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is accepted the Lord Jesus as man, which did put all things under Him. And when all things shall be subdued unto him, then shall the sun also Himself be subject. Unto him that put all things under him. That God may be All in all, so the Lord Jesus as man. Delivers up the Kingdom to God the Father. He has subdued all things for God's glory, the 1St man. But everything made everything in disorder. Now here's the 2nd man, the last Adam, and he puts all things in order, and then he submits.

He is. One of the things about humankind is that we are. Dependent and submissive. Dependent because God has all power. Submissive because God has all authority. And the Lord Jesus as man submits, and then God is All in all, Father, Son, and Holy Spirit, and that's the beginning of the Day of God. And that's ultimately beyond our understanding, isn't it? Here is our blessed Savior, the Lord Jesus Christ, who remains a man for all eternity to enjoy your company and mine. And he's, in that sense, subject for all eternity. And yet who is All in all pointed out God in Trinity, and he's part of that beyond our understanding isn't. The first creation began with a heavens and an earth, and it ended with a man. The new creation begins with a man, and it ends in a new heaven and new earth. For all eternity, the inverse order of things. I Just a question, brother Bill in connection with hastening that day would breathing from the new translation and John's the first Epistle, chapter 2 and verse eight, would this connect with it? And again I've write a new commandment to you, which thing is true in him? And in you, because the darkness is passing and the true light already shines, that that display of those characters is looking on to that day of God. So the true light, the darkness is passing, but already in the believer, because it's that thing which is true in him and in us, it already shines. It's a it's a glimpse of that coming day of God. Absolutely. The darkness is passing, as you say, and it's still passing. There will be a time when it will be passed completely beautiful. It's another thought from Ephesians chapter 2. We find that the Church is the habitation of God by the Spirit. And so is the Millennium closes, and the Lord delivers up that perfect Kingdom, having fully discharged all that adamant failed in He. That second man takes it up for God's glory. He delivers it up and the administrative features. Of the church disappeared, just the bride character remains. But there's one other thing. The Tabernacle of God is with men forever. The church will be the habitation of God by the Spirit. And so when she comes down from heaven in that way, the Tabernacle of God is with men, but she is always pictured. As coming down from God out of heaven, her true origin is gone. Her character for all eternity is heavenly, and though those two spheres, as it were, become so close that there's no distance, she is always from God and always out of heaven for eternity. And it's the last time that the habitation of God is mentioned in the Word of God in that passage. Maybe for some that are younger here in verse 12. Where it's talking about Eastern, the coming of the day of God. Spoiled growing up in the assembly and having the right. The word of truth rightly divided and presented to us. But you'll hear many people who truly love the Lord Jesus. Hot quite a bit of those preparing for the Kingdom and that's a very common phrase that you will run into and it's a warning sign that they don't believe in the dispensational truth that we've been talking. They're feeling that in some way they thought to get ready because they're going to be part of the Kingdom and God has his own plan for getting ready for the Kingdom. It's a seven-year period that's going to fix things up.

We're not pulled to be healthy, to prepare for the Kingdom. We're told to preach the gospel. You know, well, sadly, and I think that's an important point, Robbie, that you bring out, sadly, Satan has done. All too good a job in bringing Christianity down to the level of a worldly religion. And he knows, even if believers don't realize it, that when we lose, and if we lose the sense of our heavenly calling, humanly speaking, we've lost everything. Because a believer who gets into the arena to try and straighten this world out. Will find that he has to work with worldly people and then pretty soon you're down to the level of the world and there's no question no matter who you are or how much you try, it'll end up in compromise. And and so it's one of those it it may not seem that serious, but it's one of the worst errors that Satan has brought into the profession of Christianity to persuade believers today that they need to get involved in trying to straighten this world out. And Scripture is very clear, isn't it, that the world will not be straightened out by the gospel, nor will it be straightened out by the efforts of believers. It says in Isaiah chapter 26, when thy judgments are in the earth, the inhabitants of the world will learn righteousness, and that's the only way it will come. Mike point out maybe in connection with. Good understanding of prophetic and dispensational truth that the Old Testament speaks of a new heavens and new earth, but it's not the same thing that Peter is giving us in this chapter. Isaiah 65 and verse 17. For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be glad and rejoice

forever in that which I create. For behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in here, nor the voice of crying. There shall be no more events and infant of days, or in other words, none will die in infancy. Nor an old man that has not filled his days. Even with Ozila didn't fill his days. He didn't reach 1000. For the child shall die 100 years old. There's death there, not an infancy, but comes a time of responsibility of their sin. It will be judged. But the Sinner being 100 years old, should be at first. This could hardly be the new heavens and new earth that Peter is Speaking of. They're still death. There's still sin that will be judged, though there'd be a great time of blessing. And so this is not Peter picking up and telling us. This is the fulfillment of the prophecy that Isaiah gives and Isaiah 65. That is the millennial earth, the new heavens and new earth of the Old Testament prophecies. But it's not what we have in this chapter. We read in the first chapter of Second Peter. Verse 10 of the first chapter. Wherefore the rather, brethren, give diligence to make your calling and election. Sure, Ricky, do these things. You shall never fall.

For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Well. The abundant entrance here is not referring to heaven. Every believer will have an abundant entrance into heaven, but this is in connection with the Kingdom. And so we've spoken of all the material things of this world being dissolved and disappearing, but not the way in which we have used what the Lord has entrusted to us. Whether it be financial resources, whether it be time. Or energy. The those things are going to perish, but the way in which we have used. The. The things which the Lord has entrusted to us. If we have used them for the glory and the furtherance of the eternal. Interests of our Lord Jesus that will be rewarded in that coming day and our place in the coming Kingdom. That's mentioned here in the verses I read. Our place will be according to our walk down here, and so we read in Luke 19 of some having ten cities and five cities and so on, the place of administration, which is our reward in the coming millennial day. Will be according to our walk down here. So the judgment seat of Christ will reveal how we have used these material resources, possessions that the Lord has entrusted us with. They can be used for the glory of the Lord Jesus and for the furtherance of his interest down here. And that's an encouragement. I believe that the abundant entrance here the apostle is Speaking of is the portion. That the believer will have in that coming millennial day. Is that right, Robert? There's another thing that perhaps we could just mention in passing that when in the Synoptic Gospels, whenever lasting life is spoken of, it's really from a Jewish perspective and you might just turn to Mark chapter 10 to get the point. He says in Mark chapter 10 verse 17 that when he was gone forth into the way, there came one running and kneeling and kneeled to him and asked him, good Master, what shall I do to inherit that? I may inherit eternal life. Well, he wasn't asking. For eternal life in the sense, the Christian sense that wasn't revealed yet, but he wanted to live on the earth forever and as long as the earth existed, that the Jews, when they said eternal life, it was for as long as the earth would exist that they would live. And so he wanted to live on the earth. For as long as the earth existed. And so it's called eternal life, and he mentions it in the 133rd Psalm. And it's really in connection with the Millennium in verse three, I'll read it, 133rd Psalm, the dew of Herman, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. So it was mentioned in the Old Testament. That's what they look for. And so is what Brother Steve was bringing out is the new heavens and new earth in connection with the Jewish perspective. That was really going to be a renewal. A regeneration the Lord Jesus called that I believe in Matthew's Gospel chapter 28 is it and and so they looked at it from a Jewish perspective. Peter here is talking about the eternal state from a Christian perspective. I have a a question. On Friday or Saturday we talked about. The how the believer often has the rapture before him only because that's what's going to affect us presently. And our thoughts oftentimes don't go beyond to the appearing. And as we went through this chapter, we saw how they very much should go on to the appearing because that's when God is going to be vindicated.

But it seems like we go down further in this chapter and now it's not so much that our thought should even be on the day of the Lord, but it needs to be on the day of God. And I'm struggling a little bit because. I've always thought about it, God's eternal counsels from Ephesians chapter one, where his Son is going to be glorified in heaven and earth and the the place where his, his rightful place is finally going to be there. But then I'm coming to these verses and it's saying, well, we kind of want to get by that as quick as possible. We want to get beyond that. We want to get to the day of God. And so I'm just trying to reconcile that in my mind. I don't know if anybody can follow what I'm saying or to give a thought on that. I found that comment that Bill made earlier helpful, although I don't know what scripture to give for it that. The Millennial day is the anteroom into the Grand Palace, which is the day of God eternity. And so yes, we do desire the Day of the Lord. In the sense that we're going to see the Lord Jesus vindicated in the world where he's so dishonored. But that's the introduction. Into that day of God that we have so little said about it in the Scripture and and when you get into the anteroom and there's a lot about the millennial day. So be occupied with that and that's going to give you a sense of what you got. This time is over after 7000 years. There comes new day. It's the 8th day. And this will not end. And everything is new. It's too difficult for us that that this eternal goal would have given us any physical description or whatsoever. It would be too much for us. We are too limited. There remaineth therefore rest for the people of God, and we will enter into God's rest, His eternal rest. He's been looking forward to that since the first creation began, and He will not be disappointed. And He's going to bring us into it with Him. And so in that sense, it is very much part of our bright hope as much as seeing the Lord vindicated. But when that all closes, the eternal day of rest begins, and we're going to enter into it and all of His joy for all eternity. I had mentioned that there are two exhortations. First exhortation related to what? Joseph asked. What manner of persons ought to be in our manner of life to be associated with holiness and godliness? And there's an aspect to the millennial Kingdom in which we reign with Christ. And there's an aspect in terms of how we live our life today in which we are associated with Christ in his Kingdom. And I believe that that's part of what's put before us here. And then the second part that we've been talking about that eighth day. We have the 2nd exhortation in connection with the new heavens and the new earth and we're challenged to be found without spot and blameless. That's exactly how we'll be when we enter into that 8th day. We have complete and perfect acceptance in our Lord Jesus Christ. He's our righteousness. That's true, but that we are exhorted many times and to keep ourselves unspotted, for example. From the world, that's our future and we should live towards exemplifying that and living that. Today, so I, I put that forward as something for our hearts that there is both in the millennial Kingdom, a portion that we are sharing with Christ and in the eighth day, that that our moral character needs to be conformed to that today. And that's I think part of what these exhortations are for. The exhortations are there, but what Bob had said at the beginning of this, he was talking about how he likes to think about these things and how wonderful it's been to think about these things as we've been discussing them. And I'm. I was thinking about from our side of things as we observe, we listened and we enter into this. We have different levels of understanding here and maybe some people are learning some things that are citing to them and new that are here. One of the Bible studies we have back home.

Is attended by little old ladies and couple of little old men that are in their 70s and 80s and they know the Lord and the first thing they knew was that they're going to heaven when they die. That's all in pretty much new. And then someone asks a question about what's this rapture thing and then they know about that and then a little further, well, what happens after that? And, and I heard all these terrible things go a little further and a little further. These folks know the Lord know hardly anything. And some are from different backgrounds like Methodist, Presbyterian, this and that and the other thing. And it's just to watch their faces. As they learn just a little bit more and more and more and

their bodies are breaking down and they've got disease and illness and sickness. And as they're entering in, you should see their faces. You should see they're they're soaking it up like you **** ground on, on pouring water on a parched ground. And I think there's a side of this as we learn and understand what's coming, what's coming, what's coming. And like Bob says, thinking about it, they love talking about this and what's down the road and not too far down the road. That the Lord is coming from. And then I'm not just going to die and go to heaven. But you know what? They might actually be here. When the Lord comes and then what? There's a millennial Kingdom and we're going to reign with Christ over it and all the things going on and the wonder of that. And then we've been talking about the end of all things. And where not only is the Lord Jesus vindicated in the Millennium, there's a sense in which all that have been faithful to him are vindicated with him then at the end of it. Nothing corrupt, everything settled, all matters are done and gone has his desire from the beginning before anything was made. His family is around him, that great host. And we sometimes think about that and think, wow, what that'll be like every family that God has. And then this is right there. Everything is there. Well, we we enter, it's like we enjoy more and more and more as we think down. But in the Thessalonians, the first thing they do was they turn to God from idols to wait for the Son of God from heaven. Well then, Paul, Paul told him more, more, more, and now we get a bigger picture. Just like to encourage the younger brothers and sisters to get into the prophetic word. I was encouraged some years ago. I happen to be reading an article in the National Geographic magazine and most often today many of the articles there are not that encouraging. There was an article on a man had made a name for himself and public radio, a man by the name of Garrison Keeler. He had a program called the Prairie Home Companion and he was brought up in a brethren household but largely gave up most of what he was taught as young man, but the. Author of this article had been informed that he was brought up in a Brethren household and wanted to know a little bit about the Brethren and inserted some material there concerning that. But there was a photo or picture that I was very encouraged to see that showed a group of young men at the table going over who's chart from eternity to eternity. And what an odd thing to see in the National Geographic magazine. And it thrilled my heart that there were some young men that were anxious to learn God's purposes. And it thrilled my heart. I'd like to read a verse in connection with what you say, Joe, and it's not exactly an answer, but something that I find interesting to think about and 1St Corinthians 13. Verse 9. Or we know in part. And we prophecy in part, and that's what we have to say. The more we learn, the more we realize how little we understand. Him. But then notice that it goes on. When that which is perfect is come, then that which is in part shall be done away.

Knowing, in part, is going to be done away. And it gives a little. Similarly here when I was a child, I speak as a child. I understood as a child, I thought as a child. I sometimes think when we look back from heaven's side, when we think of this meeting, we have this action. How little we really understand. But we do understand something, brother. We can enjoy that. When I became a man, I put away childish things for now we see through a glass. Dimly or darkly, but then face to face. Now I know in part. That then shall I know, even as also I am. Oh, what a day that's going to be. We get into the Lord's presence and the Lord is going to say that the judgment seat. Now I'm going to show you the whole picture and we're going to enter it. It said fears that. Peter. Did have a problem understanding all the truth that Paul had unfolded as to the purposes and councils of the of the Lord in his epistles, because he says here in the 16th verse that some things hard to be understood. Of course, Peter was very much immersed in the whole Judaistic system prejudice. He had to have a special vision from the Lord before he would go. And preach the gospel to Cornelius, a Gentile, but he acknowledges that those. Those writings of the apostle Paul were inspired, authenticated by the by the word of God. They he calls them Scriptures here. And in Christendom to a large measure. Paul's doctrine that we have been speaking about the heavenly calling of the church, our position as as separate from this whole world system. Is generally not understood by Christendom. They have what is called covenant theology and what have you mixed in. They leave things in a state of confusion but. They they rest the scriptures, they take them out of their true bearing. But Paul, Peter here. Recognizes the the divine inspiration of the scriptures that that Paul had received. And also, as we might mention, he didn't hold any resentment. By the fact that Paul in Galatians had to rebuke Peter not behind his back face to face among all the other brethren and he refers here to our beloved brother Paul. He didn't hold any resentment for that correction which he needed because Paul was Peter was really throwing the church back under the. Under the the Old Testament wall of partition, he was. Going to erect it again. But Peter has no resentment. He received that rebuke from the Apostle Paul and he profited by it. I think it's, it's lovely to see that. And that's so important because as we see here. This tendency to, as it says in verse 17 or verse 16, rather to rest or that's where the word wrestling comes from, That is to take Scripture out of its proper context and make it say what it really doesn't say. Is exactly what has happened and. Judaizing principles were introduced, as we know, into the church very early in its history. And eventually, of course, was the utter ruination of the Church. Now you and I can be so thankful for the precious truth of God that He saw fit to restore to us almost 200 years ago now. But the devil is still attempting to do this. And so-called reconstructionism or covenant theology is part of that and we get a warning here about it. Way back in Peter's day. He knew what Paul taught. He knew it was the truth.

And to understand prophecy, we must see the heavenly calling of the Church. If we don't see the church's position as being a heavenly body. Prophecy does not make any sense at all. But here Peter recognizes that's the way to see it, but he realizes that it's sometimes hard to be understood. And let's not point the finger at the Jews. The natural man does not like the heavenly calling of the church either. Remember well reading about how one of our older brethren, this is way back in the 1800s, and this was at a Bible reading, and they were talking about bringing out the precious truth. Of the church and one brother said, well, what do you do if people don't want to listen to you? And the brothers said they will probably listen to you until you try to take them to heaven. Now that doesn't mean going to heaven at the end of the journey. He meant going to heaven in the sense that Ephesians gives us the heavenly calling of the church. But what is so precious here? And I just allow me to make this comment. I know our time is gone, but. The last verse. What's the real answer to it all? All the glory of the millennial Kingdom. All the glory of the eternal state, everything that will take place, then it's right for us to understand it and enjoy it in our hearts. But Peter recognizes, as we've already expressed this afternoon, ultimately we can't understand it. And that's why God doesn't say much about the eternal state in Scripture. But one thing we can't understand growing grace and in the knowledge of our Lord and Savior Jesus Christ. Allow me to repeat some words. I think it was from Brother Vela, his ministry, he said. The glory will be wonderful. But he said far more wonderful than the display of glory will be the celebration of the grace that has brought us there. Very true. And I believe that's why Peter puts this verse in. He realizes that much of this is beyond our understanding. But in the coming day, what will be the greatest joy in heaven to celebrate the grace, the braces there? 17. #17. Holy Spirit. Favor. Rest up on us. May we? Have I didn't hear you? And the Lord. Also #48. #48. I.

AM. Free and there are brave things. We will be rewarding the world. The Lord Jesus Christ. Just do thank thee that we can anticipate by very soon. Thank you. These thoughts? That brought to you and the encouragement and knowing that our one desire to bless. Is thy desire to gather thy people around myself, and there will be none this God.

Edification: Volume 1, Our Scripture Portion.

(2 Peter 2:11—3:2).

You must open your Bible at the passage indicated and follow this article with the Scripture before you, if you would get any real help. Spare forbids quotations of any length from the passage so, as you read, refer to the Scripture and THINK.

If consequently fresh light begins to break in upon you, do not lightly turn from it but lifting up your heart in thanksgiving to God pursue your searching of the Word on the point. It may open up to you a fruitful field of truth and you can resume your reading of the article on another occasion.

THE two evils mentioned in verse 10 seems always to accompany “damnable heresies” as their natural result. The flesh finds an attraction in the heresies, because it loves to gratify itself and to do its own will, and to despise and speak against all that would hold it in check. The truth puts the sentence of condemnation on the flesh; the heresy on the contrary fosters it.

These twin evils—self-gratification and that of the lowest character, and insubordination under the plea of obtaining a larger liberty—are very prominent in the latter part of this second chapter. The contrast between verse 11 and 12 is very striking. These false teachers are but men. Angels who are greater than man in their power and might would never impeach those in dignity or authority, however much they might deserve censure, in the reckless way these men do. But as a matter of fact these teachers, who speak of dignities in a way that would suggest that they themselves were greater than the angels, are really just like—not angels—but “natural brute beasts made to be taken and destroyed.” The poor animal without reason—for that is what the word “brute” means —may heedlessly destroy what it is not capable of understanding, like the proverbial bull in a china shop. These men are like that; they violently attack and destroy, as far as words can do it, what they do not understand.

Many teachers there are of “modernist” persuasion who exactly (exemplify this. How trenchantly they attack the old foundations of the faith. What is the authority of a Paul, a Peter, a John or even indeed of Jesus Himself before their slashing words and pens? As a matter of fact however the simplest person, who being born again has become a child bf God, is conscious that they have not the least comprehension of that which they attack. The most costly china is to a bull just what the truth of the Scriptures is to them.

Are some of us, who are old-fashioned believers in Christ, to tremble and be intimidated by these assaults? There is really no need for it. It may look as if nothing can stand before them in their mad career, but it is only so because God is very patient and has plenty of time in which to settle accounts. We remember a nursery picture and rhyme book which amused us in childhood’s days. There was the story of the bad dog who ran amuck and bit a large slice out of a man’s leg. The last words of the rhyme however were, —

We are irresistibly reminded of this by the closing words of verse 12. The faith of God survives in unbroken health; the false teachers “perish in their own corruption,” and receive the due reward of their unrighteousness.

How terrible is the indictment laid against them in verse 13 and 14! The adultery laid to their door may not be literal in all cases, but in its spiritual significance it certainly applies to all false teachers, for they all either teach or sanction unholy alliance with the world. Hence not only do they sport themselves in their own deceits—the foolish ideas engendered in their own minds—but they beguile unstable and unestablished souls. They destroy themselves, but they also bring themselves under the curse of destroying others.

In verse 15 their secret motives are unmasked. They have followed the way of Balaam. There is then nothing original about their performances. They follow in a well beaten track first trodden by Balaam of infamous memory, who sold his prophetic gifts for money. He was not the first person to prophesy for hire, for this has always been a custom in idolatrous religions, but he appears to have been the first to offer to prophesy in the name of the Lord for hire. With Balaam the supreme question was “Will it pay?” If a paying proposition he would prophesy to order—as far as he could. This was terrible madness involving terrible moral degradation. In verse 12, notice, the false prophets are on a level with the “natural brute beasts”; in verse 15. Balaam is below them. A dumb ass was able to rebuke him.

What then is the secret motive behind the many and various onslaughts of the modern false teachers? It is the same old story. The real drive behind them is in this—IT PAYS.

Generally it pays financially. When years ago the late “Pastor” Russell conducted a great campaign in London, hiring the most expensive halls and advertising on lavish scale, he was reported by a daily paper to have said, that he really did not know, what to do with the money that poured in upon him.

It always pays if fame and notoriety is the desired thing. The sensational newspaper always patronizes the man retailing a false novelty. Thorough-going modernism is alas! a high road to preferment in ecclesiastical circles.

And when preferred and in high office, what have they to give? Just, nothing. They are “wells without water” and so no spiritual thirst can ever be slaked by them. They are as “clouds carried by a tempest” which deposit little or nothing to refresh the weary earth.

Do they accomplish anything? Yes, alas! they do. They speak “great swelling [or, high-flown] words of vanity” to the ensnaring of many souls. Oh with what deadly accuracy are the inspired words of Scripture aimed. Certain secular papers have recently been making merry over the amusing medley of scientific jargon used at the recent meetings of the British Association. “Great high-flown words” were in plenty of evidence; and words of vanity “they were also, wherever they touched upon “the things of God” known by no man “but the Spirit of God” (1 Cor. 2:11). By these vain words they capture some “who have just fled those who walk in error” (N.Tr.), promising them liberty.

Liberty! That word has a very familiar sound. Has not someone said to you in effect. — “Why be enslaved by blind adherence to a Bible which you imagine to be inspired? Why not adopt the enlightened modern view? Treat it as an ordinary book, classical and interesting of course, but of no supernatural authority. Thus you will emancipate your mind from its trammels and begin to move with full liberty in the vast fields of modern speculation.” Oh, how enticing the proposition! How fatally it works amongst well-meaning folk of unsettled minds, just lied from those walking in error and from the gross pollutions of the world, yet though thus reformed not born again. It opens up before them a way, quite high-class and scientific, right back into the old corruption from which they had just emerged.

The poor victims of these false teachers, who are thus freshly and finally entangled in the world’s pollution so that their latter end is worse than their beginning, are not truly converted souls, but merely people who through a certain knowledge gained of the Lord are outwardly reformed in their ways. They are consequently likened to the dog and the sow, both unclean animals. Such is dog nature that it has the unpleasant habit of returning to its own vomit. Such is sow nature that however well washed it loves the mire and plunges into it at the first opportunity. The person who may be intellectually enlightened and consequently reformed in outward actions, yet without that fundamental change of nature produced by the new birth, falls an easy victim. The false teacher promises him liberty and by his great high-sounding words of vanity cuts the slight mental leash that held him in restraint, and there he is back again in the old ways of sin, whether vomit—uncleanness generated from within, or mire, — uncleanness from without.

They had a “knowledge of the Lord and Saviour,” they knew “the way of righteousness,” they “escaped from them who live in error,” yet back they went to their own eternal loss. Sad, sad for them, but what pen can portray the judgment that will overtake the false teachers who have encompassed their ruin? In due season it will not slumber as verse 3 states.

Chapter 2 Then, is a very dark one. It introduces by way of parenthesis a very necessary warning. With the third chapter the apostle Peter returns to his main theme the immense importance of true prophecy. The true believer, being born again, has a pure mind. Yet though pure it needs to be stirred up to constant mindfulness of what God has said whether by the holy prophets of Old Testament days or by the apostles and prophets of the Lord Jesus in New Testament Scripture. The chapter plainly shows us what is the effect of bringing prophetic truth to bear upon the pure mind of the believer; he is thereby separated in heart and life from the world that must come not only spiritually but also materially under judgment and so disappear (see, verses 10-14).

This, be it noted, is exactly the opposite of what is found in chapter 2. There it is the iniquitous teaching of the false prophet with the inevitable effect of entangling its votaries in the world and its corruptions. Here it is the light of truth given through the prophet raised up of God, which has the effect of separating those who receive it from the world and its corruptions.

This distinction stands true everywhere and always. So much so, indeed, that we may be able to judge of the truth and soundness of any teaching set before us by asking ourselves this simple question, — if I receive this teaching as truth will it have the effect in my mind of separating me from the world or of confirming me in it? There are other tests, of course, which we must not ignore, but this one alone is quite conclusive.

F. B. HOLE.

Glendale Conference: 1970, 2 Peter 3:11

Reading

And we reach 1St 11 doctors 3 second Peter seeing then that all these things. Be dissolved. What manner of person ought to be? All holy conversation and godliness. We had before us yesterday in Ephesians 6. Ephesians chapter 6. Let's start with the 13th verse. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shoved with the preparation of the gospel of peace, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for All Saints. And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak parts of the armor. Where we have. And therefore having your loins girded. About the truth about the breastplate of righteousness. And your feet charged with a preparation of the gospel of peace. The thing is, our brother Brown was not with us. Perhaps he could give us. I'm sure he could give us some added thoughts. On those parts of the armor that we went over, starting with your. Loins dirt about with truth. Well, if we are not walking. In the truth, If our loins are not good about the truth, we can't expect the Lord's blessing. If it isn't truth. Its error and the word of God is that that. If they're willing to submit to it. We're not going to be LED astray now in connection with having our loins gird about with truth. There's the necessity of practical righteousness accompanying it. Having on the breastplate of righteousness, that's practical righteousness. If I'm not walking in a righteous, upright way. I can't expect to make progress in my soul. So that it's most most important. That not only we should have our loins gird about with truth, but then there should be accompanying it. Righteousness that matches the truth that we profess. And your feet shod with the preparation of the gospel of peace that is in our walk. The feet speak of the walk shod with the preparation of the gospel of peace. We're we're in a position through faith in Christ. To enjoy a sense of peace in our souls and that peace. Can only be a piece that's in keeping with the mind and character of Christ. So the next verse starts out beside, beside, not above, but beside all. Taking the shield of faith. The shield of faith. Whereby you shall be able to quench all the fiery darks of the wicked. Now, having on all this armor doesn't mean that we're not going to have to meet the enemy. It's just the opposite the enemy is going to make. More fierce attempts to trip us up if he sees that we're wholly trying to. Please our Lord Jesus Christ, he's going to attack us. So beside all this, taking the shield of faith whereby we shall be able to quench all the fiery darts of the wicked.

Where the objects of his hatred. And the devil himself. Detests anything that honors Christ. Anything that honors Christ, the devil is opposed to. So there's that shield of faith whereby we shall be able to quench all the fiery darts of the devil. But how does faith express itself? By laying hold upon the truth of the Word of God? Taking the shield of faith, laying hold upon the truth of God, and then in connection with the helmet of salvation, I. I have a little note here that I think is worth reading to us all. Mr. William Kelly, the helmet of salvation is the consciousness. Of the full deliverance God has wrought for us in Christ. I'll read that again. The helmet of salvation is the consciousness of the full deliverance God has wrought for us in Christ. So taking the helmet of salvation is that complete confidence in what God has wrought for us. And the sword of the Spirit, which is the word of God, that is the the sword that the Spirit of God uses. In meeting our foes. The word of God for the seal of faith is. Whole confidence. In God, in connection with His Word, trusting His Word and believing that what God has promised, as it were, He is able also to perform. That is, we can fully trust Him to go on in the scene of conflict where we're continually faced by the enemy and meet the enemy under any trial or any circumstance. If we're trusting fully. And the Lord for his help, for his. Being with us and leading the enemy. So it's the word of God, isn't it? Again? But it's full confidence in the Word, in the one whose word. We we believe and

are trusting in. What a Savior, what a Father we have, and think of all the deep, boundless love in the heart of God our Father and in His beloved Son. We own me and our pathway down here. Well, a verse such as we get in the 8th chapter of Romans. He that spared not his own son. But freely delivered him up for delivered him up for us all. Shall he not also with him also freely give us? All things rather than we should have unbounded confidence. And the Lord's love, the love of the Father towards us as his children. And when the enemy comes in like a flood, by then we can lift up a standard against him. And what a striking and beautiful illustration. The. The this we have brought before us the breastplate, No. The shield of faith. Well, you know, in battle, when the enemy was throwing his darts, the soldier held up his helmet. And those those fiery darts never touched him at all, never harmed him. Doesn't that wonderful? Am I Speaking of these dear young people? The dog can so fortify them amid all the attacks in their school life and and wherever they are facing these. Difficult is that all these attacks can fall. Useless and powerless to in any way harm their souls. But we must take God's provision. In other words, we must use not our own shield, our own thoughts, our own wisdom, but the shield of faith. And brethren, these fiery darts are very.

Very real dangers, aren't they? Penetrating into our thinking, suggesting thoughts that would lead us. Into the ways of the world, making us believe that the world is having a better time than we're having. And suggesting, maybe after all, that we can't always trust in every part of the Word of God. If all that, it weakens the. Resistance. That God has provided to these many attacks of the enemy. Probably. We're in plenty of water. It's clean, we're told in Leviticus 11. Now I suppose that we understand that the mean the word of God, the water, and. If we are and our children are fortified by the word of God. Will be preserved if there's faith. Now we have this word faith, which is sort of a general used in a general way oftentimes, and we sometimes perhaps don't understand exactly the connections, but we can always say that faith. Is dependent upon the Word of God. There's no such thing as faith except through the Word of God. Faith comes by hearing, and hearing by the Word of God. Now here we have the shield and the helmet. I believe these two things are very. Important for us to notice because in a day like this we find the darts coming from every direction. And the soldier must hold up his shield. Well, what is his shield? Well, it's the shield of faith. In other words, it's the word of God. We, we really should be practical about this, you know, and in our homes, the father and mother are responsible to keep the word of God before the children. This was even true among Israel. They were to teach these things to their children, that is, the precepts that were laid before them, the law and all that had to do with the Word of God, so that they might be preserved. Well, this is very important for us, and I believe we're living in a day when the Word of God is being neglected. We have it on every hand, we have it in all these marvelous writings that the Spirit of God is preserved for us to this day, and we have all the helps we need. But is there a real interest in our part to bring these things before our children? And we see the sad results where it is not, because we can always trace. Where there is failure, that generally the word of God has been neglected. At least in measure, it might have been enjoyed by the parents, but it wasn't transferred to the children. And I believe it's important that the parent not only read with their children, but pray with their children. Because unless these things are brought home in reality through these little hearts, these children will not be preserved. And that's what the main issue is right now. It's our children. And what will the next generation be like if we neglect the Word of God? But what about the hell metal? Well, we have the same thing unless we have the word of God. Firmly entrenched in the soul, unless there is this helmet of salvation, the consciousness of the full, full, revealed mind of God that we can rest upon not only knowing it as a doctrine, but enjoying it because that's what the Word was given to us for, to enjoy now. Unless this is true of us, unless this is true of our children, the helmet won't be on and the enemy will get in. Landing in connection with what you're telling us. From the 6th of Deuteronomy. The 6th of Deuteronomy reading from the sixth verse. Deuteronomy 6/6.

And these words which I command thee this day shall be in thine heart. Not in your head, but in thine heart. And thou shalt teach them diligently under thy children. And shall talk of them when thou sittest in thine house. That's quite a thing, isn't it? Shall talk of them. And now, Citizen thine house. Well, sometimes Saints of God can be occupied with other things in their house. Then sitting and talking about the mind of Christ. When our citizen thine house, when thou walkest by the way. But now lies down when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Don't forget that. Frontlets between thine eyes. What are we going to look at? How are we going to spend our time with our eyes? And I shall write them upon the posts of thy house. And on thy gates. I think that's a good word, brother. Concerning Deuteronomy, those words shall be in thine heart. Shield of faith then would be full and entire trust in God. But there's another thought that's there. I believe it's the present, present assurance in the heart. That's what faith is, begins there, not in the head. For it's with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. So we have not only that full confidence in God, but there's also the heart. Heart. That President assured in the heart. In by way of illustration, do we not see it? Very prominently in King Hezekiah. In his outstanding, trusting the Lord under when he's faced for the enemy. How he laid it before the Lord. And Jehoshaphat did the same thing when faced to the enemy, owning that we have no might. Now there was a shield of faith. In looking to the Lord, putting the Word of God into face activity for the Lord, we see it in Daniel and his three friends over and over again, where their confidence was in the Lord according to His Word. We have no might against this enemy that cometh up against us. Neither know we what to do. But our eyes are upon thee. So we have, as our brothers mentioned, the heart. And the eyes, Oh brethren. Where What are we reading and where are our eyes in these days? One wonders. If we read much of the word of God as we should, the word to Timothy was Be strong my son, be strong in the grace that is in Christ Jesus. Well, what does he mean there to young Timothy? How can we be strong if we don't read? If we don't meditate upon the word of God. I suppose God's dear people because of the. Work that they engage in, and they have to hurry to work and hurry back again. And we feel for the dear Saints with their many, many obligations that leave them with little time to meditate. We feel for them. But that should not cause us to eliminate Beloved. The reading in the morning and getting down on our knees. In prayer. Yes. Very important birth in Lamentations 351 in connection with the eyes and the heart. Says there. Mine I affecteth my heart. Well, if my eyes are fished, fixed upon the trash of this scene, my heart will be affected likewise, and my heart will be occupied with these things. But on the other hand, if my eye is fixed upon Christ in the glory, my heart will be filled with Christ and filled with joy and peace and be a witness for him. So it's a very, very important word. Mine. I affected mine heart.

Now another word to go with it, brother. In the Song of Solomon. Just a couple of thoughts there. Of Solomon. Chapter. In chapter 5. And verse 12. His eyes are as the eyes of doves. His eyes are as the eyes of doves. You know how the dove, when released from the Ark, had no eye for the corruption it found drift floating around the waters. He returned to the Ark. There was nothing of the new creation for it to feed upon. It's I found nothing. Until it was released again when it brings back a little sample of the new creation in that olive leaf. Now here, this speaks of his eyes. Now let's look back at chapter 4 verse. Nine Well, yes, I want a first brother. Allow me first read verse. One, in Speaking of his beloved. He says, Behold, thou art fair. Thou hast doves eyes. We that are born of God have a new holy nature, exactly like that holy divine nature. The Lord Jesus walked in, and that new nature cannot feed on the corruption of this miserable, miserable world. So we have doves eyes. Are we using them now? The other verse our brother mentioned was verse 9 the Lord says. As it were, I'll put it as it were. Thou hast ravished my heart, my sister, my spouse, Thou hast ravished my heart with one of thine eyes he loves to see. Are I single and, as it were, with one object,

his own glory? Brother Brown, in carrying out your thoughts. I believe it's generally understood that. Doves have this characteristic that when one of the when either mate should leave the other, that the dove would turn in the direction that the companion has departed and remain in that direction and looking in that direction until the return of the mate. Is in keeping with the verses that were read to us this morning. In regard to the Lord's coming, and I believe we should keep this in mind, brethren. In these meetings that the return of the Lord is very and we should have doves eyes. There's another thought, brethren, in verse 13 of Psalm 68, though ye have lined among the parts. Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. Now why wings? In the verse our brother read, Thou hast doves eyes. The eye of the dove is always turned homeward. Home, brethren, have we eyes for home? Let me tell you, I was in the Bolivian army and, as you know, preaching Christ. To the troops and the the officers had. These doves, these pigeons carry a pigeons, and they use them largely for carrying messages.

One day there was a dove found there. Resting for a considerable time, in fact for some hours. And the officer thought he would climb up on the roof and see what was the matter. And the little bird allowed him to pick it up. And suddenly he noticed on its little red leg a piece of paper that Dove had flown 3000 miles. Home. Brethren, have we eyes for home? Thou hast doves eyes. Eyes for whom may I call our attention? Pardon my interruption, will you? There's a verse that. I believe it's my champion verse in answering evolution because it's from the lips of the Lord Jesus Christ himself and it's the 10th chapter Mark Mark 10 verse 6. But from the beginning of the creation, the beginning, the beginning of the creation, God made them male and female. Now that just completely sets aside all pretense and evolution from the beginning of the creation. God made them male and female. I think that's a wonderful verse in the beginning. God, if there's a biology student here, I hope you don't believe in transmutation. We can let mutation go along because there is a variety, brethren, but not transmutation. There's no such thing. I was taught in biology that man evolved from great depth from a bed of slime, and from that bed of slime he came forth as an electron, and from an electron into a protoplasm, and from a protoplasm into a codfish, and from a codfish into a monkey. And the monkey into a man. There never was a greater lie. One day I had the pleasure of having dinner with. Howard Kelly, the Dean of the University of John Hopkins, he asked me to have dinner with me, not because there was anything in me, but he knew I was from Bolivia in one of his best students happened to be there, a great surgeon, and he want to know about him. But he said to me in wonderful Spanish, UN mono vesti, that they say there's mono tolivia. A monkey dressed up in silk is still a monkey. That's what he said to me the first time he saw me. Yes, there may be mutations, dear student of biology, but not transmutation. There's no such thing from slime into a man. That's all wrong. We met a Christian family, father and mother and four children. The two older ones came home one day and said father. The professor is bringing before us that. We came up from monkeys, how about that? Of a father was just a simple believer who made his living as a tailor. Well, he said, children, it's this way. Men bigot men. And monkeys. Bigot monkeys. There was a test made without hammering too much on this. There was a test made concerning by the Russians. They had perfected blood and they said that it was exactly like human blood. They injected that into a sick soldier and he died. There was number life in it. Then there was another occasion when they tried monkey blood with a man and the man died immediately. Didn't work. Well, we trust that if there's a student here in biology. I went through this, beloved, until my head swam around. We trust that you will believe those words in Genesis. In the beginning, God, In the beginning God. Always in the realm of logic and reasoning. I'm sure the shield of faith is the only shield effectual in the realm of reasoning and logic. And with all my heart, I thank God for having seen that shield of faith used in those who went before me. I thank God with all my heart. So that when I too was confronted in some little measure with these brilliant men whose logic and reasoning I could find no flaw in, I could see in my minds eye the dear Saints of God who are now with the Lord, holding aloft the Word of God and proclaiming the wonder and beauty of it. And all that reasoning and lodging sounded completely empty. It was God-given, and I thank Him for it.

That that shield of faith simply stopped those dark. I could never meet them alone. But I wonder, too, if in the realm of those fiery darts there might not also be that which doesn't quite challenge the logic or the intellect. But I think of the writer of this epistle, who himself was faced with many adversities and as a prisoner on the way to Rome in the midst of a great storm, when they had abstained even from eating for many days, and neither sun nor stars appeared. He stood forth and said, I. Believe God. I think Paul had the shield of faith well in use that day, and there may be someone here who is faced with deep trial, great grief and sorrow. And I wonder, at such a time, does the enemy not come along with fiery darts and perhaps suggest that God could have treated us a little more kindly? God has, perhaps. Given us a greater grief than we're able to bear. Brethren, I've not had to face this kind of thing, but others have and I feel that even in such circumstances, the shield of faith that would look up and say with the writer of this book, I believe God, what has God said? He has told us of his love. He has told us of that love so fully as it has been brought before us this morning. He that spared, not his own son. But delivered him up for us all, how shall he not with him also freely give us all things? It's a fine verse to read when things are going well, but it's a shield of faith when trouble or adversity or bereavement comes upon us. So perhaps the shield of faith can be used both in the realm of reasoning and logic, and can be used in that realm where Satan would attack us in times of. I believe that students largely are permeated with this. I've talked with many of them and they seem to be on the wrong track. There is a book published by a man called Meldau. He's with the Lord. I have read that through carefully, and I could commend that to you students here who are inoculated. We trust not with this lie of evolution. I think it's really a wonderful book. I enjoyed it very much and I keep it on hand and have passed it on to different young people that may be facing problems. About in regard to what the brother Gill has just been telling us. We can't expect perfection and anything that anybody produces. Whether it's William Kelly or John Nelson Darby or Mr. Meldow, we can't expect perfection, but I believe that the reading of that book. Will help to clear the minds of young people to get troubled along this line. As clearly as anything outside, of course, the Word of God. It's it's a remarkable book and I can hardly recommend it. May I add this? Being an editor myself. As I read, I'm always looking for errors. And. I'm not able to criticize the book at all from the standpoint of the. Statements themselves, but I felt, as I encountered errors, that it would be a kindness to the publishers to let them know. So when I finished it, I sent them two or three typewritten pages of typographical errors. Now, if there are brothers among us who are competent enough. To point out statements that are not true, would they not be constructive and do the Victory Publishing Company a service in advising them of these misstatements or imperfections so that when the next editions come out, the blemishes may be removed? It's nice to be constructively.

Critical and not destructively critical, is it not? I'll let somebody give it that can give it correctly. In creation and not in evolution. I had the pleasure of calling on that brother two years ago. He went to be with the Lord last year, Brother John Milldale and. I mentioned to him that the dear friend of mine claims that there's one or two things there in your book that don't don't really tally with the facts of science, he says here. He handed me a book. He says, give that to your friend and have him write back to me. So I said to our beloved one we all love, I said, did you write? Write back then. No, I said, why didn't you? Oh, I didn't get much time. I said, won't you show me these one or two things? I appreciate it. Well, he didn't have time, but I might mention this. I run across a brother we love. And when I mentioned this book. He said, oh, I don't care for that stuff. I. I'm living in the heavenlies and I don't need that. So I told him. I said, well, you remind me of brother Mr. Darby and Mr. Grant

in writing on the train. Mr. Darby noticed some beautiful scenery. God's creation. So Mr. Grant says, Oh, I'm dead to all that. Well, as they went on, Mr. Darby had not said a word until it got on Mr. Grant and he finally wanted to know if Mr. Darby was not feeling well. And. You know, I'm feeling all right. Well, then why don't you say anything? Well, there's no use talking to a dead man. Now let me read one first. To add what you said brother, in Jeremiah chapter 8 and verse 9. The wise men are ashamed. They are dismayed. And taken. The statesman of our day, the highest brain scientists of our day, are baffled. Everything is getting out of control. They cannot produce the solution for the state of things the way the world is going, but the rest of the verse, they have rejected the word of the Lord and what wisdom is in them. True of the educational system. So far as we are speaking about it in connection like evolution and philosophy, I was going to call attention to a verse in the 82nd Psalm. In connection with what her brother was saying about. The dreadful condition of things in the world today. The fifth verse of Psalm 82. They know not. Neither will they understand. They walk on in darkness. Now this, the rest of this verse is what I have in mind. All the foundations of the Earth are out, of course. Now, I believe that's referring to moral foundations. And all the various relationships of life in the world today are out of course, the. The family relationship is being broken up, and the civic relationship, the moral relationship, all the foundations. Of the earth are out, of course. That's the condition to which to which things have dropped according to what we have in this. 82nd Psalm. All the foundations of the earth are out, of course. A little bit different from some of the comments that have been made about that book. The title of it rather frightens me. I'm not at all prepared to say anything about the content of the book. Anything I've read in it I have enjoyed very much.

But I hardly approve of what our brother Gil has said. By faith we understand that the worlds were framed as God has described them. And the title of the book is. Why I believe in creation and not in evolution? Brethren, is there not just a little setting aside of the Shield of Faith by the very title of that book? Why do I believe in creation and not in evolution? Because I have seen in creation the marvelous handiwork of God as compared to the nonsense of men, no. I believe in creation and not in evolution because God's Word proclaims creation, and on that basis alone I accept it. If I see furthermore in the evidence that is given that which thrills and delights myself, thank God. But I hope this is not an awkward note to suggest. But I don't like the title. Why I believe in creation because the shield of faith accepts belief in the testimony that God has given in His Word, and not because someone has written the book of evidence. We all say Amen and have the same point of view as you do, brethren. We have heard that before too, but we do see. In the advanced discoveries through the electronic. What do you call it? The microscope that the depths and the increase of entering into things that are now known through that means he does bring out much. And by reading these things to you and me that understand this other. And you're correct brother, it does magnify the creator. It does magnify the Creator for you and me. It isn't going to be used of God as it were to give faith because faith cometh by hearing and hearing by the word of God. I want to give a balanced view to it just as you. I wonder if we could turn to a scripture in Genesis 35. It's just a little different from what we've been discussing, but it's in connection. With our brother Albert Hales. Previous remarks on the shield of faith. I wanted to make this connection. You know, there may be some of us here who have felt that. We have failed in our responsibilities. Here and the enemy would attack us and cause us to become, shall we say, discouraged. After that which has been put in our trust. Either our children or anything, any responsibility, and we need the shield of faith in this regard as well. Now in this case of Jacob, we know Jacob had rather a checkered life. We know that there are many things in Jacob's life that. We can see duplicated sometimes in our own. There wasn't always the living up to the full privilege that Jacob had. But we do remember that in the 28th chapter of Genesis, God had said to Jacob. That he would be with him and he would see that he got back to Bethel. Well now in this chapter we find it says, And God said unto Jacob, Arise and go up to Bethel, and dwell there, and make there an altar unto God that appeared unto thee when thou fled us from the face of Esau thy brother. Then Jacob said unto his household. And to all that were with him, put away the strange gods that are among you. Be clean, change your garments, and let us rise and go up to Bethel. And I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears. And Jacob hid them under the oak, which was by Shechem. And they journeyed in the terror of God was upon the cities that were round about them.

And they did not pursue after the sons of Jacob. The other point that I would like to bring out here in connection with the Shield of Faith. Is that when you and I have discovered our failure, there's only one right course for us, and that's to humble ourselves before God. That's a part of the shield of faith because we find that God came in to Jacob's life and did what Jacob could not do. Jacob could not cleanse his house. Jacob could not put away the strange gods that were in his house. He could not remove the uncleanness, but. In faith Jacob was a man of faith. He waited upon God, and the time came when God came into his house, being a man of faith, and God did for him what he could not do for himself. Now I believe, dear brethren, that this is an important point in the shield of faith, because many. Become discouraged when they find out that their efforts have failed. But we know that God is going to get the glory in the end, and we'll have to give it to Him. Now just let me read a little further here and we'll see what effect this had upon Jacob. And that's what we want to see in our own hearts and in the hearts of our brethren. The effect. We read on to the. 3rd we read on in the 13th verse. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place. We talked with him, even a pillar of stone, and he poured a drink offering thereon. And he poured oil there on. And Jacob called the name of the place where God spake with him, Bethel, the House of God. Here Jacob is pouring out a drink offering. It's the only time in his life that we have recorded, I believe. That he poured out a drink offering. Now, as I understand it, a drink offering. Accompanied other offerings like the peace offering, but it had to do with the subject of joy. Joy. Now where does Jacob find his joy? Does he find it in the fact that he had led such a wonderful life, and he was such a wonderful parent, and that he kept his house in order? No, indeed, brethren. Here we find Jacob. The subject of joy is that God had come into his circumstances. And God had ordered his household for him, and God had completed everything he had promised in connection with Jacob. He had taken him all the way, and he brought him back. And so I suppose the only thing that's recorded of Jacob's faith is that when he was old that he blessed the sons, wasn't it when he was old? Well, it's a wonderful thing, dear brethren, that if the path ends well. There may be many mistakes along the way, but where there's the shield of faith, where there's counting upon God? The path will end well. Now let's be sure of that, brethren, because God will never disappoint faith. Let's have the shield of faith on. The God of Jacob is our refuge. I remember Mark, Mr. Potter made the, I think it was publicly too, he said. Very glad that we have a Peter in the New Testament and a Jacob in the Old, for we find there men that were like ourselves. Various pieces of armor mentioned are not given to the Christian soldier as instruments for attack. But for protection and we are not told to fight the enemy, are we? We told in James 4 to resist the devil and he will flee from you. And again in First Peter 5 we're told again resist him. The armor is given for protection, not as weapons of warfare to fight the enemy. How about the Sword of the Spirit? And didn't the Lord use it in the fourth of Matthew? Yes. You're not in the fighting attitude though. But he used it with the enemy, the sword of the spirit and it surely it it, it surely paralyzed the enemy.

Quite true, but I mean our attitude should not be a fighting attitude. Find that when Israel was in Egypt, they didn't find the Egyptians, they were delivered from them. And we are delivered to from the enemy by the power of the Holy Spirit and through obedience to the Word, are

we not? It doesn't stop there, it goes on and is connected with praying. Now we have a lovely example of that. Pardon me for referring to the Old Testament again, but we have the time when King Jehoshaphat. Went to war and I believe he had the sword of the spirit, because they left their weapons at home and they took musical instruments and they went to war against the enemy. The battle was won at the Watchtower. It's at the Watchtower that the battle ended. If you'll notice the passage, we won't turn to it, but. That's prayer, prayer and watching unto prayer. I believe it's important that we watch unto prayer. That shows the reality of our prayers. When we watch unto prayer, that is we believe God and this is connected with the sword of the Spirit. Is there something that we feel the Lord wants us to do? Well, we can't do it in our strength. And so if there if there is the direct attack. As the sword would indicate, there must be the prayer. Go with it. It's in the same verse here, praying. Always. With all prayer, that's general. And suffocation is specific in the spirit. Well, God has given us, has he not all spiritual blessings? In the heavenly places, in Christ, they've all been given to us. Have enough? So are we not looked at here in Ephesians 6 as in possession, but the enemy comes along to attack us, to take away from us, or to try to of what we already possess. And is that not the reason why, as you were saying brother gliding, our attitude is a defensive one. We have the sword of the Spirit, but our attitude is a defensive 1 to hold fast to what God has already given us. And he couldn't have given us more, could he? Say then, Brother Smith, all the armor is defensive until you come to the sword of the Spirit. That's offensive. That is, the Christian is only given one weapon to use against the enemy. All the rest is to protect ourselves, to be prepared. And then when the enemy does come. If we are fully equipped with the armor of God. Then we have one weapon. That will absolutely defeat him, and that's the sword of the Spirit, which is the word of God. I've heard some people tell you get that sort out. That is, they have a bottle in their pocket, get it out and use it. Well, that might not be what we're reading up here at all, because it's only the Word of God yielded in the power of the Holy Spirit, and that necessitates everything judged that would hinder communion with the Lord so that we might be filled with the Spirit. And able in this way. To meet his attacks. We have a perfect example of what we're taught here in connection with the victory of the blessed Lord over Satan. When he was tempted in the wilderness, Satan came and said to command these stones to be made bread. Well, the Lord was hungry. They got fasting for 40 days and all that time he was subjected to the awful influence of Satan. We can scarcely imagine what had transpired. And now the Lord a hungry man. He has an approach that a vital point. Well, there was just one way that he met him.

And it's a wonderful thing, beloved, that in meeting the attacks of Satan, the Lord met him in the way that the feeblest believer can meet him and defeat him too. The babe in Christ can defeat the Satans attack just as thoroughly and. And with all the results that we see in the blessed Lord, a dependent man. Only relying. On the word of God for his victory. So when he came, the enemy showed him all the kingdoms of the world in a moment of time. You met him again. It is written and then when the Satan took him up to the pinnacle of the temple. And even quoted scripture to him. Then he replied it is written again. And the enemy was so shrewd that he will even quote Scripture to try to confuse us. And that's why we need to be acquainted with the whole volume of God's Word. That is where to have the Word of God in its entirety and be living in the power and enjoyment of it, so that when the enemy comes to confuse us. We're ready to reply as the Lord replied. It is written again, and we should also notice just one more point, and that is that before you have the sword of the Spirit. You have the helmet of salvation. You know the soldier in battle couldn't lift up his head if he didn't have on his helmet because he'd be afraid to lift he'd he would have something landed on his head. So hilariously wonderful clubs the head lifted up when the certainty of our salvation, we know our souls were saved. Divinely and eternally, and we know that salvation will never fail until we're. In our glorified bodies like Christ, then we can fully face the enemy. Excuse me, brother. We are told to resist the devil. I resist the devil, and he will flee from you. We're not, we're not told to rebuke the devil. We're not told to rebuke him, but we're told to resist him. Isn't that right? That isn't, yeah, only the blessed Savior himself. They have the power to do that. But I don't think it's been given to us that power to rebuke the devil, but rather to see ourselves there, do anything that has to do in connection with the old nature and whatever. And it's Satan himself, because the Lord Jesus himself has won the battle for us at the cross. So we need not to rebuke him, but to resist him. Is that correct, Brother Brown? That's my understanding. Now another verse that I think we will all admit that the we might have been using during yesterday and today is. I don't remember that we've been using it, and that is that we should have no confidence in the flesh. Is related to Gilgal truth. Before going out to meet the enemy, there should be the often returning to Gilgal. To be in the presence of the Lord. Measuring ourselves as having no strength whatsoever. Without Him we can do nothing. And so at the beginning of our truth, like in verse ten of our chapter where it says be strong in the Lord and the power of His might. That is the secret to being the presence of Lord, having no confidence in ourselves, even to Philadelphia, where it says thou hast a little power. Now that's the exact translation there, I believe, at least the most faithful one as you understand it, but thou hast a little power. If you and I have. A little of the leading of the Holy Spirit in our life and our ways, it'll be to magnify the Lord Jesus Christ. The Holy Spirit is here to glorify him. So to have a little strength to have it in the Spirit of God and not.

Of self or self-confidence I'm sure is the most important thing. Brother Barry, I did not mean. When I spoke about defensive warfare, I didn't mean that we were not to use the sword of the Spirit offensively. Far from it. But what I was thinking of was that some beloved Christians have the idea that we should go out and attack. Other Christians or people to heal them down with a sword. I got a letter the other day from a well meaning brother in Latin America. And he said we have a radio program called. La aura de la Reforma the hour of reform. And he said we are launching out an attack by radio over so and so and living that that was what I had in mind. So I wrote back to the brother and I said, dear brother. We're not called upon to try to reform Christianity and much less the world and. The Word of God has pronounced the. The trend and the culmination and the judgment of Christendom. And we are not going to change it, but wouldn't it be nice if you called your program Laura de la Aurora? The hour of the dawning and announced the people the coming of the Lord Jesus Christ. In Marks Gospel it says that he was driven of the Spirit into the wilderness. It was not any delight to the Lord to spend that 40 days in the wilderness and that attack of the enemy. There should never be any pleasure taking if we're having to beat the attacks of the enemy at the most problem thing when we have to face the attack of the enemy. And it should indeed. Felonies us and draw us closer to the. Blessed Lord, oh that we might be in communion with his mind. Quoted to the Lord, even though it was from Scripture, it wasn't true. Was it because he left out four words? And that's the way the enemy does. There's a special judgment upon those who would either. Add or take away from the word of God, and Satan is the one who introduces this sort of thing. In all thy ways. He left that out. He will keep thee in all thy ways. Now there is another, I believe a practical truth that was just suggested by our brother Barry. When he used the word as to our judging ourselves. Is there no room for that truth in our subject we have before us? Oh indeed, we should have that. We already mentioned that we should have no confidence in the flesh. But what if we have had confidence in the flesh? What if we have not used the been covered with a whole armor and used the sword of the spirit? What if we have not done that and we failed? Then I'm sure that self judgment. Is is very very much in season now? I'd like to read. 242 different portions on this point. I believe it's worthwhile. Lamentations, chapter 3. The book of Jeremiah has 52 Chapters, the last one perhaps not written by Jeremiah, but after Jeremiah will say he wrote 51 Chapters. Why this book of lamentation originally was a part of that long book? Lamentations, the five chapters, but it is by that profit that 41 years. 41 years was raised up of God.

In an 18 years of that time was. When that wonderful Last King of Judah, Josiah was reigning, we love to read of Josiah. We often hear ministry on Josiah. But do we like to hear God? Report by his prophet Jeremiah as to the internal corruptions that were going on during those 18 years. When when Jehoshaphat himself had such a lovely, lovely reign? Well, the truth in Jeremiah ministry I do not think we're liable to relish. Nor did the people. Was he very popular with them, for he was really. In On the Spot. With the most privileged tribe of the 12 Judah. He was also addressing the most privileged spot in Judith, Jerusalem, Gods appointed center. Now, I'm sure the people of Judah and Jerusalem did not relish the things he was addressing. Was it with the purpose of warming their hearts? It was for the purpose of reaching their conscience. It was prophetic ministry, and we should not leave it out of our thoughts, the prophetic ministry. So when we come to the end. Of all that wonderful ministry of Jeremiah. We read here in Lamentations 3. He shows in verse 18. A very, very. Discouraged, a hopeless spirit. He says my strength and my hope is perished. Verse 19. Remembering mine affliction. And my misery or wandering. The Wormwood and the gall, or the bitterness of our failure? My soul hath them still in remembrance. And is now notice this word humbled in me. Is that not a profitable? Exercise in a soul for it to be humbled? Is that not one of them? One of the most needful things for the moment. That we if we are humbled and recognizing the Lord's ways with us right now. What will be more blessed in the end? And so he says, my soul is still in remembrance and is humbled in me. This I recall to my mind, or the other translation to heart. Therefore have I hoped. Therefore have I hoped now this is the word of God. Now. In verse 23. Great is thy faithfulness in the face of our unfaithfulness. The Lord is my portion, saith my soul. Therefore will I hope in Him. If self is owned and renounced as having failed, we do have our everlasting resource in the Lord. He is faithful. The Lord is my portion, therefore I hope. Now in verse I want to touch on verse 27. It is good for a man that he bear the yoke in his youth. I take it that if we're going along with the Lord. Happy in His will, the yoke teaches us to bow and to go along with Him in His will. Then in verse 29, he putteth his mouth in the dust. Ezra 10/1 Ezra cast himself down. Put us his mouth and us if so be there may be hope. All the secret of deliverance. When we have so signally failed is humbling ourselves if we just get self out of the way and only want his will. How perfect. Now I understand the time is up, yes. Just a thought if any of you care to look into it in that wonderful chapter of Exodus 32.

Where Moses gone on high, you know the Lord Jesus gone on high. During his absence they lose heart. They become weary and impatient as to that Moses, so the resort to their own ways. The result is we have a golden calf. When When Moses comes back. Oh, what a sad thing there. The stone is crushed. And Moses doesn't eat or drink for 40 days. He is so humbled about this. Shameful. Condition state of things he finds he might say during his absence that has gripped in. Then when you get to the second time or no, I shouldn't say that, I'm sorry, we find that while he's down there with them. He turns to. A new stand that is at the gate of the camp. Is on the Lord's side is raised there is the challenge and the test for our hearts. Now we find as a result of faithfulness in judging according to God's mind and rewarded for it, we do find this word. Moses said, consecrate yourselves today to the Lord. That He may bestow upon you a blessing this day. Blessing will come from self judgment, humbling ourselves, owning all before the Lord. And don't let us try to evade it.

Bible Treasury: Volume 12, 2 Peter 3:17-18, A Word on

There are no epistles that show us in a more distinct and serious manner the danger of practically dishonoring the Lord, or of going back, than we find here and in the Epistle of Jude, unless it be Hebrews for the latter. And I believe there are none so exposed to that danger as those who take the ground of Christ. I do not mean that therefore any who are really born of God will ever forfeit His grace. But departure from the Lord may be allowed as a distinct chastening, as far as it goes, of our carelessness and lack of dependence.

I grant you that, in any case, the righteous with difficulty are saved. Everything is against them but God. He, however, is for them; and “if God be for us, who can be against us?” Still, on every side the difficulty is such that God alone can surmount it. Notwithstanding it is a difficulty that God does surmount, without in any way lessening it, in order to exercise our faith and patience. If He did, He would detract from His own glory, and He would diminish the proofs of His grace to us, of His intimately watchful care, and, finally, of His sure prevailing over all His and our foes. Now it is God that undertakes to bring every Christian through. But this does not at all hinder either the difficulty, on the one hand, which God only is equal to, nor, on the other, the danger of slips by the way, even though deliverance and restorative grace triumph in the end.

But there is another thing. All that are not of God, but who take such a place, will infallibly become much worse than if they had never taken it. This is what we find so solemnly in Jude and Peter. There is no place in the New Testament where we find such a fearful character given. In both cases they were persons who had taken the stand of Christians, and a bad Christian is worse than an ordinary worldly man. Nor do I now confine myself in so speaking to a merely professing Christian. For when even a real Christian gets into a bad state, he will do and say things more unkind and more contrary to all that is becoming and right than any other man. It is the same flesh, whether it be in the Christian or in the non-Christian. The fallen nature of man is the same in all. The difference between the Christian and the unconverted man is not that the flesh is better in the one than in the other, but that the Christian has, with a new nature and the Spirit, One on high to guard and strengthen him against the flesh. But if there be anything allowed to hinder the Holy Ghost's working in him, the flesh shows itself.

What strikes me as so all-important for us to ponder over, is, that these same, epistles which show us the danger of declining and of decay, or of complete apostasy, on the part of those who bear the name of Christ, are encouraging and urgent, more than any other epistles, for the growth of the Christian. Can you tell me any place where you find it asserted in the same manner as in these two epistles? In the verses just now read we find it thus: “Ye therefore, beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” Instead of that, instead of merely yielding their ground, or going back from what they began with, they are cheered to go on, growing in grace.

No matter how much one may have seen the grace of God in the first coming to the knowledge of Christ, this should not, and does not, satisfy our soul, still less the Master. It is well if grace has wrought a good beginning, but Gal. 3:8; 5:7 warns not to rest there. It is of all moment to be also going forward in the ways of God. “But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and [not simply forever, but] to the day of eternity. Amen.” Peter puts in view the day of eternity, with the new heavens and new earth, where everything that can be broken is gone.

Jude, in the same way, says, “But ye, beloved, building up yourselves in your most holy faith.” This is the only place in the New Testament where our faith is called “most holy.” Why so? Because the chapter is speaking of the most unholy sapping and mining at the time of the end.

Instead of the Christian contenting himself, and saying, It is a day of ruin and evil, and therefore it is vain to swim against the current, there is the very reverse. It is a time for being specially guarded, not for allowing any distrust of God's grace, and goodness, and love, on the one hand, but neither is it for allowing any negligence as to His holiness and truth on our part. “Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

Thus may we see what the Lord undoubtedly lays on us for this present time more than has ever been. Therefore does it become increasingly necessary, as we go on, and the departure becomes more evident, that we look well to the Lord, while cherishing His grace, to be making progress in the knowledge of Himself. I am sure that where we are shut out necessarily by stern duty from opportunities of hearing much truth, the Lord always makes up for it; but it becomes us to see, in the love of one another, and as being earnest for the glory of the Lord Jesus, how far we show that we are not mere men of the earth belonging to this age, with the calls and occupations of present duties, but that we give practical proof, day by day, that we belong to Christ for eternity, decided and resolute in meeting the departure of Christendom by growth in grace in our own souls.

Present Testimony: Volume 6, 1854, 2 Peter 3:7-14

PE 3:7-14THE heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and basting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Bible Witness and Review: Volume 1, Day of the Lord, The

2 Peter 3:10.-I think it will be found that, while all three Scriptures are equally inspired, and therefore certainly and unmixedly true, our text takes a middle. place, as to measure of light given, between the prophecy of Isaiah (65. 66., to which the reference is clear) and the Apocalypse. And this exactly accords with its season historically. The Apostle of the Circumcision adds to the light we might have gathered from the Jewish prophet; for he discloses new heavens and new earth, not merely in a moral and incipient way, which finds its center if not its scope, in the millennial condition of Jerusalem and her people, but in a full, physical sense, consequent upon the day of the Lord wherein the heavens pass away and the earth is burned up. But it was not the business of Peter but of John to lay down the positive landmarks of time, though he does not give us certain elements with more precision than the Old. Testament promise he refers to. Accordingly it is in the Apocalypse that we meet the unambiguous statement that the reign of Christ and the glorified saints for 1000 years, besides a brief space after that, takes place after the partial accomplishment of Isa. 65 and before the fulfillment of Rev. 21:1. It appears to me that 2 Peter 3 embraces both these thoughts within the compass of "the day of the Lord," which is used in the largest application of the term, so as to include the acorn of Isaiah and the full-grown oak of St. John, who alone was given to see, or at least to make known; the exact times and seasons and years connected with the entire scheme. If we bear in mind that the millennium is styled "the regeneration" in Matt. 19, it may help us to see that the difficulty is not insuperable. " If any man be in Christ he is a new creature," or there is a new creation. That work done in the soul, one can take up the language of faith and say, " Old things are passed away; behold, all things are become new:" while yet it is evident that, as to fact, the full change does not pass over the man until the coming of the Lord.

Just so is it with the earth:-the millennium is "the regeneration," and so, even then, Isaiah can speak those rapturous words which, nevertheless, will not have their actual physical completion till that dispensation is closed. Besides, if the latter is to be insisted on, Mr. B. has no right to include the millennial Palestine, or what he calls " the earthly paradise," among " all these things" that shall be dissolved: for Peter is speaking solely of present things, or things of a like nature, whereas the hypothesis Mr.. B. combats supposes a vast and essential difference, at least as to Palestine, commenced at the beginning and complete at the end of the day of the Lord; not as regards that land only, but the earth and the heavens as a whole. Now it is of the last or perfect change that Rev. 21:1 speaks, as it is there that we get the fullest light which revelation affords on this subject. And I must remind him of Bengel's wholesome words, " Antiqui et ea autem et involutiora dicta ex novissimis quibusque et distinctissimis interpretari, non illis ad haec enervanda et eludenda abuti debemus." Isa. 65 and 2 Peter 3 give no countenance to, while Rev. 20. 21. positively excludes the wild fancy which has been revived, after a long slumber, that the nations, Gog and Magog, are the wicked dead resuscitated. And this is only one of the many absurdities into which a departure from the plain drift of these chapters reduces the wanderer.

Bible Witness and Review: Volume 1, Millennium, The

2 Peter 3:12,1. The Millennium does not precede, nor is it subsequent to, but rather included in, "the day of God," as used here by St. Peter. That day means, as I suppose, the entire course of divine intervention, from the appearing of Christ in glory till the new heavens and earth. The millennial reign is a part of that grand scheme, Nor is there any serious difficulty in accounting for the existence of Gog and Magog (Rev. 20), and of sin and death, up to the close of that reign; because, even supposing none left alive in their natural bodies on earth at its beginning, save the righteous, it does not follow that their children must be. So that one can readily see how, during so long a period of unbroken peace and blessing, there might be hosts of unconverted Gentiles, on whom Satan, when loosed, immediately acts in deceit, mustering them for the last rebellion against God. I must be excused if I. think the solution which Dr. Cumming endorses contrary to Scripture.

I see no ingenuity, but painful confusion, in viewing these nations, which are in the four quarters of the earth, as similar to the dead in their graves. Not the devil, but God, raises them, after all rebellion is over.

2. I think some will find that the main root of their difficulty lies in confounding the coming with the day of the Lord. The early Church was taught to expect the coming of Christ as that which might be at any moment; while, on the other hand, events were revealed as antecedent to, the day of the Lord (not the merely, but the), which must necessarily occupy some years at least.

Christian Friend: Volume 8, Pure Minds Divinely Stirred

None of the apostolic writings are fuller of practical admonition than are those of Peter. In the epistles of Paul we have frequently one-half or more of doctrinal teaching constituting his thesis, followed by exhortations founded thereon. But in Peter's two epistles, after the introduction, which in the first occupies but twelve verses, and in the other only four, the hortatory portion begins, and constitutes the subject-matter, while doctrinal truth and denunciations of evil follow in its train.

The exhortations open in the first epistle with the stirring word, "Wherefore gird up the loins of your mind," the "wherefore" being the point of impact between the striking and powerful statements of the antecedent verses and the beloved saints to whom he wrote. Begotten again according to abounding mercy, kept by divine power along the wilderness way, having already the salvation of their souls, and waiting for their amaranthine inheritance in the heavens, they were subjects of a ministry and depositories of a line of truth, which, embracing the sufferings of Christ and the resulting glories, were what prophets had "sought out and searched out," and angels had desired to look into. These things, so long concealed in the germ, had now blossomed in the gospel which they had received in the power of the Holy Ghost come down from heaven. Reciting these salient and blessed facts which changed the whole current of their "conversation," both nationally and religiously, but which equally pertain to us, the apostle brings forward his "wherefore" with herculean force. What indeed might not be enforced in high exhortation upon such premises?

"Wherefore gird up the loins of your mind" beautiful word for the Christian pilgrim. Diligence, devotedness, and unworldliness, are all implied in the girded loin. The loose flowing robes of the East would obstruct a man in labor, impede him in walking, and certainly contract injury or defilement over rough or dirty ground. Hence the necessity for a girdle, essential to secure the robe when any great work was in hand or an arduous journey taken, and more especially when the path was rugged, thorny, or defiling. How fitting then in its moral application is the exhortation to use the girdle, which, be it said, is ever in Scripture expressed as righteousness, faithfulness, or truth. How could we allow our robes to flow in such a scene as this, wet, as we may say, with the blood of Christ crying from the ground? Oh, for girded loins! Is it not a time for diligence, seeing that on the one hand the fields are white unto harvest, and on the other the sheep have but little pasture? Is it not a time for devotedness when "all seek their own, not the things which are Jesus Christ's?" and Paul's doctrine and manner of life are equally an offense. Is it not a time for unworldliness when more and more palpably the world exerts its every effort to be happy without Christ, so that what is not unmitigated evil is religious worldliness, worldly religiousness, or Christ less Christianity?

"Be sober," or self-restrained. What a truly needed word is this! How many there are who know deliverance from their sins, and deliverance from this scene, but who know not practical deliverance from dominant self. Self-allowance is closely akin to self-assertion. On the other hand, self-judgment is the parent and the power of self-restraint. Every germ of self-allowing or self-asserting is in principle disloyalty to Christ. The true heart loves to confess there is no word truer and few more comforting than this, that we are not our awn, but bought with a price.

Hope on, perfectly or steadfastly. Diligence and sobriety are here followed with confidence. Hope unto the end signifies fully, perfectly, the full assurance of hope (Hebrews 6:11); hope which maketh not ashamed. Be it remarked that the New Testament sense of hope is never uncertainty, but immature or deferred certainty. Confidence, therefore, characterizes it as much as expectation; and thus, instead of being in doubt and uncertainty, in quietness and in confidence is our strength. The world has its hopes, but they are so steeped in uncertainty that the word hope has become almost synonymous with doubt; whereas the believer is so 'confident as to that which constitutes his hope, that he can say, "If we hope for that we see not, then do we with patience wait for it." (Romans 8:25) "The grace that is to be brought unto us at the revelation of Jesus Christ" we surely see not. With patience then we wait for it, because our hope is steadfast and blessed. He will surely come, He will not tarry; and oh, what tides of blessing will His presence usher in! "The grace that is to be brought unto you at the revelation of Jesus Christ."

The fourth thing is obedience "as obedient children." Not the obedience of a servant or a slave, but the obedience of a child; or, to put it more forcibly and more accurately, "as children of obedience," the opposite of "children (or sons) of disobedience," which we were in our sins. (See Ephesians 2:2, and 5: 6) Such obedience is never irksome when the heart is right with God and the will broken before Him. Could we conceive the will of the Father to have been ever irksome to Christ? Did He chafe under it? Nay; says He, "My meat is to do the will of Him that sent me, and to finish His work." If, then, we ever find His will irksome, let us get into His presence in confession, being convinced there is something radically wrong, which only self-judgment can correct. "Children of obedience" is a lovely term for God's saints, implying as it does that which is characteristic of us, and which we should sedulously cultivate, is spontaneous filial obedience. Who amongst us has not viewed with admiration the obedience of a loving and devoted child, unhesitating, unquestioning, uncalculating, and with the ready grace that stamps it as a service of love? "For this is the love of God, that we keep His commandments; and His commandments are not grievous." (1 John 5:3)

Finally we have holiness. That which marked us in our unconverted state was lusts and ignorance; that which is to mark us now is divine holiness. "God hath not called us unto uncleanness, but unto holiness." (1 Thessalonians 4:7) And He who hath called us, being Himself holy, says, "So be ye holy in all manner of conversation," or in every bit of your deportment; for if it savors of any contravention of holiness, this is a libel upon our calling, and upon Him who hath called us. That which should characterize us as saints is, on the contrary, that having got manumitted from sin and become bondsmen unto God, we have our fruit unto holiness, and the end everlasting life. How striking and complete is the triple contrast in Romans 6:20 to 22.

(1) We were the bondsmen of sin, but are now the bondsmen of God.

(2) We had our fruit in things of shame; we have now our fruit unto holiness.

(3) The end of those things was death, but of this is everlasting life.

The Lord grant us to have girded loins in this day of general indifference and worldliness, and give us sobriety in place of laxity, confidence instead of the doubtful mind, obedience in place of self-will, and the scrupulous observance as saints of that holiness which becometh Himself and His house forever.

W. R. D.

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