

The Government of God for the Economy of God**Monday 3/3****Related Verses****1 Pet. 4:17**

17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

2 Pet. 3:12

12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

2 Pet. 2:3-9

3 And in covetousness, with fabricated words, they will make merchandise of you, for whom the judgment of old is not idle, and their destruction does not slumber.

4 For if God did not spare the angels who sinned but delivered them to gloomy pits, having cast them down to Tartarus, they being kept for judgment;

5 And did not spare the ancient world but guarded Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

6 And having reduced to ashes the cities of Sodom and Gomorrah, condemned them to ruin, having set them as an example to those who intend to live an ungodly life,

7 And rescued righteous Lot, who had been oppressed by the licentious manner of life of the lawless

8 (For that righteous man, who settled down among them, in seeing and hearing tormented his righteous soul day after day with their lawless works);

9 The Lord knows how to deliver the godly out of trial and how to keep the unrighteous under punishment for the day of judgment,

Related Reading

Since Peter's Epistles are concerned with the government of God, the judgment of God and of the Lord is referred to repeatedly (1 Pet. 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7) as one of the main items. God's judgment began from the angels (2:3-4) and passed through the generations of man in the Old Testament (vv. 5-9). Then in the New Testament age it begins from the house of God (1 Pet. 1:17; 2:23; 4:6, 17) and continues until the coming of the day of the Lord (2 Pet. 3:10), which will be a day of judgment on the Jews, the

believers, and the Gentiles before the millennium. After the millennium all the dead, including men and demons, will be judged and will perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be consumed by fire (vv. 10b, 12)...Some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition. However, by all these judgments the Lord God will clear up and purify the entire universe that He may have a new heaven and a new earth for a new universe filled with His righteousness (v. 13) for His delight. (*Life-study of 1 Peter*, p. 92)

In his interpretation [of Nebuchadnezzar's dream], Daniel explained...that the Most High God had decreed that he would be driven out from among mankind, dwell with the beasts of the field, be made to eat grass as bulls, and lose his reasoning for a period of seven times, until he came to know that the Most High is the Ruler over the kingdom of men (Dan. 4:24-25). Verse 26 goes on to say, "In that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule."

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (5:2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness.

At the very moment that they were drinking wine and praising their gods, the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace (v. 5a).

Before reading the writing and interpreting it, Daniel reminded Belshazzar of the experience of Nebuchadnezzar recorded in chapter 4. Daniel regarded what happened to Nebuchadnezzar as a lesson not only for Nebuchadnezzar but also for all his descendants...Nebuchadnezzar had been severely disciplined by God and, after he had learned the lesson, offered praise to God. Belshazzar should have learned something from this lesson, but he did not care about it at

all. Thus, Daniel said to him, "You his descendant, Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens...The God in whose hand is your breath and to whom all your ways belong, you have not honored..." (5:22-24).

In verses 25 through 28 we see Daniel's interpretation of the writing. This is the writing that was inscribed: "MENE, MENE, TEKEL, UPHARSIN" (v. 25). This is Daniel's interpretation of the matter: MENE—God has numbered Belshazzar's kingdom and brought it to an end; TEKEL—he has been weighed in the scales and found to be lacking; and PERES—his kingdom has been divided and given to the Medes and the Persians (vv. 26-28). (*Life-study of Daniel*, pp. 35, 40-42)

Further Reading: *Life-study of Daniel*, msgs. 6—7

Tuesday 3/4**Related Verses****1 Pet. 1:17**

17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

Isa. 43:7

7 Everyone who is called by My name, Whom I have created, formed, and even made for My glory.

Isa. 11:2

2 And the Spirit of Jehovah will rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and the fear of Jehovah.

Psa. 86:11

11 Teach me, O Jehovah, Your way; I will walk in Your truth. Make my heart single in fearing Your name.

Prov. 1:7

7 The fear of Jehovah is the beginning of knowledge; Fools despise wisdom and instruction.

Prov. 3:5-10

5 Trust in Jehovah with all your heart, And do not rely on your own understanding;

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6 In all your ways acknowledge Him, And He will make your paths straight.

7 Do not be wise in your own eyes; Fear Jehovah, and depart from evil.

8 It will be healing to your body And refreshment to your bones.

9 Honor Jehovah with your substance And with the firstfruits of all your produce;

10 Then your barns will be filled with plenty, And your vats will burst open with new wine.

Related Reading

The case of Nebuchadnezzar teaches us that we need to be careful and not consider what we have achieved. The palace built by Nebuchadnezzar was vast. When he took a walk on the roof of that palace, he became proud...This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing. This was the reason he could say of the Lord, "All the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?" (Dan. 4:35). In 4:37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result. (*Life-study of Daniel*, p. 43)

I believe that while Belshazzar and his lords were engaging in debauchery, the Median army was approaching the city. Soon after Daniel interpreted the writing, the Median army entered the city and the palace and killed Belshazzar. Thus, Daniel 5:31 concludes, "Darius the Mede received the kingdom at about the age of sixty-two." That ended the Babylonian Empire. Belshazzar's situation should make a deep impression on us. We all need to see that if we have received some lesson from God, we must regard that very seriously. If we disregard any lesson, we will suffer. (*Life-study of Daniel*, pp. 43-44)

The first principle for man to live a proper human life is revering God...To revere God is to consider and regard

Him in everything, never forgetting that He is the wonderful God who has created us. When we are about to lose our temper, we should revere God. Revering God stops us from doing evil. Revering God also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

Even though I was born into Christianity, before I believed in the Lord Jesus I never revered God. But from the day I got saved, I began to revere God. In everything I respected and regarded God. That caused a great change in my life.

To revere God is to fear God. The fear of Jehovah is the beginning of knowledge and wisdom, and the knowledge of the Holy One is understanding (Prov. 1:7; 9:10; 15:33a). Knowledge, wisdom, and understanding come from God. If we fear Him, revering Him, these will be our possession. If we seek wisdom like silver and search for her like hidden treasures, then we will understand the fear of Jehovah and find the knowledge of God (2:4-5). The fear of Jehovah is to hate evil (8:13). The fear of Jehovah prolongs days, but the years of the wicked will be shortened (10:27). He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him (14:2). In the fear of Jehovah is strong confidence, and his children will have a place of refuge.

The fear of Jehovah is a fountain of life, that one may turn aside from the snares of death (vv. 26-27). Better is a little with the fear of Jehovah, than great treasure and turmoil with it (15:16). If we are rich in the fear of Jehovah, we will have peace. The fear of Jehovah is the instruction of wisdom, and humility comes before honor (v. 33). By lovingkindness and truth iniquity is expiated, and by the fear of Jehovah men depart from evil (16:6). The fear of Jehovah leads to life, and he who has it will lodge in contentment; he will not be visited with evil (19:23). (*Life-study of Proverbs*, pp. 7-8, 24)

Further Reading: *Life-study of Proverbs*, msgs. 2—3

Wednesday 3/5

Related Verses**1 Pet. 2:4-5**

4 Coming to Him, a living stone, rejected by men but with God chosen and precious,

5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet. 1:1-5

1 Peter, an apostle of Jesus Christ, to the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

4 Unto an inheritance, incorruptible and undefiled and unfading, kept in the heavens for you,

5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

Related Reading

Although the subject of 1 and 2 Peter is God's government, especially His government shown in His judgment, this is not the central focus of these books. Neither is the divine government the basic structure of the Epistles of Peter. What is the focus of these Epistles? What is their basic structure?

In 1 Peter actually only one and a half chapters are crucial in relation to life [1:1—2:11]...In addition, we need to regard Peter's word in 5:10 as crucial. In this verse Peter says, "The God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you."...In [2 Peter] the first half of the first chapter and the last verse of the last chapter are crucial in relation to life. In these vital

portions of 1 and 2 Peter we have the central focus of these Epistles. (*Life-study of Jude*, p. 38)

In chapter 1 of 1 Peter we see the operation of the Triune God for His full salvation. In verse 2 we see the foreknowledge of God the Father, the sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ. This verse reveals the Father's foreknowledge, the Son's redemption, and the Spirit's application. This is the operation of the Triune God to carry out God's full salvation. In verse 3 Peter says that the Father has regenerated us unto a living hope. The full salvation of God is composed of three elements: the Father's regeneration, the Son's redemption, and the Spirit's application. When we experience this salvation, we have a life that is characterized by holiness and love. We are holy in our manner of life, and we love the brothers. Therefore, holiness and love are the issue of God's full salvation. Furthermore, in this salvation there is a seed, the incorruptible seed, which is the living and abiding word of God. This is a simple sketch of chapter 1 of 1 Peter.

Let us now go on to consider 1 Peter 2:1-11. Having been regenerated, we are now newborn babes longing for the guileless milk of the word in order that by it we may grow unto salvation (v. 2). In chapter 1 we see that we have been regenerated and that the full salvation of God is our portion. Now we need to partake of and enjoy this salvation. For this, we need to feed on the milk of the word.

By feeding on the guileless milk of the word and by growing unto salvation, we will be transformed into precious stones. Therefore, Peter refers to the believers as living stones (v. 5). These stones are for the building up of a spiritual house, and this house is a holy priesthood: "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ" (v. 5). On the one hand, this spiritual house is God's dwelling place; on the other hand, it is something that tells forth the virtues of God, that expresses what God is.

This spiritual house, of course, is a corporate matter. We are being built up together in a corporate way to

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afford God a dwelling place and to tell out God's virtues, that is, to express Him.

In these two portions of 1 Peter, including 5:10, we have the central focus of this book. We need to be fully captured by this focus. Then we will not be in danger of being distracted from this focus as we pay attention to the other matters in this book.

We may compare the central focus of 1 Peter to the heart in the human body. We should not take care of the other members of the body at the cost of damaging our heart. We may lose a toe, an arm, or a leg and still live. But we cannot live without a heart. In a similar way, we need to care for the "heart," the central focus, of 1 Peter. (*Life-study of Jude*, pp. 38-40)

Further Reading: *Life-study of Jude*, msgs. 4—5; CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 4, 6

Thursday 3/6

Related Verses

1 Pet. 4:14

14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

1 Pet. 3:4

4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

1 Pet. 4:1-6

1 Since Christ therefore has suffered in the flesh, you also arm yourselves with the same mind (because he who has suffered in the flesh has ceased from sin),

2 No longer to live the rest of the time in the flesh in the lusts of men, but in the will of God.

3 For the time which has passed is sufficient for you to have carried out the desire of the Gentiles, having gone on in licentiousness, lusts, debaucheries, carousings, drinking bouts, and lawless idolatries.

4 In this they think it strange that you are not running together with them into the same flood of dissoluteness, slandering you;

5 Who will render an account to Him who is ready to judge the living and the dead.

6 For unto this end the gospel was announced also to those who are now dead, that they might be judged in the flesh according to men but live in the spirit according to God.

Related Reading

The first basic matter covered by Peter in his writings is the Triune God. Peter indicates that the God in whom we believe is the Triune God. In the opening words of Peter's first Epistle, we can see the Triune God: "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ" (1:2). Here we have the foreknowledge of God the Father, the sanctification of the Spirit, and the obedience and sprinkling of the blood of Jesus Christ. God the Father has regenerated us (v. 3), Christ has accomplished redemption with His precious blood, and the Spirit applies God's full salvation to His chosen people. Here we see the Triune God in the accomplishment of full salvation.

Peter also unveils to us the fact that this Triune God is our portion. This fact is indicated by the word partakers in 2 Peter 1:4. According to this verse, we have become partakers of the divine nature...If God were not our portion, we could not partake of His nature. (*Life-study of Jude*, p. 26)

In his writings Peter also reveals the way for us to partake of the Triune God as our portion. The way involves the hidden man of the heart, and this hidden man is our spirit (1 Pet. 3:4). In his Epistles Paul has much to say concerning our spirit, but he does not use the expression *the hidden man of the heart*. This hidden man, our human spirit, is the means by which we enjoy the Triune God as our portion.

Literally, the Greek [1 Peter 4:14] means "the Spirit of glory and that of God." The Spirit of glory is the Spirit of God. Peter also speaks concerning the Spirit of Christ (1:11). Our human spirit as the hidden man of the heart and God's Spirit as the Spirit of glory and as the Spirit of Christ are the means for us to partake of God as our portion.

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The structure of 1 and 2 Peter is the Triune God, who has been processed to become our portion so that we may participate in Him, partake of Him, and enjoy Him through His Spirit, who is the Spirit of Christ and the Spirit of glory, and by the exercise of our spirit.

We enjoy Him by exercising our spirit to cooperate with and respond to the divine Spirit...If we hold firmly to the basic thought and the basic structure as we study all the other points in the writings of Peter, we will be enriched, and we will experience the Triune God in a very rich, absolute, and detailed way.

Both Peter and Jude indicate strongly that the Triune God has passed through a process in order to do many things for us and to become everything to us that we may partake of Him for our enjoyment.

At the beginning of his second Epistle Peter speaks concerning the divine provision. He tells us that the divine power has granted to us and even imparted to us all things related to life and godliness in order that we may partake of the divine nature. Furthermore, according to chapter 1 of 2 Peter, the divine provision gives us not only the divine life but also the divine light (v. 19).

At the end of his second Epistle Peter says, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ” (3:18). Here the knowledge of our Lord is equal to the truth, the reality of all that He is...Although Peter covers many matters in his Epistles, the basic structure of his writings is the Triune God becoming our grace that we may enjoy Him, grow in life, and through the growth in life be perfected, established, strengthened, and grounded in the Triune God. (*Life-study of Jude*, pp. 26-28)

Further Reading: *CWWL*, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” ch. 9

Friday 3/7

Related Verses**2 Pet. 3:15-16**

15 And count the long-suffering of our Lord to be salvation, even as also our beloved brother Paul, according to the wisdom given to him, wrote to you,

16 As also in all his letters, speaking in them concerning these things, in which some things are hard to understand, which the unlearned and unstable twist, as also the rest of the Scriptures, to their own destruction.

2 Pet. 1:2-4

2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Acts 2:36

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 3:13, 15

13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

Acts 10:36

36 The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)

Related Reading

The heart of 1 Peter is the operation of the Triune God to carry out His threefold salvation, which includes regeneration, redemption, and application. We have become God’s children through regeneration, and now we need to feed on His word in order to grow unto full salvation. Then we will be transformed in order to be built together to provide God a dwelling place and to be His expression. For this purpose, the God of all grace will perfect, establish, strengthen, and ground us. (*Life-study of Jude*, p. 40)

My concern is that the saints may be distracted from this basic structure by the various matters covered in 1 and 2 Peter and Jude. I am not saying that we should not pay attention to these matters...This basic structure is the Triune God operating to accomplish a threefold salvation so that we may be regenerated, that we may feed on His word, and that we may grow, be transformed, and be built up in order that He may have a dwelling place and that we may express Him.

This basic thought can also be seen in the Epistles of Paul. For this reason Peter says, “Even as also our beloved brother Paul, according to the wisdom given to him, wrote to you, as also in all his letters, speaking in them concerning these things” (2 Pet. 3:15-16). Paul also reveals that we may feed on the Lord and grow in order to be built up into a spiritual house so that God may have a corporate expression. Therefore, these two apostles ministered the same thing, but with somewhat different terminology. Both Peter and Paul had the same focus. I hope that none of us...will be distracted from the central focus and the basic structure of the apostles’ ministry revealed in the New Testament. (*Life-study of Jude*, pp. 40-41)

Paul in his writings also spoke concerning “these things” (except for the new heavens and new earth). Hence, Peter referred to Paul’s writings to strengthen his own writings, especially concerning God’s governmental and disciplinary judgment upon the believers...What beauty and excellency are in this commendation! Although the Corinthians attempted to divide Peter and Paul according to their own divisive preference (1 Cor. 1:11-12), Peter commended Paul, saying that both of them taught the same things, “these things,” and that Paul’s writings should not be twisted but should be regarded like “the rest of the Scriptures” and should receive the same respect as the Old Testament. For Peter to make such a commendation was not a small thing, for it was he who was rebuked to his face by Paul regarding the New Testament faith (Gal. 2:11-21). This indicates that Peter was bold in admitting that the early apostles, such as John, Paul, and himself, although their style, terminology, utterance, certain aspects of their views, and the way they presented their teachings differed, participated in the same unique ministry, the ministry of the New Testament (2 Cor. 3:8-9; 4:1). Such a ministry

ministers to people, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father. (*Life-study of 2 Peter*, pp. 114-115)

Further Reading: *Life-study of 2 Peter*, msg. 13

Saturday 3/8

Related Verses

1 Pet. 1:10-12, 18-25

10 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,

11 Searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.

12 To them it was revealed that not to themselves but to you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, which things angels long to look into.

18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake,

21 Who through Him believe into God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,

23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

24 For "all flesh is like grass, and all its glory like the flower of grass. The grass has withered, and the flower has fallen off,

25 But the word of the Lord abides forever." And this is the word which has been announced to you as the gospel.

Related Reading

In 2 Peter 3:16 Peter speaks of "these things." In his two Epistles...Peter covered the entire economy of God, from eternity past before the foundation of the world...to the new heavens and new earth in eternity future...He unveiled the crucial things related to God's economy, concerning which things the prophets prophesied and the apostles preached..., from four sides. (*Life-study of 2 Peter*, p. 112)

(1) From the side of the Triune God: God the Father has chosen a people in eternity according to His foreknowledge...and called them into His glory...Christ, foreknown by God before the foundation of the world but manifested in the last times..., has redeemed and saved God's chosen people...by His vicarious death...through His resurrection in life and ascension in power...The Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved...(The angels long to look into these things...) The Triune God's divine power has provided the redeemed ones with all things that relate to life and godliness...to guard them unto full salvation...God also disciplines them...by some of His varied governmental judgments..., and He will perfect, establish, strengthen, and ground them by His all grace...The Lord is long-suffering toward them that they all may have opportunity to repent unto salvation...Then Christ will appear in glory with His full salvation for His lovers.

(2) From the side of the believers: The believers, as God's possession, were chosen by God..., called by His glory and virtue..., redeemed by Christ..., regenerated by God through His living word..., and saved through the resurrection of Christ...They are now being guarded by the power of God (1 Pet. 1:5), are being purified to love one another (v. 22), are growing by feeding on the milk of the word (2:2), are developing in life the spiritual virtues..., and are being transformed and built up into a spiritual house, a holy priesthood to serve God...They are

God's chosen race, royal priesthood, holy nation, and peculiar people for His private possession to express His virtues...They are being disciplined by His governmental judgment..., are living a holy life in an excellent manner and in godliness to glorify Him..., are ministering as good stewards of His varied grace for His glorification through Christ...(under the elders' exemplary shepherding...), and are expecting and hastening the coming of the Lord...in order to be richly supplied with an entrance into the eternal kingdom of the Lord...Further, they are expecting the new heavens and new earth, in which righteousness dwells, in eternity..., and they are growing continually in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18).

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

(4) From the side of the universe: The fallen angels were condemned and are awaiting eternal judgment...; the ancient ungodly world was destroyed by a flood...; the ungodly cities were reduced to ashes...; the false teachers and heretical mockers in the apostasy and mankind in his evil living will all be judged unto destruction...; the heavens and the earth will be burned up...; and all the dead men and the demons will be judged...Then the new heavens and the new earth will come as a new universe, in which God's righteousness will dwell for eternity. (*Life-study of 2 Peter*, pp. 112-114)

Further Reading: *CWWL*, 1984, vol. 3, "God's New Testament Economy," ch. 18

Lord's Day 3/9**Related Verses****2 Pet. 1:12-21**

12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.

15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

Further Reading:

Further Reading: *Life-study of 1 Peter*, msg. 1

Hymn: #608

1 What mystery, the Father, Son, and Spirit,
In person three, in substance all are one.
How glorious, this God our being enters
To be our all, thru Spirit in the Son!

The Triune God has now become our all!
How wonderful! How glorious!
This Gift divine we never can exhaust!
How excellent! How marvelous!

2 How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!

3 How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.

4 The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!

5 How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 5

Assigned Reading: *Life-study of Genesis*, msg(s). 9-10

Level 2—Topical Study

Crucial Point: The Sixth Day

Scripture: Gen. 1:24-31

Assigned Reading: *Life-study of Genesis*, msg(s). 6-7, 10

Supplemental Reading: *CWWN, Set 1, Vol. 3*, "The Christian, Meditations on Genesis", chs. 5-6; *Truth Lessons, Level One*, Vol. 1, ch. 3

Questions: See the church website at
churchinnyc.org/bible-study