

**GENERAL SUBJECT:
RECEIVING AND EXPERIENCING THE DIVINE PROVISION
FOR LIVING UNDER THE DIVINE GOVERNMENT
UNTIL THE DAY DAWNS AND THE MORNING STAR RISES IN OUR HEARTS**

Message One

**Having the Allotted Precious Faith,
Experiencing the Divine Power, and Being Partakers of the Divine Nature**

Scripture Reading: 2 Pet. 1:1-4

I. As believers in Christ the Son of God, we have been “allotted faith equally precious” as that of the apostles—2 Pet. 1:1:

- A. Faith is the substantiating ability that issues from the infusion of the divine element into our spirit by the Spirit through the word of God—Heb. 11:6; 12:2:
 - 1. Faith is believing the unseen yet real things according to the revelation in the Bible—2 Cor. 5:7.
 - 2. God’s economy is in faith; faith is the unique way for God to carry out His New Testament economy with man—1 Tim. 1:4; Heb. 11:6.
- B. Through His righteousness God has allotted the precious faith as divine provision equally to believers in Christ without respect of persons—2 Pet. 1:1.
- C. The Greek word for *equally* means “of equal value or honor”; the precious faith is equal not in measure but in value and honor to all those who receive it—Rom. 12:3.
- D. Faith is the substantiation of the substance of the truth, which is the reality of the contents of the New Testament economy—Heb. 11:1:
 - 1. The contents of God’s New Testament economy are composed of “all things which relate to God and godliness,” that is, the Triune God dispensing Himself into us as life within and godliness without—2 Pet. 1:3.
 - 2. The equally precious faith is allotted to us by God through the word of God’s New Testament economy, and the Spirit responds to the reality of such contents and ushers us into the reality, making its substance the elements of our Christian life and experience—v. 1.
 - 3. This precious faith is allotted to all the believers in Christ as their portion; this faith is objective to us in the divine truth—Heb. 11:1; 1 Tim. 3:9.
 - 4. “All things which relate to life and godliness” are the substance of our faith’s substantiation to us by God as our portion for our inheritance—2 Pet. 1:3; Heb. 11:1; Col. 1:12.

II. The divine power has granted to us all things which relate to life and godliness—2 Pet. 1:3:

- A. This power provides the believers with all things related to generating and supplying divine life and the God-expressing godliness.
- B. This rich, divine provision is more than sufficient to enable the believers to live a proper Christian life:
 - 1. The word *divine* in 2 Peter 1:3 denotes the eternal, unlimited, and almighty divinity of God—cf. Rom.1:20.

2. The divine power is the power of the divine life, which is related to the divine nature—2 Pet. 1:4.
 3. This power was imparted, infused, and planted into us by the all-inclusive life-giving Spirit, who regenerated us and indwells us—2 Cor. 3:6, 17; John 3:6; Rom. 8:11.
- C. “All things which relate to life and godliness” are the various aspects of the divine life—2 Pet. 1:3a; John 1:4; 11:25; 10:10:
1. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life.
 2. Life is the inward energy, the inward strength, to bring forth the outward godliness, which leads to and results in glory—2 Pet. 1:3.

III. As those who have received equally precious faith and the divine power, we should be partakers of the divine nature—2 Pet. 1:4:

- A. The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God’s being—John 4:24; 1 John 1:5; 4:8, 16.
- B. The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life—1:1-2; 5:11-13.
- C. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—3:1; John 1:12-13:
1. At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature—2 Pet. 1:4.
 2. Because the divine nature is in the divine life, the divine life with which we were born again has the divine nature within it—John 3:3, 5-6, 15.
 3. Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God—1:12-13.
- D. A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature—2 Pet. 1:4:
1. To partake of the divine nature is to enjoy what God is; to be a partaker of the divine nature is to be a partaker of the riches, the elements, and the constituents of God’s being—1 Pet. 1:8.
 2. If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature—John 1:4; 10:10; 11:25; 6:57b.
- E. If we enjoy God and partake of the riches of the divine being, we will be constituted with the divine nature, becoming the same as God in life and nature but not in the Godhead and expressing Him in all that we are and do—2 Pet. 1:3.
- F. As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed, as described in verses 5 through 7.