

## Crystallization-Study of 2 Peter

### #1: Partaker of the Divine Nature and the Development of the Divine Life and the Divine Nature for a Rich Entrance into the Eternal Kingdom 4/26-5/2

**I.** As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature: **A.** The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being. **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. **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: **1.** At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature. **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. **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. **D.** A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature: **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. **2.** If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature. **E.** We enjoy the riches of the divine nature through God's precious and exceedingly great promises. **F.** Being a partaker of the divine nature has a condition—that is we escape the corruption which is in the world by lust; we need to live in the cycle of escaping and partaking and of partaking and escaping. **G.** If we enjoy God and partake of the riches of His 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. **H.** 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. **J.**

**II.** We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom:

**A.** We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed: **1.** All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have. **2.** By developing these virtues, we grow in life, and eventually we will reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom. **3.** We need to have the full development and maturity

from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love. **B.** To supply virtue in faith is to develop virtue—the energy of the divine life issuing in vigorous action—in the exercise of the equally precious faith; this faith needs to be exercised so that the virtue of the divine life may be developed in the succeeding steps and reach maturity. **C.** Virtue needs the bountiful supply of the knowledge of God and of Jesus our Lord; the knowledge which we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God's economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life. **D.** Self-control is the exercise of control and restraint over one's self in its passions, desires, and habits; such self-control needs to be exercised in knowledge for the proper growth in life. **E.** To exercise endurance is to bear with others and with circumstances. **F.** Godliness is a living that is like God and that expresses God. **G.** Brotherly love (*Philadelphia*) is brotherly affection, a love characterized by delight and pleasure; in godliness, which is the expression of God, this love needs to be supplied for the brotherhood, for our testimony to the world, and for the bearing of fruit. **H.** The ultimate development of the divine nature within us is love—*agape*, the Greek word used in the New Testament for the divine love, which God is in His nature: **1.** Our brotherly love needs to be developed further into a nobler and higher love. **2.** In our enjoyment of the divine nature, we need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love. **3.** When we partake of the divine nature to the uttermost, we are filled with God as love, and we become persons of love, even love itself. **I.** To develop the spiritual virtues in the divine life and thus to advance in the growth of the divine life makes God's calling and selection of us firm. **J.** We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom: **1.** The bountiful supply that we enjoy in the development of the divine life and divine nature will bountifully supply us a rich entrance into the eternal kingdom of our Lord. **2.** This supply will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God. **3.** Apparently, it is we who enter into the eternal kingdom; actually, the entrance into the eternal kingdom is supplied to us richly through our growth in life and through the development of the divine life within us.

**CP1:** For the full development of the divine nature, experience the cross and surrender to the Lord and apply the energy of life to our practical living

**OL1:** 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. John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God. 2 Pet. 1:4 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. The divine nature refers to the riches of what God is. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine life at the time of our regeneration, we must go on to enjoy what God is in His nature. We need to come back to the pure Word of God and to tell others that whoever believes in the Son of God is born of God and has the right, the authority, to become a child of God. As such, he has the right to partake of, to enjoy, the nature of God. Therefore, we have God's life, we are enjoying God's nature, and we have the position of God's children. Praise the Lord that we have the position, the ability, and the provision to become partakers of the divine nature! Day by day we should partake of God's nature and enjoy what He is, that is enjoy the constituents of God's rich being.

**OL2:** 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 2<sup>nd</sup> Peter 1:5-7. 2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge; 6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness; 7 And in godliness, brotherly love; and in brotherly love, love. 8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ. The more we escape this corruption, the more we shall enjoy the nature of God. Likewise, the more we partake of the divine nature, the more we shall escape the corruption that is in the world by lust. This is a cycle, a cycle of escaping and partaking and of partaking and escaping. ...Now in his second Epistle he unveils to them the energy, the strength, by which they are enabled to escape the corruption in lust and the result of this escape. The energy is the virtue of the divine life, and the result is the partaking of the divine nature, the enjoying of all the riches of what the Triune God is. In partaking of the divine nature and in the enjoyment of all that God is, all the riches of the divine nature will be fully developed, as described in 1:5-7. Having escaped the corruption of lust in the world, the barriers to the growth of the divine life in us, we are freed to become partakers of the divine nature, enjoying its riches in its development to the fullest extent by the virtue of God unto His glory.

Application to New ones, Youth and College Students

You're being born of God and becoming a child of God, is not because of your good family background, or of man's corrupt will, or of man's good intentions. The authority of becoming a child of God will only be given to you when you believe into the Lord's name. Praise the Lord. This authority is the life of God. A child of God has the life of God and has the status, ability, and provision to be a partaker of the divine nature.

I have the life and nature of my father and have similar expressions to him. Whether I wish for it or not, as my human life grows, the expression becomes more like my father. Similarly, as we believers are born of God and have God's life, with the growth of life, the riches of the divine nature will be fully developed. It develops into faith ⇒ virtue ⇒ knowledge ⇒ self-control ⇒ endurance ⇒ godliness ⇒ brotherly love ⇒ love. The virtue here indicates the energy of divine life issuing in vigorous action. 2 Peter 1: 5 says that with all our diligence, we need to cooperate with the energy of divine life.

For example, as you pray-read the Word and read the messages from the Holy Word for Morning Revival, you partake the divine nature, and are enlightened that you were taking the divine dispensing in God's economy as a good doctrine and not applying it to your practical living. You enjoyed the Word and its enlightenment upon you, and partook a little of the divine nature, but you remained there because of your habit of not applying it to your practical living. This is the situation of not cooperating with the energy of the divine life with all your diligence. The Lord enlightens your old habit to help you to make progress in the development of the divine nature, but you are satisfied with the enlightenment itself and remained there.

**A brother's testimony:** I have been interpreting the messages of the coworkers from Taiwan for about 20 years since 1991. By interpreting, I really enjoyed the content of the messages. But I realized that I was not doing what was said in the messages. I made up my mind to do it, but I still found myself not applying it in my practical living and in my church life. I had a habit of not applying the truth, and I found it difficult to change that bad habit. I prayed, "Lord, have mercy on me. The Taiwanese co-workers paid the price to come to Japan and fellowship in the special conference, but I just accepted their words as a good doctrine and not applying them to my practical living at all. I cannot continue to stay like this. I shall open my mind, and surrender myself. Please renew my mind. I want to put off the old man with the old habits." By praying in this way, I received the grace to apply the truth to my practical living, experience the cross and surrendered myself, and then gradually began to apply it. **Prayer:** Oh Lord Jesus, I believed in and accepted You, and I was regenerated as a child of God. The inner life needs to be grown and the riches of the divine nature need to be fully developed. I shall not stay in the habit of not applying it to my practical living while the Word and the messages are enlightening on me. I shall put down my opinions and surrender myself to the Lord, cooperate with the energy of the divine life working within me with all my diligence, and move forward according to the inner enlightenment.

**CP2: Exercise faith and develop virtue of divine life (the energy of the divine life issuing in vigorous action)**

**OL1:** We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom. **OL2:** We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love. **OL3:** To supply virtue in faith is to develop virtue – the energy of the divine life issuing in vigorous action – in the exercise of the equally precious faith; this faith needs to be exercised so that the virtue of the divine life may be developed in the succeeding steps and reach maturity. **OL4:** Virtue needs the bountiful supply of the knowledge of God and of Jesus our Lord; the knowledge which we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God's economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life. 2 Pet. 1:5-11 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge; ·· For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

**FN** **bountifully supplied** What the divine power has given us in vv.3-4 is developed in vv.5-7. To supply virtue in faith is to develop virtue in the exercise of faith. This applies to all the other items. **OL5:** Self-control is the exercise of control and restraint over one's self in its passions, desires, and habits; such self-control needs to be exercised in knowledge for the proper growth in life. **OL6:** To exercise endurance is to bear with others and with circumstances. **OL7:** Godliness is a living that is like God and that expresses God. **OL8:** Brotherly love (philadelphia) is brotherly affection, a love characterized by delight and pleasure; in godliness, which is the expression of God, this love needs to be supplied for the brotherhood, for our testimony to the world, and for the bearing of fruit. 2 Pet. 1:6-7 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness; And in godliness, brotherly love; and in brotherly love, love.

Once we have acquired knowledge, it is easy for us to become proud. For this reason, we need to develop in our knowledge, self-control. Self-control implies restriction. As a tree grows, the roots spread out, but the trunk grows upward in a rather restricted manner. This is an illustration of the fact that along with the development of virtue and knowledge, we need the restriction that comes with self-control. According to Peter's word in verse 6, in our self-control we need to develop endurance. Self-control is to deal with ourselves; endurance is to bear with others and with circumstances. In order to live a proper Christian life, we need endurance toward those around us and also toward our environment and circumstances. In our endurance we need to develop godliness. Godliness is a living that is like God and expresses God. As we exercise

control over the self and bear with others and with circumstances, godliness needs to be developed in our spiritual life so that we may be like God and express Him. If faith is the seed, virtue and knowledge the roots, self-control the trunk, then endurance and godliness are the branches. Eventually, in verse 7 we see brotherly love and love as the blossom and the fruit.

**Application to business person/graduate students**

To supply virtue in faith is to develop virtue of the divine life – the energy of the divine life issuing in vigorous action – in the exercise of the faith so that it may be developed in the succeeding steps and reach maturity. When you exercise your spirit, touch the Lord Jesus, which is faith, and exercise your faith, the energy of the divine life works, producing vigorous action and the power to move forward toward maturity. You do not grow by your own efforts, but by cooperating with the energy of divine life and nature.

**Brother's testimony:** In the midst of my work, I was enlightened that the Word I enjoined in the morning was not living inside. I decided to continue receiving the dispensing in the enjoyment of the Word even though I was busy working. However, I was busy at work, so I started working in the morning and completely forgot about the Lord, as I usually do, until I got home at night. On my way home, I remembered this and promised the Lord that I would make a fresh start and do my best starting tomorrow. This went on for about a week. Then I was disappointed because I was still failing. I felt embarrassed that I had promised the Lord and hadn't been able to fulfill it, and I didn't know what to say, so I just weakly called on His name. I felt so miserable that I began to cry. I felt the Lord saying, "You can't grow on your own. Your only need is to stay open to the power of my life within". Thank the Lord. Then, gradually, I was able to cooperate with the energy of life to create vitality, and by the power of the inner life, I was able to do my work with the Lord.

For the virtues to develop, the knowledge of God and of our Savior, the knowledge of God's economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life need to be supplied bountifully because God's life in your spirit will spread to each part of the soul through your mind. So your mind needs to be reconstituted by the knowledge of Christ and be uplifted. This growth is from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love. You need to grow in the church life in the Lord's recovery. **Prayer:** Lord, I need to grow in the divine life. For this I need to exercise my spirit, touch Lord Jesus as faith, exercise faith to develop the divine nature by the virtue of the divine life (the energy of the divine life issuing in vigorous action). Lord, I open my mind to you and surrender. Faith is the seed, let me have growth that spread the roots of virtues and knowledge, trunk of self-control, branches of endurance and godliness to the blossom and fruit of brotherly love and love.

**CP3: Let the divine seed of faith develop to its consummation in the divine and nobler love**

**OL1:** The ultimate development of the divine nature within us is love—agape, the Greek word used in the New Testament for the divine love, which God is in His nature. **OL2:** In our enjoyment of the divine nature, we need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love. **1 John 4:16** And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him. **Matt. 5:44-45** But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust. **Eph. 3:19** And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Sometimes we may love the brothers in a narrow, limited way with a certain amount of brotherly love. In our love we may have preferences and love certain brothers more than others. We may claim that we love all the saints, but our love for them is not the same. Because Peter was experienced and knew the situation among the saints, he did not stop with brotherly love but went on to speak of love, of agape, the deep and noble love with which God the Father loves all mankind, both believers and sinners.

We should love not only our brothers but also our enemies. It does not take much strength or energy for someone to love his own brother. But it does take a special strength and energy to love our enemies.

**OL3:** We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom. **2 Pet. 1:10-11** Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you. The bountiful supply we enjoy in the development of the divine life and divine nature will bountifully supply us a rich entrance into the eternal kingdom of our Lord. It will enable and qualify us to enter into the coming kingdom with all the riches of the divine life and divine nature as our excellent virtues unto the splendid glory of God. The eternal kingdom in this verse refers to the kingdom of God given to our Lord and Savior Jesus Christ, which will be manifested at His coming back. It will be a reward to His faithful believers, who pursue the growth.

**Application to the serving ones**

The divine seed develops and blossoms into brotherly love and love. Agape love is the eternal love of God and is even nobler than brotherly love. You may have a brotherly love, but you may love with a preference. When you take care of a new one or fellowship with brothers and sisters,

you should not do so according to your own preferences. The Core of God's Economy is that "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me (Gal. 2:20)". You do not serve and fellowship according to your own preferences, but according to God and according to God's love.

For example, the old man in a sister likes to get together with like-minded people, or she likes to take care of new ones whom she can get along with. This kind of natural affection is honey and should not be brought into the church life. Natural affection forms natural groups, which become competitive against other groups. This destroys the oneness of the church and makes us lose the presence of the Lord. You should take care of the new ones in the eternal love of God, in the fellowship of the Body, following the leading of the Holy Spirit, and in coordination with the brothers and sisters.

And the old man in a brother also has problems of stubbornness and fixed ideas in his mind. It is through the renewing of the mind that the life of the Lord spreads from the spirit to the soul. If the mind is not renewed, the emotion and will cannot be transformed. The development of the divine seed in 2 Pet. Chapter 1: Faith ⇒ Virtue ⇒ Knowledge ⇒ Self-control ⇒ Endurance ⇒ Godliness ⇒ Brotherly love ⇒ Love. To stop this growth and development is the stubbornness and fixed ideas in our mind. Japanese society has a very strong concept of seniority and "men are superior to women". According to a recent international survey on gender equality index, we are 120<sup>th</sup> rank out of 156 countries (2021). Under this situation, if the local churches in Japan do not leave the influence of the culture, it will not be able to bring out the active role for the sisters. Japanese people are stubborn, so when they see the result of such a survey, they do not feel ashamed nor act immediately to improve. Also, because of their strong insularity and prejudice, they do not want to use Chinese, Koreans, Africans, and other foreign people. But in the one new man, there is no distinction of race. **Acts 13:1** Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul. FN: The five prophets and teachers recorded here were composed of Jews and Gentiles, each having a different background, education, and status. This indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based on their natural status. **Prayer:** Oh Lord Jesus, the ultimate development of the divine seed in me is the blossom of Agape love, the eternal love of God. If I seek the growth and development of the divine life and nature, I will have rich entrance to the eternal kingdom. Let me serve and fellowship not according to my preferences but to God's love. Also if I have stubbornness in my mind, the divine seed cannot develop. Renew my mind.