

# Making One's Calling and Election Sure



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## 2 Peter 1:1-11 (NIV)

<sup>1</sup> Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

<sup>2</sup> Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

<sup>3</sup> His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.

<sup>4</sup> Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

<sup>5</sup> For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge;

<sup>6</sup> and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;

<sup>7</sup> and to godliness, brotherly kindness; and to brotherly kindness, love.

<sup>8</sup> For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

<sup>9</sup> But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.

<sup>10</sup> Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall,

<sup>11</sup> and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

## THE GREAT SALVATION OF GOD, [2 Peter 1:1-21](#)

### A. The Great Gift of Christ the Messiah: Salvation, [2 Peter 1:1-4](#)

[\(2 Peter 1:1-4\)](#) **Introduction:** this is a great passage of Scripture. In the mind of the author it is one of the greatest in all of Scripture. It is a passage that takes Jesus Christ and lifts Him up as the great Messiah, the Savior of the world who can meet the desperate needs of man. Here is Christ and here is the great gift of Christ the Messiah, the great gift of salvation.

1. He is the Messiah worthy of total devotion (v.1).
2. He is the Messiah of faith (v.1).
3. He is the Messiah of grace and peace (v.2).
4. He is the Messiah of life and godliness (v.3).
5. He is the Messiah of the divine nature (v.4).

**1. (2 Peter 1:1) Servant—Apostle: Jesus Christ is the Messiah worthy of total devotion.** This is seen in the two claims made by Peter.

**1. Peter calls himself the *servant* of Christ.** The word “servant” (*doulos*) means far more than just a servant. It means a slave totally possessed by the master. It is a *bond-servant* bound by law to a master.

A look at the slave market of Peter's day shows more clearly what Peter meant when he said he was a "**slave of Jesus Christ.**"

- a. **The slave was owned by his master; he was totally possessed by his master.** This is what Peter meant. Peter was purchased and possessed by Christ. Christ had looked upon him and had seen his degraded and needful condition. And when Christ looked, the most wonderful thing happened: Christ *loved him and bought him*; therefore, he was now the possession of Christ.
- b. **The slave existed for his master and he had no other reason for existence.** He had no personal rights whatsoever. The same was true with Peter: he existed only for Christ. His rights were the rights of Christ only.
- c. **The slave served his master and he existed only for the purpose of service.** He was at the master's disposal any hour of the day. So it was with Peter: he lived only to serve Christ—hour by hour and day by day.
- d. **The slave's will belonged to his master.** He was allowed no will and no ambition other than the will and ambition of the master. He was completely subservient to the Master and owed total obedience to the will of the master. Peter belonged to Christ.
- e. There is a fifth and most precious thing that Peter meant by "**a slave of Jesus Christ.**" **He meant that he had the highest and most honored and kingly profession in all of the world.** Men of God, the greatest men of history, have always been called *the servants of God*. It was the highest title of honor. The believer's slavery to Jesus Christ is no cringing, cowardly, shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords.
  1. **Moses** was the slave of God ([Deut. 34:5](#); [Psalm 105:26](#); [Malachi 4:4](#)).
  2. **Joshua** was the slave of God ([Joshua 24:9](#)).
  3. **David** was the slave of God ([2 Samuel 3:18](#); [Psalm 78:70](#)).
  4. **Peter** was the slave of Jesus Christ ([Romans 1:1](#); [Phil. 1:1](#); [Titus 1:1](#); [2 Peter 1:1](#)).
  5. **James** was the slave of God ([James 1:1](#)).
  6. **Jude** was the slave of God ([Jude 1](#)).
  7. **The prophets** were the slaves of God ([Amos 3:7](#); [Jeremiah 7:25](#)).
  8. **Christian believers** are said to be the slaves of Jesus Christ ([Acts 2:18](#); [1 Cor. 7:22](#); [Ephes. 6:6](#); [Col. 4:12](#); [2 Tim. 2:24](#)).

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" ([John 12:26](#); [Romans 12:1](#); [1 Cor. 15:58](#)).

"[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" ([Ephes. 6:6-7](#)).

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" ([Col. 3:23-24](#)).

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" ([Hebrews 12:28](#)).

"And ye shall serve the Lord your God" ([Exodus 23:25](#)).

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" ([Deut. 10:12](#)).

"Serve the Lord with fear, and rejoice with trembling" ([Psalm 2:11](#)).

"Serve the Lord with gladness: come before his presence with singing" ([Psalm 100:2](#)).

2. Peter calls himself an *apostle* of Jesus Christ. The word "apostle" (*apostolos*) means either a person who is sent out or a person who is sent forth. An apostle is a representative, an ambassador, a person who is sent out into one country to represent another country.

**Three things are true of the apostle:**

- (1) he belongs to the One who has sent him out;
- (2) he is commissioned to be sent out; and
- (3) he possesses all the authority and power of the One who has sent him out.

**Note three forceful lessons.**

- a. Peter said that he was called to be an apostle.

**He was not in the ministry because he.....**

1. chose to be.
2. had the ability.
3. had been encouraged by others to choose the *ministerial profession*.
4. enjoyed working with people.

He was an apostle, a minister of the gospel for one reason only: God had called him.

**"But rise, and stand upon thy feet: for I [the Lord] have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" ([Acts 26:16](#)).**

**"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" ([1 Tim. 1:12](#)).**

**"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will show thee" ([Genesis 12:1](#)).**

**"Come now therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" ([Exodus 3:10](#)).**

**"And the Lord looked upon him [Gideon], and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" ([Judges 6:14](#)).**

**"Also I [Isaiah] heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" ([Isaiah 6:8](#)).**

- b. Peter had heard and answered God's call. God did not override Peter's will—He wanted Peter in the ministry, so He called Peter. But note: it was up to Peter to hear and respond.
- c. Peter was called to be an apostle, that is, to be a minister. He was not called to occupy a position of authority or to be honored by men.

**Thought 1.** These two points stress one thing: Peter thought that Jesus Christ was worthy of total devotion. Peter made a decision to deliberately and wholly give himself to Jesus Christ. He centered his whole life around Jesus Christ. Jesus Christ was the Messiah, the Savior of the world who had been promised by God from the beginning of time, the Messiah who was worthy of total devotion.

**"Then Peter began to say unto him, Lo, we have left all, and have followed thee" ([Mark 10:28](#)).**

**"And after these things he went forth, and saw a publican, named Levi [Matthew], sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him" ([Luke 5:27-28](#)).**

**"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" ([Luke 9:23](#)).**

**"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" ([Luke 14:26-27](#)).**

**"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" ([Luke 14:33](#)).**

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" ([Luke 18:29-30](#)).

"And they that are Christ's have crucified the flesh with the affections and lusts" ([Galatians 5:24](#)).

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" ([Phil. 3:8](#)).

## 2. ([2 Peter 1:1](#)) Faith— Righteousness: Jesus Christ is the Messiah of *faith*; that is, He is the Messiah who has made us acceptable to God by *faith*.

1. The faith of Christ is a most *precious faith*. The word "precious" means "of great honor and price; of great value and privilege". The faith of Jesus Christ is precious because it makes us acceptable to God. It ushers us into the very presence of God Himself.

**Note this:** the faith of Jesus Christ is the *same precious faith* that is given to all believers. The Greek word that Peter uses for "precious" (*isotimos*) is an unusual word. This is the only time it is used in the New Testament. It is really a double word. The *isos* means *equal*, and *time* means *honor* (A.T. Robertson. [Word Pictures In The New Testament, Vol.6, p.147](#)).

Therefore, by *precious faith* is meant *like faith*, a faith that is like everyone else's faith. This is a most wonderful thing. It means that we are all given the very same faith; we are all equal in value and honor and privilege before God. God does not discriminate; He does not have favorites. God loves us all equally and He values and honors us all as much as He did Peter and James and John and Paul.

**Thought 1.** This means that the faith of Jesus Christ eliminates prejudice and discrimination.

**We all stand on an equal footing before God.....**

- a) the rich and the poor
- b) the upper class and the lower class
- c) the well fed and the hungry
- d) the free person and the prisoner
- e) the religionists and the heathen
- f) the male and the female

If a person has obtained the precious faith of Jesus Christ, then he is acceptable to God no matter who he is. He receives the highest and most valued privilege in the whole universe: to live in the presence of God forever and ever.

**2. The faith of Jesus Christ is obtained not earned.** The word "obtained" or "received" (*lanchanō*) means "to secure by lot; to receive by allotment; to be given a share or a portion". No person deserves the precious faith of Jesus Christ. No person can work and earn it. It is a gift of God, a free gift that is given to every person who believes in Jesus Christ.

**3. The faith of Jesus Christ comes through the righteousness of Christ.** What is the righteousness of Christ?

**It is two things.**

- a. The righteousness of Christ means that He is the righteous Man, the Perfect and Ideal Man who can stand for and cover all men. Man is not perfect, but imperfect and unrighteous. Therefore, man by his very nature cannot live in God's presence, for God is perfect and the very embodiment of righteousness. How then can man ever become acceptable to God and be allowed to live in God's presence? Jesus Christ is the answer, for He is the righteousness of God. That is, God sent Jesus Christ to earth to live the *perfect, ideal, and sinless* life. Jesus Christ never sinned, not even once. Therefore, He stood before God and before the world as the Ideal Man, the Perfect Man, the Representative Man, the Perfect Righteousness that could stand for the righteousness of every man.

When a man believes in Jesus Christ—really believes—God takes that man's faith and counts it (his faith) as righteousness. The man is not righteous; he and everyone else knows it. But God counts his faith and belief as righteousness. Why would God do such an incredible thing? Because God loves His Son that much and God loves man that much. God loves so much that He will take any man who honors His Son by believing in Him and count that man's faith as though it were the real thing: righteousness. Very simply stated: Jesus Christ is the righteousness of God. He is the only way a man can become righteous and acceptable to God.

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).**

**"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" ([Hebrews 4:15](#)).**

**"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" ([Hebrews 7:25-26](#)).**

**"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).**

**"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, but quickened by the Spirit" ([1 Peter 3:18](#)).**

- b. The righteousness of Christ means that He bore the sins of men and died for them. It is not enough for the ideal and perfect righteousness to exist, for we are already sinners. We have already transgressed God's law; we have already rebelled against God and gone our own way in life, living just like we want instead of following God. Therefore, the penalty for rebellion and treason—for sinning against God—has to be paid. We have to die or else someone else has to die for us. That someone has to be the ideal and perfect Man, for only perfection is acceptable to God. This is just what Jesus Christ did; He died for our sins. He bore the penalty and punishment for our sins. And it was acceptable to God because He was the Ideal and Perfect Man. His death stands for and covers our sins and death. Therefore, we are completely and totally free of sin. We stand before God as righteous. Now we are not righteous; we of all people know that. But God counts us righteous by the death of Christ. He credits the death of Christ to our sins. He counts us free of sin—credits us as being righteous by the death of Christ.

When does God do this? When we believe in Jesus Christ. When we really believe, God counts the death of Jesus Christ *for our sins*; therefore, He is able to count us *free from sin*, as righteous before Him. This is the righteousness of Jesus Christ; this is the way we become acceptable to God.

**"For when we were yet without strength, in due time Christ died for the ungodly" ([Romans 5:6](#)).**

**"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" ([Romans 5:8-9](#)).**

**"Christ our passover is sacrificed for us" ([1 Cor. 5:7](#)).**

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).**

**"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" ([Hebrews 7:26-27](#)).**

**"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" ([Hebrews 9:13-14](#)).**

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" ([Hebrews 9:25-26](#)).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" ([Hebrews 9:28](#)).

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God....For by one offering he hath perfected for ever them that are sanctified" ([Hebrews 10:12, 14](#)).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).

"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, but quickened by the Spirit" ([1 Peter 3:18](#)).

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" ([Isaiah 53:4-6](#)).

### **3. (2 Peter 1:2) Grace— Peace— Knowledge: Jesus Christ is the Messiah of *grace and peace*.**

No greater gifts exist than grace and peace. Note three things.

1. Grace (*charis*) means the “*undeserved favor and blessings of God*”. (See notes—’ [Deeper Study #1 Romans 4:16](#); [Deeper Study #2—1 Cor. 1:4](#); [Deeper Study #3—Titus 2:11-15](#).)

The word *undeserved* is the key to understanding grace. Man does not deserve God's favor; he cannot earn God's approval and blessings. God is too high and man is too low for man to deserve anything from God. Man is imperfect and God is perfect; therefore, man cannot expect anything from God. Man has reacted against God too much.

**Man has.....**

- |                         |                       |
|-------------------------|-----------------------|
| a. rejected God         | f. disobeyed God      |
| b. rebelled against God | g. denied God         |
| c. ignored God          | h. questioned God     |
| d. neglected God        | i. sinned against God |
| e. cursed God           |                       |

Man deserves nothing from God except judgment, condemnation, and punishment. But God is love—perfect and absolute love. Therefore, God makes it possible for man to experience His grace, in particular the favor and blessing of salvation which is in His Son, Jesus Christ. (See [Deeper Study #1 Grace—1 Cor. 1:4](#) for more discussion.)

**"Being justified freely by his grace through the redemption that is in Christ Jesus" ([Romans 3:24](#)).**

**"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" ([2 Cor. 8:9](#)).**

**"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace" ([Ephes. 1:7](#)).**

**"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:7](#)).**

**"But my God shall supply all your need according to his riches in glory by Christ Jesus" ([Phil. 4:19](#)).**

**"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" ([1 Tim. 1:14](#)).**

## **Deeper Study #1 Faith Romans**

**([Romans 4:16](#)) Faith—Promise—Grace:** the argument for faith. The promise of the inheritance comes through faith. Three facts about faith show this.

**1. Faith brings grace.** (See [Deeper Study #1, Grace—Titus 2:11-15](#) for more discussion.) Grace (**charis**) means a gift, a free gift, a gift given without expecting anything in return. It means favor, approval, acceptance, goodwill, assistance, help, kindness—all freely given and given without expecting anything in return.

Picture the scene of a man broken over his sin. He may be a mild sinner or the worst sinner on earth, yet he comes to God.

**He.....**

- a) falls to his knees.
- b) confesses his sin.
- c) confesses his inadequacy to save himself.
- d) cries for God to have mercy and to forgive his sin.
- e) thanks God that He does forgive sin.
- f) praises God for answering his prayer and forgiving his sin.

**Now, who is the *Savior*, the *Deliverer*, the *Subject* who deserves the praise and the honor and the glory? The answer is obvious: God. God is the center of the picture. This is the very reason salvation and all its promises are by grace through faith. Grace puts God in the center. And when a man makes God the center of his life, casting himself completely upon God and putting all his faith and trust in God, God is bound to hear and answer the man. Why? Because the man is honoring God completely, and the man who honors God is always acceptable and heard by God.**

**Now note: when a man *really believes* God, his faith brings the grace of God to him.** It causes him to focus upon God, to center his life upon the love of God, to see the presence of God, to secure the fellowship and companionship of God, to know the love, joy, peace, care and concern of God. Simply stated, it causes a man to seek a personal relationship with God, a relationship of trust and dependence. Such is the life of grace, the grace that is given to man by faith. It is faith that honors and praises and glorifies God, and because it does, it brings the grace of God to man.

**"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" ([Psalm 115:1](#)).**

**"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" ([Acts 15:11](#)).**

**"Being justified freely by his grace through the redemption that is in Christ Jesus" ([Romans 3:24](#)).**

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" ([Ephes. 2:8-9](#); cp. [Romans 3:24](#); [Romans 5:15](#); [Romans 11:6](#); [Ephes. 2:4-10](#)).**

**"For the grace of God that bringeth salvation hath appeared to all men" ([Titus 2:11](#)).**

**2. Faith makes the promise sure.** This is seen in the above point. When God is honored and made the center and focus of one's life and trust, that person can rest assured God will accept him and give him the promise of the inheritance. That man will inherit the earth.

**"That being justified by his grace, we should be made heirs according to the hope of eternal life" ([Titus 3:7](#)).**

**3. Faith assures that the promise is for everyone, that it is available to all.** The promise is not given to an exclusive club of people, to an exclusive nation or race or class of people. The promise is given to all, to every person on earth. If the promise was by law, then it would be only for those who have the law and are able to keep the law. What then would happen to the heathen who do not have the law and to the handicapped who are unable to do some of the things the law commands? They could never be saved if the promise came by the law. However, when the promise is given by the grace of God through faith, no man is exempt from the inheritance. Every man can be saved and inherit the promise of eternal life in the new heavens and earth, for every man can believe and trust God (the very thing that even a human father wants of his children).

**"Heaven and earth shall pass away: but my words shall not pass away" ([Luke 21:33](#)).**

**"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" ([Romans 4:13](#)).**

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:4-7](#)).

"For the grace of God that bringeth salvation hath 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 glorious appearing of the great God and our Saviour Jesus Christ" ([Titus 2:11-13](#)).

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" ([Hebrews 6:18](#)).

"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" ([Deut. 7:9](#)).

"The works of his hands are verity and judgment; all his commandments are sure" ([Psalm 111:7](#)).

## DEEPER STUDY #2 Grace

[\(2 Peter 1:4\)](#) **Grace** (*charis*): the favor and blessings of God; the undeserved and unmerited favor and blessings of God; the depth and richness of the heart and mind of God; the kindness and love that dwells within the very nature of God. God's grace covers all of life.

1. **Grace** means the kindness and love that God freely gives to those who *have acted against Him*.

It is the favor of God showered upon men who do not deserve His favor, **men who are**.....

- a. "without strength" ([Romans 5:6](#)).
- b. "ungodly" ([Romans 5:6](#)).
- c. "sinners" ([Romans 5:8](#)).
- d. "enemies" ([Romans 5:10](#)).

No other word so expresses the depth and richness of the heart and mind of God. This is the distinctive difference between God's grace and man's grace. Whereas man sometimes does favors for his friends and thereby can be said to be gracious, God has done a thing unheard of among men: He has given His very own Son to die for His enemies.

- a. **God's grace is not earned.** It is something completely undeserved and unmerited.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" ([Ephes. 2:8-9](#)).

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" ([Titus 3:4-5](#)).

b. God's grace is the free gift of God. God extends His grace out toward man.

"Being justified freely by his grace through the redemption that is in Christ Jesus" ([Romans 3:24](#)).

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" ([Ephes. 2:4-5](#)).

"For the grace of God that bringeth salvation hath 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 glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" ([Titus 2:11-14](#)).

c. God's grace is the only way man can be saved.

"If through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" ([Romans 5:15](#)).

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" ([1 Cor. 1:4](#)).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" ([2 Cor. 8:9](#)).

"[Salvation] which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" ([Titus 3:6-7](#)).

2. Grace means all the favors and gifts of God. It means all the good and perfect gifts of God, all the good and beneficial things He gives us and does for us, whether physical, material, or spiritual ([James 1:17](#)).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" ([Ephes. 1:7](#)).

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:7](#)).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" ([Phil. 4:19](#)).

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" ([1 Tim. 1:14](#)).

### Deeper Study #3—Titus 2:11-15

([Titus 2:11-15](#)) **Grace**: (*charis*): probably the most meaningful word in the language of men. The Bible means something far more than men mean by grace.

To men the word "grace" means three things.

1. **Grace is that something, that quality within a thing that is beautiful or joyful.** It may be the fragrance of a flower, the rich green of the grass, the beauty of a lovely person.
2. **Grace is anything that has loveliness.** It may be a thought, an act, a word, a person.
3. **Grace is a gift, a favor that someone might extend to a friend.** The favor is always freely done, expecting nothing in return, and the favor is always done for a friend.

However, when the early Christians looked at what God had done for men, they had to add a deeper and much richer meaning to the word *grace*. For God had saved sinners, those who had acted against Him. Therefore, grace became the favor of God showered upon men—men who did not deserve His favor. Grace became the kindness and love that God freely gives to His *enemies*.

Grace means all the favors and gifts of God. It means all the good and perfect gifts of God, all the good and beneficial things He gives us and does for us, whether physical, material, or spiritual ([James 1:17](#)).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" ([Ephes. 1:7](#)).

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" ([Ephes. 2:7](#)).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" ([Phil. 4:19](#)).

"And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" ([1 Tim. 1:14](#)).

2. Peace (*eirēnē*) means "to be bound, joined, and woven together". It also means "to be bound, joined, and woven together with others and with God". It means to "be assured, confident, and secure in the love and care of God".

**It means to have a sense, a consciousness, a knowledge that God will.....**

- a. provide
- b. guide
- c. strengthen
- d. sustain
- e. deliver
- f. encourage
- g. save
- h. give real life both now and forever

A person can experience true peace only as he comes to know Jesus Christ. Only Christ can bring peace to the human heart, the kind of peace that brings deliverance and assurance to the human soul.

**"Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid" ([John 14:27](#)).**

**"These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" ([John 16:33](#)).**

**"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" ([Romans 5:1](#)).**

**"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).**

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

**"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" ([Psalm 4:8](#)).**

**3. Note that Jesus Christ multiplies grace and peace.** He gives an abundance of grace and peace; He causes grace and peace to overflow in the life of the genuine believer. There is never to be a lack of grace and peace in the life of any true believer. Every believer is to always be overflowing with joy, with the favor and blessings of God and with peace within his own spirit and with God and others.

How can a person always be overflowing with the grace and peace of God? Through the knowledge of God and of Jesus our Lord. We have to know God in order to receive the grace and peace of God. **What does it mean to know God?**

The word "**knowledge**" (**epignōsis**) means "**full, personal, precise, and correct**" knowledge (The Amplified New Testament).

- a) It means to know Christ personally; to know Him by experience. It means to know Christ just like we know any person: by walking and talking with Him.
- b) It means to know Christ fully; to know Him in all of His person, exactly who He is. It means to be precise and correct in what we know about Him.

**The point is this:** if a person knows Christ fully and personally, precisely and correctly, then he knows Christ as Savior and Lord. He knows Christ as the Son of God who was sent to earth by the Father to save the world. The person does not look upon Christ as a mere man, as a great religious leader who founded the religion of Christianity. The person looks upon Jesus Christ as the Savior and Lord of men, and he knows Christ personally. He experiences Christ: he comes to Christ and asks Christ to save him and to be the Lord of his life. He gives all that he is and has to Christ, surrendering totally to Christ as his Lord. It is the person who so surrenders to Christ that comes to know Christ, and day by day, the person experiences the overflow of the Lord's grace and peace.

**"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" ([John 7:16-17](#)).**

**"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" ([John 17:3](#)).**

**"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" ([Phil. 3:8](#)).**

**"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" ([Phil. 3:10](#)).**

**"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" ([Isaiah 43:10](#)).**

#### **4. (2 Peter 1:3) Life— Godliness: Jesus Christ is the Messiah of *life and godliness*.**

What is meant by life and godliness? It means *all things* that are necessary for life.

**First**, life is the energy, the force, and the power of being. The life which Jesus Christ gives is a life of energy, force, and power.

1. The life given by Christ is the very opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of aging, deterioration, decay, and corruption. It is a life that is eternal, that lasts forever and ever. It is the very life of God Himself ([John 17:3](#)).
2. The life given by Christ is an abundant life, a life of the very highest quality, a life that overflows with all the good things of life: love, joy, peace, goodness, satisfaction, and security.

Whatever is necessary for life is given by Christ. He longs for man to live, to have an abundance of life; therefore He gives all things that will make a person overflow with life. (See [Deeper Study #4, Life—John 1:4](#), [Deeper Study #5—John 10:10](#); [Deeper Study #6—John 17:2-3](#) for more discussion.)

**Second**, godliness is living like God and being a godly person. It is living life like it should be lived. God gave man life; therefore, God knows what life should be, and above all things life should be godly just like God. The word "**godliness**" (*eusebeia*) actually means "**to live in the reverence and awe of God**"; to be *so conscious* of God's presence that one lives just as God would live if He were walking upon earth. It means to live seeking to be like God; to seek to possess the very character, nature, and behavior of God. The man of God follows and runs after godliness. He seeks to gain a consciousness of God's presence—a consciousness so intense that he actually lives as God would live if He were on earth.

**Note:** godliness means to be *Christlike*. Godliness is *Christlikeness*: it is living upon earth just as Christ lived.

**"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" ([2 Cor. 3:18](#)).**

**"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 glorious appearing of the great God and our Saviour Jesus Christ" ([Titus 2:12-13](#)).**

**"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness" ([2 Peter 3:11](#)).**

**Now note the verse.** Two significant points are made, points that are absolutely essential for us to heed if we wish to have real life.

**1. Note where life comes from.** It does not come from man himself; life is not in and of man himself. Man dies. He is a dying creature, always in the process of dying, always moving onward toward the grave. Man is as good as dead. And in the process of dying, he experiences all kinds of trials and sufferings such as sickness, disease, accident, emptiness, loneliness, corruption, evil, shortcomings, failures, lies, thefts, killings, wars, and death after death of friends and loved ones.

Man has anything but life; at best he only exists for a few years that are ever so short and frail. Where then can man find life? Who has the power to stop the process of death and to deliver us from death? No man has such power. But note this verse: there is "divine power," the very power of Christ Himself that can stop death and give us life—life abundant, life now and life eternally.

**Jesus Christ is the Son of God who came to earth.....**

- a. to secure the perfect and ideal life for us.
- b. to die for our sins in order to free us from sin so that we could stand sinless before God, perfectly righteous in the eyes of God.

This is the power of Christ, the power to save us from death and to give us life and godliness.

**2. Note how we receive life and godliness: by the knowledge of Christ.** We must know Christ personally. We must know Him as our Savior and Lord, surrendering all that we are and have to him. We must be willing to walk and share with Him all day every day, serving Him as the Lord of our lives. We must be willing to know Him by living a godly life, by actually experiencing the life of God as we walk day by day.

**Note:** Christ has called us to glory and virtue. This is the very life to which He has called us: a life of glory and moral excellence both here on this earth and in heaven. We are to live pure and righteous lives, glorious lives; and when we do, He promises to give us a place in the glory and perfection of heaven.

**Note that this may read in the Greek: "Christ has called us by His glory and virtue."** That is, it is His glory and virtue (moral excellence) that attracts man and pulls man to seek life and godliness in Him.

**"Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).**

**"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" ([2 Cor. 4:11](#)).**

**"For to me to live is Christ, and to die is gain" ([Phil. 1:21](#)).**

**"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" ([1 John 3:24](#)).**

## **DEEPER STUDY #4 Life**

**([2 Peter 1:4](#)) Life— Jesus Christ, Life: the simple statement "in Christ was life" means at least three things.**

1. Life is the quality and essence, the energy and power, the force and principle of being. Christ is life;

**He is.....**

- a. the very quality of life
- b. the very essence of life
- c. the very energy of life
- d. the very power of life
- e. the very force of life
- f. the very principle of life

Without Christ, there would be no life whatsoever. Life is in Him, within His very being. All things exist and have their being (life) in Him.

2. Life is purpose, meaning, and significance of being. Christ is life;

He is.....

- a. the very purpose of life.
- b. the very meaning of life.
- c. the very significance of life.

3. Life is perfection. Life is all that a man must be and possess in order to live perfectly. This is what is meant by life. Life is completeness of being, absolute satisfaction, the fullness of all good, and the possession of all good things. Life is perfect love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control ([Galatians 5:22-23](#)).

Whatever life is and all that life is, it is all in Jesus Christ. Even the legitimate cravings of man that are sometimes entangled with evil—such as power, fame and wealth—are all included in the life given by Jesus Christ. Those who partake of His life shall reign forever as kings and priests (see [Deeper Study # 7 Rewards](#)—" [Luke 16:10-12](#)). This is the very thing that is distinctive about life—it is eternal. It lasts forever and it is rewarding. It will eventually exalt the believer to the highest life and place and position.

Jesus Christ is the source of life: He is the way to life and He is the truth of life. He is the very substance of life, its very being and energy ([John 5:26](#); [1 John 1:2](#)).

## DEEPER STUDY # 5 Life

[\(John 10:10\)](#) **Jesus Christ, Purpose— Life:** life is one of the great words of the Scriptures. The word "life" (*zōē*) and the verb "to live" or "to have life" (*zen*) have a depth of meaning.

1. Life is the energy, the force, the power of being.
2. Life is the opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of deterioration, decay, and corruption ([John 3:16](#); [John 5:24, 29](#); [John 10:28](#)).
3. Life is eternal (*aionios*). It is forever. It is the very life of God Himself ([John 17:3](#)). However, eternal life does not refer just to duration. Living forever would be a curse for some persons. The idea of eternal life is also quality, a certain kind of life, a life that consistently knows love, joy, peace, power, and responsibility ([John 10:10](#)).
4. Life is satisfaction ([John 6:35](#)).
5. Life is security and enjoyment ([John 10:10](#)).
6. Life is found only in God. God is the source and author of life, and it is God who has appointed Jesus Christ to bring life to man. Jesus Christ gives the very life of God Himself ([John 5:26](#); [John 6:27, 40](#); [John 10:28](#); [John 17:23](#)).

7. Life has now been revealed. It has been unveiled and is clearly seen in Jesus Christ. Jesus Christ shows man what life is ([John 1:4-5](#); [John 5:26](#); [1 John 1:2](#)).
8. Life only comes to a man by believing in Jesus Christ. A man outside Jesus Christ only exists. He merely has the existence of an animal. Real life is found only in God. This is to be expected and it is logically true, for God is the creator of life. As the creator of life, He alone knows what life really is and what it is supposed to be ([John 3:36](#); [John 5:24](#); [John 6:47](#)). This is the reason He sent His Son, the Lord Jesus Christ, into the world: to show men what life is.

When a person looks at Jesus Christ, he sees exactly what life is, exactly what it involves ([Galatians 5:22-23](#)):

- |                  |                                    |
|------------------|------------------------------------|
| a. love          | e. gentleness                      |
| b. joy           | f. meekness                        |
| c. peace         | g. goodness.                       |
| d. longsuffering | h. faith                           |
|                  | i. temperance or control and power |

## DEEPER STUDY #6 Life

**(John 17:2-3) Eternal Life (*aiōnios*):** life, real life. It is the very life of God Himself. It is the very energy, force, being, essence, principle, and power of life. It has more to do with quality and with what life really is than with duration. To live forever in the present world is not necessarily a good thing. The world and man's body need changing. That changed life is found only in eternal life.

The only being who can be said to be eternal is God. Therefore, life—supreme life—is found only in God. To possess eternal life is to know God. Once a person knows God and Jesus Christ whom He has sent, that person has eternal life—he shall live forever. But more essential, the person has the supreme quality of life, the very life of God Himself.

**"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" ([John 3:14-15](#)).**

**"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" ([John 3:36](#)).**

**"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).**

**"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" ([John 6:40](#)).**

**"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son**

of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee" ([John 11:25-28](#)).

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" ([John 12:25](#)).

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" ([Romans 5:21](#)).

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" ([Galatians 6:8](#)).

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" ([2 Tim. 1:10](#)).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" ([1 John 3:14](#)).

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" ([1 John 5:11-12](#)).

### **Deeper Study #7—Rewards**

([Luke 16:10-12](#)) **Rewards**: the Christian is to be faithful in handling possessions, for his faithfulness determines what he will be trusted with eternally.

1. Money and possessions are the least trust given a person ([Luke 16:10](#)). They are nothing compared to eternal salvation and to love, joy, peace, and the absolute assurance and confidence of life eternal. They are nothing compared to the presence and companionship, the power and leadership of the Holy Spirit. They are nothing compared to possessing the Word of God and the promises of God. They are nothing compared to knowing God personally and to being made an heir of God and a joint heir with Christ.
2. Unfaithfulness in the use of money and possessions disqualifies a person from true, heavenly riches. A person may think his life and possessions are his own to do with as he wills, but they are not. His life and possessions are God's. God has trusted the person with life and possessions only as long as he is on this earth. The holder is only a steward of all he is and has. He cannot take his life or possessions with him out of this world when he dies. He has both life and possessions only temporarily—as a trust. If he handles his life and possessions badly, he shows he is not fit to be trusted with responsibility in the new heavens and earth.

Scripture says that the *true heavenly riches* and rewards are beyond comprehension:

### **Rewards Dealing with our Nature or State of Being**

- a) Being adopted as a son of God ([Galatians 4:4-7](#); [1 John 3:1](#)).
- b) Being made blameless and harmless ([Phil. 2:15](#)).
- c) Being given eternal life ([John 3:16](#); [1 Tim. 6:19](#)).
- d) Being given an enduring substance ([Hebrews 10:34](#)).
- e) Being given a glorious body ([Phil. 3:11, 21](#); [1 Cor. 15:42-44](#)).
- f) Being given eternal glory and honor and peace ([Romans 2:10](#)).
- g) Being given eternal rest and peace ([Hebrews 4:9](#); [Rev. 14:13](#)).
- h) Being given the blessings of the Lord ([Proverbs 10:22](#)).
- i) Being given the knowledge of Christ Jesus ([Phil. 3:8](#)).
- j) Being given durable riches and righteousness ([Proverbs 8:18](#)).
- k) Being made priests ([Rev. 20:6](#)).
- l) Being given a crown of incorruption ([1 Cor. 9:25](#)).
- m) Being given a crown of righteousness ([2 Tim. 4:8](#)).
- n) Being given a crown of life ([James 1:12](#)).
- o) Being given a crown of glory ([1 Peter 5:4](#)).

### **Rewards Dealing with Work or Position or Rule**

- a. Being made exalted beings ([Rev. 7:9-12](#)).
- b. Being made ruler over many things ([Matthew 25:23](#)).
- c. Being given the Kingdom of God ([James 2:5](#); [Matthew 25:34](#)).
- d. Being given a position or rule and authority ([Luke 12:42-44](#); [Luke 22:28-29](#); [1 Cor. 6:2-3](#)).
- e. Being given eternal responsibility and joy ([Matthew 25:21, 23](#)).
- f. Being given rule and authority over cities ([Luke 19:17, 19](#)).
- g. Being given thrones and the privilege of reigning forever ([Rev. 20:4](#); [Rev. 22:5](#)).
- h. Being given the privilege of surrounding the throne of God ([Rev. 7:9-13](#); [Rev. 20:4](#)).
- i. Being made priests ([Rev. 20:6](#)).
- j. Being made kings ([Rev. 1:5](#); [Rev. 5:10](#)).

### **Rewards Dealing with our Inheritance or Wealth**

- a) Being made an heir of God ([Romans 8:16-17](#); [Titus 3:7](#)).
- b) Being given an incorruptible inheritance ([1 Peter 1:3-4](#)).
- c) Being given the blessings of the Lord ([Proverbs 10:22](#)).
- d) Being given durable riches and righteousness ([Proverbs 8:18](#)).
- e) Being given unsearchable riches ([Ephes. 3:8](#)).
- f) Being given treasures in heaven ([Matthew 19:21](#); [Luke 12:33](#)).

3. Unfaithfulness disqualifies a person from all he would receive. The other man in [verse 12](#) refers to God. Our lives and possessions are His. If we are not faithful in using them, how can we expect to be compensated? Note a person never has all he would have if he fails to pursue God and to give others what is due them. ([Matthew 19:29](#); [Mark 10:29-30](#); [Luke 18:30](#).)

**"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" ([Matthew 25:27-29](#)).**

**"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" ([Mark 8:36](#)).**

**"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" ([1 Cor. 3:13-15](#)).**

**"Your iniquities have turned away these things, and your sins have withholden good things from you" ([Jeremiah 5:25](#)).**

## **5. ([2 Peter 1:4](#)) [Divine Nature—New Man—New Creation—Corruption](#):**

Jesus Christ is the Messiah of the *divine nature or new man*.

**Note:** exceeding great and precious promises have been given to us. The promises are those that have to do with the *divine nature* of God, the divine nature that is planted within the heart of a person who believes in Jesus Christ. When a person believes in Jesus Christ, God sends His Spirit, the Holy Spirit, to indwell the heart of the believer. God places within the heart of the believer His own divine nature and makes him a new creature and a new man. The believer is actually *born again* spiritually. He actually partakes of the divine nature of God through the presence of God's Holy Spirit.

**And note what happens:** the believer escapes the corruption that is in the world. He lives eternally, for the divine nature of God can never die. When it is time for the believer to depart this life, quicker than the blink of an eye, his spirit is transferred into heaven, into the very presence of God Himself. Why? Because of the divine presence of God: the believer is a new creature, a new man, a person in whom the very Spirit of God Himself dwells; and the Spirit of God cannot die. The person thereby escapes the corruption of this world. (See [Deeper Study # 8, Corruption—2 Peter 1:4](#) for more discussion.)

a) The believer is born again.

**"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" ([John 3:3-6](#)).**

**"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" ([1 John 5:1](#)).**

b) The believer is made into a new creature.

**"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" ([2 Cor. 5:17](#)).**

c) The believer is made into a new man.

**"And that ye put on the new man, which after God is created in righteousness and true holiness" ([Ephes. 4:24](#)).**

**"And have put on the new man, which is renewed in knowledge after the image of him that created him" ([Col. 3:10](#)).**

d) The believer is given the divine nature of God.

**"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 lust" ([2 Peter 1:4](#)).**

## **[DEEPER STUDY # 8 \(2 Peter 1:4\) Sin— Death— Corruption](#)**

**[\(2 Peter 1:4\) Sin— Death— Corruption](#)**: the body of man has within it the principle or the seed of corruption, and the world in which man lives has within it the principle or the seed of corruption. Therefore, man deteriorates and decays—he dies and returns to dust.

This seed of corruption is caused by sin. Sin is selfishness or lust. Sin is acting against God, against others, and even against oneself.

When a man offends—when he acts selfishly, does what he wants instead of what he should do—when he acts *against* instead of *for*—he energizes and sets in motion the process of corruption. Man's selfishness corrupts himself and the world in which he lives—including the ground and the air and the water of the earth ([Romans 8:21](#)).

His selfishness corrupts the relationship between himself and God and between himself and other persons and even the relationship between other persons. His selfishness and sin corrupt his own body ([1 Cor. 15:42](#)). It may be nothing more than eating too much or failing to stay physically fit, but his selfishness and sin set in motion the process of corruption. And the process of corruption just continues and continues to eat and eat away at life. Sin, that is, selfishness, has caused and is causing death, both physically and spiritually.

# THE GREAT SALVATION OF GOD, [2 Peter 1:1-21](#)

## B. The Great Things of the Believer's Life, [2 Peter 1:5-15](#)

[\(2 Peter 1:5-15\)](#) **Introduction:** this is one of the most important passages in all of Scripture for the believer, a passage that must be studied and heeded time and again. It covers the great things (qualities and virtues) which are to be in the life of the believer.

The great importance of these things is seen in three facts that are forcefully stressed by Peter.

**First**, a person is to give *all diligence*, to add "these things" to his faith and life. As Scripture says, the believer "is to work out his own salvation" ([Phil. 2:12](#)).

**Second**, the *great power* of "these things" stresses their importance. *These things* work within the life of the believer to meet five desperate needs of man, five things for which the soul of the believer aches and longs.

Glancing at the five points of " [2 Peter 1:8-11](#) in the outline of the Scripture will again show the great importance of these things in the believer's life.

**Third**, Peter's heavy stress upon the importance of "these things" is phenomenal.

- a. **Note [2 Peter 1:12](#):** Peter says that he is going to always preach *these things* despite the fact that the believer already knows them. But this is not all.
- b. **Note [2 Peter 1:13](#):** Peter says that as long as he is living, he is going to stir up the believers by reminding them of *these things*. But this is not all.
- c. **Note [2 Peter 1:14-15](#):** Peter says that *these things* are so important that he is going to see to it that the believers are reminded of them *even after his death*.

What more could Peter say?

Another way to look at this passage is this: [2 Peter 1:1-4](#) is God's part in salvation. God's part includes...

1. faith and righteousness ([2 Peter 1:1](#)).
2. grace and peace ([2 Peter 1:2](#)).
3. life and godliness and all things that pertain to life and godliness ([2 Peter 1:3](#)).
4. the divine nature or new man ([2 Peter 1:4](#)).

Note that *God's part* in salvation involves *seven things*. Now note that *man's part* in salvation involves *seven things* ([2 Peter 1:5-7](#)). The *things* of the believer's life are of critical importance.

- 1. The charge to add these things (v.5-7).**
- 2. The great power of these things (v.8-11).**
- 3. The great importance of these things (v.12-15).**

## **1. (2 Peter 1:5-7) Believer, Duty of: there is the charge to add these things to one's life.**

The word "add" (**epichorēgeō**) means "in addition to God's great salvation"—"right along side of what God has done"—add *these things*. And give *all diligence* to adding them. Hasten, jump, act now to add them; don't wait. Be energetic and earnest, strenuously work to add *these things* to your faith and salvation.

1. Add "**virtue**" (**aretē**): moral excellence and goodness of character; moral strength and moral courage. It means manliness; being an excellent person in life, a real man or a real woman in life; living life just like one should, in the most excellent way. It means always choosing the excellent way.

**"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence [evil passion], even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness" ([1 Thes. 4:1-7](#)).**

**"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" ([1 Thes. 4:11-12](#)).**

2. Add "**knowledge**" (**gnōsis**): practical intelligence, practical knowledge, practical insight. It means knowing what to do in every situation and doing it; it is practical, day to day knowledge that sees situations and knows how to handle them. It is seeing the trials and temptations of life and knowing what to do with them and doing it.

Remember the charge: we must add knowledge to our faith. We must give diligent attention to the situations of life and figure out how to conquer them.

**"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed" ([John 8:31](#)).**

**"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" ([Romans 15:14](#)).**

**"That in every thing ye are enriched by him, in all utterance, and in all knowledge" ([1 Cor. 1:5](#)).**

**"In whom are hid all the treasures of wisdom and knowledge" ([Col. 2:3](#)).**

**"Who is a wise man and endued with knowledge among you? let him show out of a good conversation [behavior, conduct] his works with meekness of wisdom" ([James 3:13](#)).**

**"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God" ([Proverbs 2:3-5](#)).**

**"The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness" ([Proverbs 15:14](#)).**

**"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" ([Proverbs 23:23](#)).**

**"Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" ([Hosea 6:3](#)).**

**3. Add "temperance" ([enkrateia](#)):** to master and control the body or the flesh with all of its lusts. It means self-control, the master of desire, appetite and passion, especially sensual urges and cravings. It means to be strong and controlled and restrained. It means to stand against the lust of the flesh and the lust of the eye and the pride of life ([1 John 2:15-16](#)).

a. The believer is to know that self-control is of God, a fruit of the Holy Spirit.

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

b. The believer is to proclaim self-control to the lost.

**"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" ([Acts 24:25](#)).**

c. The believer is to control his sexual desires.

**"But if they cannot contain [control], let them marry: for it is better to marry than to burn" (1 Cor. 7:9).**

d. The believer is to strenuously exercise self-control, just as an athlete controls himself.

**"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).**

e. The believer is to grow in self-control.

**"And to knowledge temperance; and to temperance patience; and to patience godliness" (2 Peter 1:6).**

f. The aged believer is especially to be on guard to control himself.

**"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (Titus 2:2).**

4. Add **"patience" (hypomonē)**: endurance, fortitude, steadfastness, constancy, perseverance. The word is not passive; it is active. It is not the spirit that just sits back and puts up with the trials of life, taking whatever may come. Rather it is the spirit that stands up and faces life's trials, that actively goes about conquering and overcoming them. When trials confront a man who is truly justified, he is stirred to arise and face the trials head on. He immediately sets out to conquer and overcome them. He knows that God is allowing the trials in order to teach him more and more patience (endurance).

**"In your patience possess ye your souls" (Luke 21:19).**

**"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12).**

**"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36).**

**"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).**

**"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7).**

5. Add "godliness" (**eusebeia**) (see previous note, **Godliness—[2 Peter 1:3](#) for complete discussion.**)

Godliness is living like God and being a godly person. It is living life like it should be lived. God gave man life; therefore, God knows what life should be, and above all things life should be godly just like God. The word "godliness" (**eusebeia**) actually means "**to live in the reverence and awe of God**"; to be *so conscious* of God's presence that one lives just as God would live if He were walking upon earth. It means to live seeking to be like God; to seek to possess the very character, nature, and behavior of God. The man of God follows and runs after godliness. He seeks to gain a consciousness of God's presence—a consciousness so intense that he actually lives as God would live if He were on earth.

**Note:** godliness means to be *Christlike*. Godliness is *Christlikeness*: it is living upon earth just as Christ lived.

**"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" ([2 Cor. 3:18](#)).**

**"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 glorious appearing of the great God and our Saviour Jesus Christ" ([Titus 2:12-13](#)).**

**"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [behavior] and godliness" ([2 Peter 3:11](#)).**

6. Add "brotherly kindness" (**philadelphia**): the very special love that exists between brothers and sisters within a loving family, brothers and sisters who truly cherish one another.

**It is the kind of love.....**

- a. that binds each other together as a family, as a brotherly clan.
- b. that binds each other in an unbreakable union.
- c. that holds each other ever so dearly within the heart.
- d. that knows deep affection for each other.
- e. that nourishes and nurtures each other.
- f. that shows concern and looks after the welfare of each other.
- g. that joins hands with each other in a common purpose *under one father* (Leon Morris. *The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentary," ed. by RVG Tasker. Grand Rapids, MI: Eerdmans, 1956, p.80).

How can people possibly love one another like this when they are not true blood brothers and sisters? Here is how. The Greek word "**brother**" (**adelphos**) means *from the same womb*. The word used for love is **phileo** which means deep-seated affection and care, deep and warm feelings within the heart. It is the kind of love that holds a person near and dear to one's heart.

**Now note:** the two Greek words are combined together by the writer to convey what he means by *brotherly love*.

⇒ People who have *brotherly love* have come from the same womb, that is, from the same source. They have been *born again* by the Spirit of God through faith in the Lord Jesus Christ. When they receive this new birth, God gives them a new spirit—a spirit that melts and binds their hearts and lives in love for all the family of God.

Believers may not even know each other. They may even be from different parts of the world, but there is a *brotherly love* between them because they have been given a new birth and a new spirit of love by God. They are brothers and sisters in the family of God—the family of those who truly believe in God's Son, the Lord Jesus Christ—the family who has received a new spirit that binds them together in brotherly love. This new spirit, of course, comes from the Holy Spirit of God Himself. (See [Deeper Study # 9, Fellowship—Acts 2:42](#) for more discussion.)

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" ([John 13:34-35](#)).

"This is my commandment, That ye love one another, as I have loved you" ([John 15:12](#)).

"These things I command you, that ye love one another" ([John 15:17](#)).

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" ([Romans 5:5](#)).

"Be kindly affectioned one to another with brotherly love; in honour preferring one another" ([Romans 12:10](#)).

"But the fruit of the Spirit is love" ([Galatians 5:22](#)).

"Let brotherly love continue" ([Hebrews 13:1](#)).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" ([1 Peter 1:22](#)).

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" ([1 Peter 3:8](#)).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" ([1 John 3:14](#)).

**"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:18-19).**

**"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1).**

7. Add "love" (*agapē*): the love of the mind, of the reason, of the will. It is the *agapē* love of God, the love that goes so far.....

- a. that it loves regardless of feelings—whether a person feels like loving or not.
- b. that it loves a person even if the person does not deserve to be loved.
- c. that it actually loves the person who is utterly unworthy of being loved.

**Note four significant points about *agapē* love.**

a. Selfless or *agapē* love is the love of God, the very love possessed by God Himself. It is the love demonstrated in the cross of Christ.

1. It is the love of God for the *ungodly*.

**"For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).**

2. It is the love of God for *unworthy sinners*.

**"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).**

3. It is the love of God for *undeserving enemies*.

**"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10).**

b. Selfless or *agapē* love is a gift of God. It can be experienced only if a person knows God *personally*—only if a person has received the love of God, that is, Christ Jesus, into his heart and life. *Agapē* love has to be shed abroad (poured out, flooded, spread about) by the Spirit of God within the heart of a person.

**"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).**

- c. Selfless or *agapē* love is the greatest thing in all of life according to the Lord Jesus Christ.

**"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" ([Mark 12:29-31](#)).**

- d. Selfless or *agapē* love is the greatest possession and gift in human life according to the Scripture ([1 Cor. 13:1-13](#)).

**"And now abideth faith, hope, charity [love], these three; but the greatest of these is charity" ([1 Cor. 13:13](#)).**

### **Deeper Study # 9, Fellowship—Acts 2:42**

**(Acts 2:42) Fellowship:** the fellowship wrought by the Spirit of God means more than the association existing in secular groups such as civic clubs and community bodies. There is a vast difference between *community participation* and *spiritual participation*. *Community participation* is based upon neighborly association. *Spiritual participation* is based upon a spiritual union wrought by the Spirit of God.

The distinctiveness is this: the Holy Spirit is within the Christian believer. The Holy Spirit creates a spiritual union by melting and molding the heart of the Christian believer to the hearts of other believers. He attaches the life of one believer to the lives of other believers. Through the Spirit of God, believers become one in life and purpose. They have a joint life sharing their blessings and needs and gifts together. Note several things about fellowship that are taught by this passage.

1. Fellowship is being experienced by the new believers because they join other Christians in learning the Scriptures (apostles' teachings) and in worship (**prayers and celebrating the Lord's Supper, [Acts 2:41-42](#)**).
2. Fellowship forbids an unattached Christian life. Their fellowship is maintained because they "**continue steadfastly**" in the Scriptures and in worship. An unattached Christian life is just impossible.

- a. Christianity is first an individual matter, but then it becomes a social matter. The Christian is attached to Christ individually, but he is also attached to other believers. He walks with other believers in the Scriptures and in worship.
- b. Christianity is first a spiritual organism, but then it becomes a spiritual organization. The Christian has an *inward life*, but he also takes on an *outward form* of life. He becomes a living organization with other Christian believers. He sits at the feet of the apostles' teaching and joins right in with other Christians as they worship together.
- c. Christianity makes the true believer a saint (one who is set apart unto God), but Christianity is made up of *saints*—plural. Christianity is not just one person; Christianity is many persons—*saints*. The word is often used in the New Testament, but it is never used in the singular. Christianity is Christianity because the saints *study the Scriptures together* and *worship together*.
- d. Christianity demands that a believer personally live out such virtues as kindness, longsuffering, and love; but the believer can do this only in association with others.
- e. Christianity means that the Spirit of God has entered the believer's life, but it also means that the Spirit of God has placed the believer into a corporate body (the church), into Christian society itself. The Spirit of God indwells the corporate body of believers as well as the individual.

3. Spiritual fellowship faces two dangers.

- a. Fellowship and society can be over-emphasized—to the point that individual salvation is missed. An individual must "receive His word" ([Acts 2:41](#)).
- b. Individual salvation and individual worship, whether through nature or by any other means, can be overly stressed—to the point that Christian fellowship and society can be missed.

**"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" ([Acts 2:42](#)).**

**"So we, being many, are one body in Christ, and every one members one of another" ([Romans 12:5](#)).**

**"For we being many are one bread, and one body: for we are all partakers of that one bread" ([1 Cor. 10:17](#)).**

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" ([Galatians 3:28](#)).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" ([Ephes. 4:13](#)).

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" ([Hebrews 10:25](#)).

"But 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" ([1 John 1:7](#)).

"I am a companion of all them that fear thee, and of them that keep thy precepts" ([Psalm 119:63](#)).

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name" ([Malachi 3:16](#)).

## **2. (2 Peter 1:8-11) Believer, Life and Walk— Salvation, Power of— Faith, Power of: there is the great power of *these things*.**

Note how the great needs of man's heart and life are covered in these verses:

- a. Man is *barren and unfruitful* in life ([2 Peter 1:8](#)).
- b. Man is blind, cannot see the purpose, meaning, and significance of life and cannot see how to be absolutely sure of tomorrow, much less the distant future ([2 Peter 1:9](#)).
- c. Man forgets, does not know how to deal with sin. Or if he knows how—knows the gospel—he is unwilling to give up his sin ([2 Peter 1:9](#)).
- d. Man does not know how to keep from falling in life, from failing and coming short. He does not know how to meet his full potential; how to control the problems of life; to bring love, peace, and joy to himself and his loved ones and the world ([2 Peter 1:10](#)).
- e. Man does not know how to gain and be perfectly assured of eternal life; he does not know how to receive an abundant entrance into the everlasting kingdom of Christ ([2 Peter 1:11](#)).

**But note:** all these needs can be met perfectly. They are met if *these things* of [2 Peter 1:7-8](#) are added to our lives in abundance. The word "**abound**" (*pleonazō*) means to increase and grow; to overflow and be filled with more and more, ever learning how to increase these things in our lives.

**In other words, do not be satisfied.....**

1. with your life as it is.
2. with present growth.
3. with staying where you are spiritually.
4. with just knowing Jesus.
5. with doing no more than what you are.

To have the needs of our hearts and lives met, we have to continue on in *these things*. We have to grow and grow in them; give them utmost attention; go after them ever so diligently, never slackening. If we abound in them, then the needs of our hearts and lives will be met to the fullest.

**1. We will not be barren nor unfruitful.**

⇒ The word "**barren**" (*argos*) means idle and slothful; being empty and useless. It also means to be unemployed, inactive, useless, lazy. It is the very opposite of being fruitful and productive in life. Therefore if we do *these things*, if we really work at our salvation, we will not live a barren, dry life. We will not be unfruitful nor live a life that is empty and useless, idle and slothful. On the contrary, we will live a life that flows with nourishment and that bears the ripest of fruit: love, joy, and peace ([Galatians 5:22-23](#)).

**But note the source of such a life:** the source is our Lord Jesus Christ. We must know Him and grow in the knowledge of Him. The knowledge of Him must be our aim and purpose in life. Only as we know Him can we overcome the barrenness and unfruitfulness of life. He and He alone can give us real life.

Therefore, we must do *these things*—really work at our salvation—really seek fellowship and communion with Christ moment by moment and day by day—in order not to be barren or unfruitful in the knowledge of Him. We must learn to pray all day long and to take *set times* for prayer every day, set times for concentrated prayer. We must learn to *keep our minds* on Christ.

**"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" ([Matthew 13:23](#)).**

**"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" ([John 15:5-6](#)).**

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).**

**"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" ([Psalm 1:1-3](#)).**

**2. We will not be blind and shortsighted.** Without Christ men are blind.

**They do not see.....**

- a. the purpose, meaning, or significance to life.
- b. the importance of morality and virtue, love, joy, peace, and the goodness of God and Christ.
- c. the way to conquer sin and evil, trials and suffering, life and death.

Men are pictured as being unable to see afar off, as being short-sighted. They are pictured as keeping their eyes only on the earth and its pleasures and possessions, only upon enjoying life now, only upon living as they want and doing their own thing. They give little if any thought to the *eternal consequences* of their behavior and actions. The result is devastating: they are blind and shortsighted. They lack real and permanent purpose, meaning, and significance in life.

**They experience ever so much emptiness and loneliness, often wondering.....**

- a. what is life all about?
- b. what is its purpose and end?
- c. what is there after death?
- d. is there meaning to this life at all?

**But note:** if we do *these things*, if we work at our salvation, we will not be blind or unable to see ahead. We will not lack purpose, meaning, or significance in life. *These things*, the things of salvation, will not only give us purpose in this life, they will give us eternal purpose. We will understand life, what life is all about. We will know the purpose, meaning, and significance of life. We will never be empty or lonely, or without purpose in life.

**"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" ([Matthew 6:23](#)).**

**"In him was life; and the life was the light of men" ([John 1:4](#)).**

**"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light [understanding, purpose] of life" ([John 8:12](#)).**

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" ([John 12:35](#)).

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" ([2 Cor. 4:4](#)).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" ([2 Cor. 4:6](#)).

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" ([Ephes. 4:18](#)).

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" ([Ephes. 5:8](#)).

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" ([Ephes. 5:14](#)).

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" ([Phil. 2:15](#)).

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" ([Isaiah 9:2](#)).

**3. We will not forget that we have been cleansed from our sins.** Very frankly, the person who fails to do *these things*, who fails to work out his own salvation, soon forgets the death of Christ. He forgets the great price that Christ paid to forgive his sins. The person becomes a backslider. How can we say this? Because a person is either moving ahead in Christ or else sliding back from Christ. And the person sliding back thinks little about sin and the consequences of sin. His thoughts and actions are in the world, and he is focusing upon the world and its pleasures and possessions. He has just forgotten that Christ purged him from his sins. He has slipped away from Christ and slipped back into the world.

**The point is this:** we must do *these things*, work out our own salvation, or else we will backslide. We will forget Christ and His death and the glorious fact that He has forgiven our sins. *These things*, the wonderful things of salvation, have the power to keep us near Christ and to keep us from ever backsliding.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements?" ([Galatians 4:9](#)).

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" ([1 Tim. 4:15](#)).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" ([2 Tim. 2:15](#)).

**"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" ([Hebrews 6:1](#)).**

**"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" ([Hebrews 10:38](#)).**

**"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" ([1 Peter 2:2-3](#)).**

**"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" ([2 Peter 3:18](#)).**

**4. We will never fall.** How often we come short, stumble, and fall. We just do not do what we should. If there is any single trait that runs through human life, it is stumbling, coming short, and falling.

**People stumble and come short and fall.....**

- |                          |                        |
|--------------------------|------------------------|
| a. in marriage           | i. in school           |
| b. in family duties      | j. in responsibilities |
| c. in relationships      | k. in life             |
| d. in work               | l. in promises         |
| e. in planning           | m. in devotions        |
| f. in behavior           | n. in witnessing       |
| g. in resolutions        | o. in serving Christ   |
| h. in the Christian life | p. in worship          |

How can we keep from stumbling and falling? God has called and elected us to live a rich and fruitful life and to be rich and fruitful for all of eternity. How can we live such a rich, fruitful life?

**Note the verse:**

**"Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" ([2 Peter 1:10](#)).**

**We must be diligent in doing *these things*.** We must give ourselves totally to the things of salvation. We must work and work at them. If we do, then we shall never stumble and fall, not in a tragic, devastating or destructive sense. On the contrary, we will live the most abundant and fruitful life imaginable.

**"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" ([1 Cor. 15:58](#)).**

**"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end" ([Hebrews 6:11](#)).**

**"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).**

**"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" (2 Peter 3:13-14).**

**5. We will be given eternal life and more.** We will receive an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. The word *abundant* means rich. We will be richly and gloriously welcomed into heaven. The idea is that there will be different degrees of reward, of richness and wealth in heaven. Some of us will not inherit the kingdom, wealth, and service that others will inherit. How can we be sure of receiving the richest entrance into heaven? By being diligent in doing *these things*, in working out our salvation.

**"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:34-36).**

**"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).**

**"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3-4).**

**"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).**

### **3. (2 Peter 1:12-15) Salvation— Peter: the great importance of *these things*.**

What Peter now does is most interesting.

He tells us how important he considers these things.

1. They are so important that he is always going to preach and teach these things. He is going to remind and remind believers of them. Genuine believers know them and are even established in *these things*. But Peter says he is going to repeat and repeat them. He will not neglect them.

One thing is sure: Peter thought that *these things*, the things of salvation, were essential. How much more should we stress them! But note the next point. Peter has even more to say about *these things*.

2. They are so important that he is going to stir believers to do them as long as he is alive. He is going to remind and remind them of these things as long as he is in "**this tabernacle**," the tent of his body. Peter has to repeat and repeat these things. Why? Because it is right (**dikaaios**), the only right thing to do. Believers must do *these things* in order to experience the rich and fruitful life Christ gives. Therefore, he must stress them and drive them home to the hearts of his dear people. But note: this is not all that Peter has to say about *these things*.

3. They are so important that Peter is going to see that believers are stirred to do *these things* even after his death. Peter apparently knew that he was soon to be taken on home to heaven. But *these things* were so important that he was going to make arrangements with those left behind to teach *these things*.

**Thought 1.** How important are *these things*? How important is it that we preach *these things*? Few Scriptures are stressed and emphasized as much as these. Peter says he is going to see to it these things are taught to believers; he says this three times. This alone should stir us to preach and teach them—always—ever so diligently and faithfully.

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" ([Matthew 28:19-20](#)).**

**"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).**

**"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" ([John 20:21](#)).**

**"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep" ([John 21:16](#)).**

**"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).**

**"For we cannot but speak the things which we have seen and heard" ([Acts 4:20](#)).**

**"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" ([2 Cor. 4:13](#)).**

**"For ye know what commandments we gave you by the Lord Jesus" ([1 Thes. 4:2](#)).**

**"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" ([1 Tim. 4:6](#)).**

**"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" ([1 Peter 5:2](#)).**

**"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" ([Isaiah 43:10](#)).**