

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: August 24, 2014

Sermon Title: His Precious Provision Produces Perseverance in His People

Series Title: A Study of 2 Peter and Jude

Text: 2 Peter 1:3-11

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Waukesha Bible Church is a family of families seeking to live in the Storyline of the Bible. She is determined by design to have a God-centered, Christ-exalting worship; a Word-centered teaching focused on personal discipleship through intentional and systematic instruction; a Global-impacting mission that resolves to be a church planting church; and a Grace-based fellowship where disciples are invited to live under a reigning grace characterized by a Gospel-driven sanctification that celebrates a divine monergism to the Christian life.

Date: August 24, 2014
 Title: His Precious Provision Produces Perseverance in His People
 Text: 2 Peter 1:3-11
 Theme: Partaking of the divine nature preserves His people to persevere in faith.

Introduction:

Those who are “born-again,” bear the fruit of His divine nature.

The tone of the Letter is strong. Whatever is available as to godliness is only “by the righteousness of God (v. 1), “in the knowledge of God (v. 2) and “through the true knowledge of Him (vv. 3, 8). The divine power noted is referring to God the Father and Jesus Christ the Son. Such power speaks of His glory and excellence. There are those in the community who either dismiss the need for such qualities or offer another way to acquire such things.

God grants righteousness (v. 1), the multiplication of grace and peace (v. 2), everything pertaining to a godly life (v. 3), and precious and magnificent promises (v. 4). Faith appropriates such a bestowal. By receiving such things

Apparently, there was a false knowledge floating around (1:3, 8). Compare 1:8-11 with 2:20-22 and 3:17, 18.

The language of verse 8 reminds us of the parable of the soils in Matthew 13:1-23. The first soil received seed, but did not germinate (v. 19). The second soil receives the seed, but does not persevere in the context of suffering and persecution (vv. 20, 21). The third soil hears the word, but abandons the Word because of outside distractions (v. 22). All three soils are unfruitful. It is the fourth soil upon receiving the Word, bears fruit (v. 23).

The intent of this parable is to explain why some in our Lord’s audience followed Him and others did not. This same thought is in the Book of Hebrews. A faith saying, “I believe in Jesus,” but does not follow Jesus, is a false faith.

Perseverance is not trying harder to do better, but holding to the person and work of Jesus Christ alone. The issues are not the individual qualities listed in verse 5-7, but the entry point of faith and the exit point of love. To love God causes one to love His church. You cannot have one without the other. Yet one is causation and the other is a consequence.

Verse 9 is similar to 2:1. Many become aware of the provision, but reject the offer and stick to their own means of addressing their sin issue.

THE BIG PICTURE:

1. Introduction (1:1-2)
2. The Christian’s Nature: The Work of God (1:3-11)
3. The Christian’s Nurture: The Word of God (1:12-21)
4. The Christian’s Nemesis: The Attack of False Teachers (chap. 2)

5. The Christian's frontline: The Lord's Return (3:1-16)
6. Conclusion (3:17-18)

The Storyline:

"The term καλέω (kalew), used here in its participial form, in soteriological contexts when God is the subject, always carries the nuance of effectual calling. That is, the one who is called is not just *invited* to be saved – he is also and always saved (cf. Rom 8:30). Calling takes place at the moment of conversion, while election takes place in eternity past (cf. Eph 1:4)."¹

Outline:

The Christian's Nature - The Certainty of the Believers' Salvation - Its Subjective Basis: The Work of God (1:3-11)

I. Past: What God has Done (1:3-4)

- ³ seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. ⁴ For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. (2 Pet. 1:3, 4)

The word "granted" is in verse 3 and 4. The word is clearer when translated by "bestowed." God gives it; we receive it.

The basis or authority for the bestowal is His divine power. The word "power" is **dunamis**. **Dunamis** accomplishes what is desired. God's power is such that what He wills for us we receive. The statement "His own glory and excellence" speak to His divine power.

"The phrase is a rhetorical variation on 'divine power' and presumably refers to the incarnate life, ministry and resurrection of Christ as a manifestation of divine power by means of which he called men and women to be Christians."²

God's calling is efficacious. It is non-stoppable. What He sets out to do He does. The precious and magnificent promises reflect His glory and excellence. What does He bestow on His people? Two things are noted. Both reflect His glory and excellence. His power accomplishes both.

A. His divine power gives us everything pertaining to life and godliness (1:3)

Because of the provision of Christ and the empowering Holy Spirit, Christians work from victory and abundance, not for victory or shortage.

B. His divine power gives us all of His precious and magnificent promises (1:4)

"*Grk* "through them." The implication is that through inheriting and acting on these promises the believers will increasingly become partakers of the divine nature."³

The cup of our Christian life is not half-empty, but half full. We do not work from shortage, but abundance. Whatever happens in the Christian life comes out of God, not man.

The result or purpose of these promises is the recipient's fellowship into the divine nature.

Consequently, because of God's gracious and lavish dealings, His people partake of His divine nature. Consequently, because of this partaking, they escape the corruption of sin.

"The basic meaning of the word denotes not a sudden destruction owing to external violence, but a dissolution brought on by means of internal decay - 'rotteness.'"⁴

"Although the author has borrowed the expression *partakers of the divine nature* from paganism, his meaning is clearly Christian. He does not mean apotheosis (man becoming a god) in the pagan sense, but rather that believers have an organic connection with God. Because of such a connection, God can truly be called our Father. Conceptually, this bears the same meaning as Paul's 'in Christ' formula. The author's statement, though startling at first, is hardly different from Paul's prayer for the Ephesians that they 'may be filled up to all the fullness of God' (3:19)."⁵

The language is salvific.

The two statements are antithetical.

Verses 5 and following are the result of God granting power.

II. Present: God is Doing (1:5-9)

- 2 Peter 1:5-9 paraphrased:

⁵ Now because God has already done everything, be diligent in understanding how faith, as a choreographer, writes into love's drama, the joyous dancers of moral excellence, knowledge, self-control, perseverance, godliness, and brotherly kindness. ⁸ Because you have faith in Christ, these qualities are yours, and they are increasing. Such qualities render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these qualities is unsaved and is blind or short-sighted, having forgotten his purification from his former sins.

You are not adding moral excellence to your faith. Faith supplies moral excellence. Faith **births** the following qualities.

"Unlike the NT ethical lists, 2 Peter 1:5-7 uses the literary device known as sorites. The sorites is 'a set of statements which proceed, step by step, through the force of logic or reliance upon a succession of indisputable facts, to a climactic conclusion, each statement picking up the last key word (or key phrase) of the preceding one' and so on."⁶

If verses 3 and 4 are what God does, verses 5 and following are what we do. However, I cannot stress enough how our doing is because of His divine power. We already have everything pertaining to life and godliness and all of His precious and magnificent promises. What follows is the overflow.

“In your faith (en têi pistei humôn). Faith or pistis (strong conviction as in Heb 11:1,3, **the root of the Christian life Eph 2:8) is the foundation which goes through various steps up to love (agapê).** See similar lists in Jas 1:30; 1Th 1:3; 2Th 1:3; Ga 5:22; Ro 5:3; 8:29. Hermas (Vis. iii. 8. 1-7) **has a list called ‘daughters’ of one another.** Note the use of en (in, on) with each step.”⁷

“**Supply** (epichorêgêsate). First aorist active imperative of epichorêgeô, late and rare double compound verb (epi and chorêgeô 1Pe 4:11 from chorêgos, **chorus-leader**, choros and hêgeomai, to lead), to fit out the chorus with additional (complete) supplies.”⁸

“In this beautiful paragraph Peter orchestrates a symphony of grace. To the melody line of faith he leads believers to add harmony in a blend of seven Christian virtues which he lists without explanation or description.”⁹

The word ‘supply’ is **epichoregeo**. It is a compound word with a prefix [epi, which intensifies the idea] and the actual word (**choregeo**). **Choregeo** is also a compound word meaning “dance-leader or choir leader.” Is this not a beautiful picture of salvation’s fruit/work? The Christ life is this beautiful dance, this beautiful song that is rich, full, and free. “Among the Greeks signified ‘to lead a stage chorus or dance’ (choros, and hegeomai, ‘to lead’), then, ‘to defray the expenses of a chorus;’ hence, later, metaphorically, ‘to supply,’”¹⁰ Faith procures and supplies all things necessary to fit out a chorus. None of what follows can exist apart from saving faith. All of this falls under the umbrella of love.

Our faith taps God’s regenerating power. Salvific faith adds different components such as moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness that all culminate in love. It is always quite easy when we see our love for God results in our love for one another. Thus, **because faith appropriates the provision of Christ His people have** moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness that all culminate in love for one another.

“Melody is the musical sounds in agreeable succession or arrangement. It is the succession of single tones in musical compositions, as distinguished from harmony and rhythm. It is the principal part in a harmonic composition; the air. It is a rhythmical succession of single tones producing a distinct musical phrase or idea.”¹¹

Faith is the melody of the song. There is no song without melody and there is no Christian life without faith. Each of the added elements are the various parts that enrich the melody. Love is the song itself. Faith has different dance partners, but faith is always leading and it dances to the song of love.

There will always be two ways of noting this idea. I will state my thoughts on this subject matter. There is always a discussion as to whether or not our salvation is monergistic or synergistic.

“[I] hold that justification is monergistic, a Greek derivative, which means that a thing has only one cause. God alone converts Christians. He alone justifies believers. This principle also applies to sanctification. He alone makes us holy. God is the cause and content of our sanctification.”¹²

I believe there is much confusion in this area, and I do not believe I will bring total clarity to the issue. However, I will tell you what I believe concerning such a matter. I believe in our justification, God acts on me in such a way that I repent of my sin and believe the truth about the person and work of Jesus Christ for such a sinner as I. I also believe in our sanctification, God acts on me in such a way that I put off the old and put on the new. If my justification is the work of one, then also is my sanctification. In this text before us, I do not believe the weight of the descriptions rests on me. God works in me and through me such things. I recognize this as such and rest in His finished work. I believe a proper handling of this text speaks to this idea.

“A majority of other Protestant denominations agree with Luther's monergistic doctrine of justification, but like Roman Catholics they see sanctification, the working of the Holy Spirit in Christian lives, in synergistic terms, another Greek derivative, which means that a thing has two or more causes. Believers are required to play a part in developing their personal holiness by living lives disciplined by the Law and by special ethical regulations set down by the church. Christians can and must cooperate with God's grace to increase the level of personal sanctification. Cooperation, a Latin derivative, is a synonym of synergism, and also means two or more things or persons working together. As a rule most Protestants agree with Luther that God alone justifies sinners and initiates the work of sanctification, but many differ in holding that believers are responsible for completing it. They oppose the Roman Catholic view that pilgrimages, novenas, penance and masses as good works; however, they agree with Catholicism that man cooperates with God in his sanctification to attain personal holiness.”¹³

“A man who wants to lead the orchestra must turn his back on the crowd.”¹⁴ Saving faith is counter culture. Saving faith says no to self-help. Saving faith turns its back on the serpent's seed and lead love's song.

“‘Applying all diligence [NASB],’ The participle is either means (‘by making every effort’) or attendant circumstance (‘make every effort’). Although it fits the normal contours of attendant circumstance participles, the semantics are different. Normally, attendant circumstance is used of an action that is a necessary prelude to the action of the main verb. But ‘making every effort’ is what energizes the main verb here. Hence it is best taken as means. However, for the sake of smoothness the translation has rendered it as a command with the main verb translated as an infinitive. This is in accord with English idiom.”¹⁵

By understanding the *Story*, we grow in grace. Increase happens when we place ourselves in the context of biblical instruction.

A. True knowledge is fruitful (1:5-7)

“We are to bring into this relationship, alongside what God has done, every ounce of determination we can muster.”¹⁶

“The list of virtues found in vv. 5-7 stands in tension to the promises given in vv. 2-4. What appears to be a synergism of effort or even a contradiction (God supplies the basis, the promises, the grace, the power, etc., while believers must also provide the faith, excellence, etc.) in reality encapsulates the mystery of sanctification. Each believer is responsible before God for his conduct and spiritual growth, yet that growth could not take place without God’s prior work and constant enabling. We must not neglect our responsibility, yet the enabling and the credit is God’s. Paul says the same thing: ‘Continue working out your salvation with humility and dependence, for the one bringing forth in you both the desire and the effort...is God’ (Phil 2:12-13).”¹⁷

1. moral excellence, and in your moral excellence,
2. knowledge, and in your knowledge,

- Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; (2 Pet. 1:2)
- seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. (2 Pet. 1:3)
- Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, (2 Pet. 1:5)
- and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, (2 Pet. 1:6)
- For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. (2 Pet. 1:8)
- But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, (2 Pet. 2:12)
- For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. (2 Pet. 2:20)
- 2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen. (2 Pet. 3:18)

3. self-control, and in your self-control,
4. perseverance, and in your perseverance,
5. godliness, and in your godliness,
6. brotherly kindness, and in your brotherly kindness,
7. love.

“The final virtue or character quality in this list is ‘love’ (ἀγάπη, agaph). The word was not used exclusively of Christian or unselfish love in the NT (e.g., the cognate, ἀγαπάω [agapaw], is used in John 3:19 of the love of darkness), but in a list such as this in which ἀγάπη is obviously the crescendo, *unselfish love* is evidently in view. R. Bauckham (*Jude, 2 Peter* [WBC], 187) notes that as the crowning virtue, ἀγάπη encompasses all the previous virtues.”¹⁸

B. False knowledge is not fruitful (1:8-9)

If such “virtues” are not yours and you are not increasing, then you are blind and shortsighted. As a result, you will not enter into the eternal kingdom of the Lord and Savior Jesus Christ.

III. Future: What God Will Do (1:10-11)

- ¹⁰ Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for because you practice these things, you will never stumble; ¹¹ for only by having faith in Christ can you have the certainty of entrance into the eternal kingdom of our Lord and Savior Jesus Christ. (2 Pet. 1:10, 11)

“The author is not saying that virtue and holiness *produce* salvation, but that virtue and holiness are the *evidence* of salvation.”¹⁹

He called us (v. 3). Our response is the fruit of His calling. The consequence of His calling is perseverance. His calling produces perseverance in the life of His people making certain their entrance into His eternal kingdom.

A. Temporal Results: The Certainty of Salvation (1:10)

“In Greek οὐ μή (ou mh) followed by the subjunctive is normally the strongest way to negate an action. Coupled with ποτε (pote, ‘ever’), the statement is even more emphatic. The author is offering sage advice on how to grow in grace.”²⁰

“The words ‘into sin’ are not in the Greek text, but the Greek word πταίω (ptaiw) is used in soteriological contexts for more than a mere hesitation or stumbling. BDAG 894 s.v. 2 suggests that here it means “*be ruined, be lost,*” referring to loss of salvation, while also acknowledging that the meaning “*to make a mistake, go astray, sin*” is plausible in this context. Alternatively, the idea of πταίω here could be that of “*suffer misfortune*” (so K. L. Schmidt, *TDNT* 6:884), as a result of sinning.”²¹

B. Eternal Results: The Inheritance of the Kingdom (1:11)

His **Presence preserves** and those who are **preserved persevere** (v. 10 [never stumble]).

Shepherding the Sheep: (What is the NEXT STEP?)

1. Your inheritance is greater than you can ever imagine.
2. The Banquet is ready; the music is playing. Will you dance to love's song?
3. Learn to run the race knowing you will finish well.

¹ <https://net.bible.org/#!/bible/2+Peter+1>

² Richard J. Bauckham, WBC, *Jude, 2 Peter* (Nelson Reference & Electronic, 1983), 179.

³ <https://net.bible.org/#!/bible/2+Peter+1>

⁴ *Rogers and Rogers* on 2 Peter 1:4.

⁵ <https://net.bible.org/#!/bible/2+Peter+1>

⁶ Richard J. Bauckham, WBC, *Jude, 2 Peter* (Nelson Reference & Electronic, 1983), 175.

⁷ A.T. Robertson's *NT Word Pictures* on 2 Peter 1:5.

⁸ A.T. Robertson's *NT Word Pictures* on 2 Peter 1:5.

⁹ Kenneth O. Gangel, "2 Peter," in *The Bible Knowledge Commentary: New Testament*, 865.

¹⁰ <http://gospelhall.org/bible/bible.php?search=SUPPLY&dict=vine&lang=english>

¹¹ <http://dictionary.reference.com/browse/melody>

¹² <http://www.mtio.com/articles/aissar6.htm>

¹³ <http://www.mtio.com/articles/aissar6.htm>

¹⁴ Read more at <http://www.brainyquote.com/quotes/quotes/m/maxlucado131614.html#YAHimsZlw1LDXfdr.99>

¹⁵ <https://net.bible.org/#!/bible/2+Peter+1>

¹⁶ *Rogers and Rogers* on 2 Peter 1:5.

¹⁷ <https://net.bible.org/#!/bible/2+Peter+1>

¹⁸ <https://net.bible.org/#!/bible/2+Peter+1>

¹⁹ <https://net.bible.org/#!/bible/2+Peter+1:10>

²⁰ <https://net.bible.org/#!/bible/2+Peter+1:10>

²¹ <https://net.bible.org/#!/bible/2+Peter+1:10>