

THE MULTIPLIED HARVEST

THE ETHICAL FOUNDATION OF THE CHRISTIAN FAITH “The Power and Promises of Spiritual Growth”

TEXT: 2 Peter 1:1-5a

INTRODUCTION: In the exploration of these verses, “growing in grace” seems to be a sustaining theme throughout the Second Epistle of Peter. Chapter One introduces us to the **graces** necessary for productive Christian living. Chapter three repeats that proposition when Peter concludes, “But grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.” The source and supply of grace come from God. Diligence must be found in the heart of the believer as an attitude of cooperation. Two forces are at work to bring about this growth. First, there are the *Divine attractions (in essence, the foundation of spiritual growth)* mentioned in verses 3 & 4. Secondly, *man* is instructed to build upon the foundation of faith ... virtue, knowledge, temperance, etc., (verses 5-7). A multiplied harvest of spiritual fruit is anticipated from God as man adds to his faith, (verse 2). These graces do not just spring up for any reason. It takes a deliberate effort. Every believer has a responsibility in his or her own spiritual progress (See Appendix B).

Quite naturally, man has a part in spiritual growth. Often in noticing the spiritual progress of a man or woman, the evidence we look for is in the serious desire, deliberate effort or determination expressed by the individual. Like newborn babes, we are to have a desire (to *intensely crave possession of something whether it is lawful or unlawful. This attraction in spiritual terms speaks of the intensity of the desire*) for the sincere (*non-deceitful, truthful*) milk of the Word, (1 Peter 2:2). This reference not only points to a *pattern* for newly born Christians but a *part* that is inborn in every Child of God. Peter’s second epistle demonstrates an order that reveals God’s divine role in the foundation of Spiritual growth. Without the hand of God and the work of the Holy Spirit, man’s diligence and supply would only be empty reform.

There are 4 building blocks in this foundation for spiritual growth as we study Chapter One. **It is not enough to simply “know” about Jesus, but to know Him personally! (Philippians 3:10; James 2:19 – gives a warning). [See Point F]**

I. THE POWER AND PROMISES IN SPIRITUAL GROWTH (1:1-4)

- A. THE ATTITUDE OF THE AUTHOR OF THIS EPISTLE** - Simon Peter. (1:1a) The only example of this salutation being used in the New Testament. (*i.e. servant and apostle together*). Peter conveys a humble and proper demeanor. **The writer’s intent in Chapter One is to call the Christian community to a higher ethic.**

Immediately in Chapter Two, Peter warns of false teachers and apostasy which is “*an ethical departure from the moral truth of Christian revelation, which is the scourge of this community,*” (J. Daryl Charles, 208).

1. A servant. (1:1) **δοῦλος** - doo'-los: a bondman, subjection; a slave.
2. An apostle (1:1) **ἀπόστολος**- ap-os'-tol-os: ambassador, messenger

B. THE AUDIENCE OF PETER'S LETTER - "To them that have obtained like-precious faith with us." (1:1b)

1. **Believers** - "To them ... of faith" and a common salvation experience. This is a reference to **the bond in the family of God** who share our faith.
2. The "like-precious" (ee-SÄ-tee-mos) faith describes each possessor as having an **equal honor** with others who receive it. The same price was paid by our Lord Jesus Christ for everyone - Jew or Gentile, bond or free. They enjoy, **the benefit of equal privileges** with others.

C. THE ADVANTAGE OF CHRIST'S BLOOD - "Through the righteousness of God and our Savior Jesus Christ." Christ is the one who makes spiritual growth possible. Without Divine assistance, our diligence and supply would only be empty reform. **His blood avails for me!** (1:1c)

1. The **Advocacy** of Christ (1 John 2:1-3)
2. The **Availing** of Christ's sacrifice

Avail - **ἰσχύω** (ischyō) is-KHOO-o: Effective, capable of producing results, prevailing strength, forceful. Used 29 times in the NT (Matthew 5:13; James 5:16 - prayer)

O For a Thousand Tongues
By Charles Wesley¹

*O for a thousand tongues to sing my great Redeemer's praise,
The glories of my God and King, the triumphs of His grace.*

*My gracious Master and my God, Assist me to proclaim,
to spread through all the earth abroad, the honors of Thy name.*

*Jesus! The name that charms our fears, that bids our sorrows cease;
'Tis music in the sinner's ears, 'Tis life, and health and peace.*

*Hear him ye deaf; His praise ye dumb, your loosened tongues employ;
Ye blind, behold your Savior come; and leap, ye lame, for joy.*

*He breaks the power of canceled sin, He sets the prisoner free;
His blood can make the foulest clean; His blood availed for me.*

¹ Charles Wesley 1707-1788, Majesty Hymns (Greenville, SC: Majesty Music, Inc., 1997), Hymn # 5 – Charles wrote this poem on the first anniversary of his conversion.

3. The **Attribute** of "Righteousness."
 - a. From the righteousness of God we find the fairness and justice of an Almighty Savior.
 - b. Through the imputation of divine righteousness the deficient account of his people has been cleared. **The following verses include the elements of his righteous character to be supplied to the character of each believer. vv. 5-7 (Psalm 145:17; Romans 1:17).**

4. The **Association** of two different terms "God and our Savior Jesus Christ."

From the original manuscripts we learn that God and Savior are associated by one article, thus describing **one person**. Jesus Christ is our divine Savior and Son of God.

D. THE ABUNDANCE OF GRACE and PEACE (1:2) "Grace and peace be multiplied"

1. One must first know the *grace* of God . . . (Salvation)
2. . . . To experience the *peace* of God. (Security)

E. THE APPLICATION OF KNOWLEDGE. (1:2, 3a)

Jeremiah 9:24 But let him that glorieth glory in this, that **he understandeth and knoweth me**, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

John 17:1-3 These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (3) And this is life eternal, that they might know thee** the only true God, and Jesus Christ, whom thou hast sent.

Philippians 3:7-10 But what things were gain to me, those I counted loss for Christ. **(8)** 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, **(9)** And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: **(10)** **That I may know him**, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

"According as His divine power hath given unto us all things . . ." (1:3a)
(The Believer's Resources)

- This epistle begins and ends on a note of overcoming victory (Cf. 3:14-18)
- There are six words alone in the Greek NT that are translated "power" in various English translations. One of the two principle words is **δύναμις**—*dynamis*—doo'-nam-is: *force, miraculous power, wonderful works, might*;

the capacity of one's means, ability. The second most popular Greek term for “**power**” is ἐξουσία—exousia—ex-oo-see'-ah (authority or right, the power of choice). Trench sights that (Gr. δύναμις—dynamis—doo'-nam-is) is among seven Greek words² found in the NT used to characterize the supernatural works of Jesus.³ Take the usage for “dynamis” . . . (120 times in NT)⁴

- **Power** in the sense of **ability** related to the wealth of their generosity— **2 Corinthians 8:3** “give sacrificially according to their means and beyond.” They gave God themselves first.
 - **Power** in the sense of **God's omnipotence** – **1 Peter 1:5** “We are kept by the power of God through faith unto salvation.” Believers must never fear that God has the ability and authority to keep him secure.
 - **Power** in the sense of ability to **witness** after the coming of the holy Spirit in our lives – **Acts 1:8** “you shall receive power”
- “**Power**” is a formative concept of this 2nd Epistle

(2 Peter 1:3) According as^{G5613} his^{G846} divine^{G2304} **power**^{G1411} hath given^{G1433} unto us^{G2254} all things^{G3956} that^{G3588} pertain^{G4314} unto^{G2222} life^{G2222} and^{G2532} godliness,^{G2150} through^{G1223} the^{G3588} knowledge^{G1922} of him that hath called^{G2564} us^{G2248} to^{G1223} glory^{G1391} and^{G2532} virtue:^{G703}

(2 Peter 1:16) For^{G1063} we have not^{G3756} followed^{G1811} cunningly devised^{G4679} fables,^{G3454} when we made known^{G1107} unto you^{G5213} the^{G3588} **power**^{G1411} and^{G2532} coming^{G3952} of our^{G2257} Lord^{G2962} Jesus^{G2424} Christ,^{G5547} but^{G235} were^{G1096} eyewitnesses^{G2030} of his^{G1565} majesty.^{G3168}

(2 Peter 2:11) Whereas^{G3699} angels,^{G32} which are^{G5607} greater^{G3187} in power^{G2479} [ἰσχύς—is-khoos'—(strength power and ability)]and^{G2532} **might**,^{G1411} bring^{G5342}

² *Teras* (5059), wonder; *sēmeion* (4592), Miracle, sign; *dynamis* (1411), Miracle power; *megaleion* (3167), mighty work; *endoxon* (3861), miracles, displays of God's glory; *paradoxon* (3861), Glorious new things; *thaumasion* (2297), strange things beyond people's admiration and expectation. Thaumata, miracles, not used in the NT.

³ R.C. Trench, *Trench's Synonyms of the New Testament* (Peabody, MA: Hendrickson's Publishers, 1989), page 357.

⁴ Harold J. Berry, *Gems from the Original* (Lincoln, NE: Back to the Bible Broadcast, The Good News Broadcasting Association, Inc., 1972), pages 11-14. The second most popular use of power in the NT is in John 1:12 – *to them gave He power to become the sons of God . . .*” *Exousia* stresses *right and authority*. No one has the ability in himself to become a child of God. It is impossible to merit salvation through works. Ephesians 2:8-9 tells us salvation is by grace through faith and not of boastful works. However, the good news is that even though you cannot earn salvation by works, it is your right by the power of choice to become a child of God by receiving Jesus Christ as your personal Savior; the righteousness of God is imputed or placed on your account so that you have a perfect position in Christ. This is not because of your ability but because of what Christ accomplished for you on the cross. How thrilling it is not only to be children of God by the power of choice but also to have the ability to witness to others as a result of the indwelling Holy Spirit in our lives.

not^{G3756} railing^{G989} accusation^{G2920} against^{G2596} them^{G846} before^{G3844} the Lord.^{G2962}

“Both ‘grace’ and ‘peace’ come to us through the full ‘knowledge (Gr. *epignosei*) of God and of Jesus’ (again equal, cf. 2:1). The Greeks and especially the Gnostics, prided themselves on their knowledge, but Peter notes that the ‘knowledge of God and [of] Jesus’ was the key to grace and peace” (Cf. 3:18);⁵ to come away from the Scripture changed and with a more thorough understanding implying a more personal relationship.

1. **Divine Knowledge** received and discovered at conversion brings **peace**. (1:2)
2. **Divine Knowledge** that involves the mind and heart brings **power** [life]. (1:3a)
3. **Divine Knowledge** developed in the course of Christian living brings **purity** [godliness]. (1:3b)

The whole New Testament unites in denouncing a profession of faith which makes no difference in behavior. “In 2 Peter 1 the author clarifies his purpose in writing. **There can be no claims to Christian spirituality apart from possessing a virtuous lifestyle** (J. Daryl Charles, 207-208). That is only made possible through Christ.

F. THE ASSURANCES OF CHRIST. (1:3, 4)

1. **The Provision of the Person of Christ.** (1:3b) “He hath called us to”

This is a divine invitation to *accept* his offers . . . He has “given us all things that pertain to life and godliness” . . . have you accepted His gift? *His divine power, His person, His glory, and His virtue.*

The Incarnate Christ attracts individuals to himself through the expression of . . .

- a. **His own glory** – (Gr. *doxa*) – The natural attributes of His divine character. (cf. Isa. 42:8, 12) The glory of God refers to the nature and acts of God. It is “*honor resulting from a good opinion.*” A reference to His glory is made five times in Peter’s 2nd Epistle. (A secondary theme) **“God is unlimited and [illimitable] in terms of space, time, knowledge, and power.”**⁶

⁵ Thomas L. Constable, *Notes on 2 Peter, 2016 Edition* (Published by Sonic Light: <http://soniclight.com>, 2016), page 8.

⁶ Milliard J. Erickson, *Introducing Christian Doctrine* (Grand Rapids, MI: Baker Books, A Division of Baker Book House Company, 1992), page 84.

- 1) Omniscience - His all knowing ability for the past, present and future. (1 John 3:20; Isa. 46:10; Psa. 147:5)
 - 2) Omnipotence - God is all powerful and able to do whatever He wills. He is able to do anything that is in harmony with his perfection (Gen 17:1; Jer. 32:15-17; Matt. 19:26)
 - 3) Omnipresence – Our Infinite God is everywhere present pertaining to space, time and eternity. God is not subject to the limitations of space. He is the Lord of heaven and earth; he made the world and everything in it, (Prov. 15:3; Psa. 139:9-12; Jer. 23:23, 24; Acts 17:24-25).
 - 4) Immutability - God's unchanging perfection (James 1:17; Heb. 7:24, 25).
 - 5) Eternality - This expresses God's ever-present existence. He is eternal and infinite (Ex. 3:14; Psa. 90:1-2; 102:26-27; James 1:17).
- b. **His own virtue** – (Gr. ἀρετή [Aretē] ar-et-AY) The moral attributes of God. Virtue is defined as deeds of excellence. (Cf. 1 Peter 2:9). God's moral attributes define God's relationship to man.
- 1) Holiness - The character of God which separates Him from evil and sin –His uniqueness. (Ex. 15:11) - “Who is like unto Thee . . . majestic in holiness.” He is absolutely pure and good. (Jas. 1:13; Habakkuk 1:13) **God’s perfection is the standard for our moral character and the motivation for religious practice.**⁷
 - 2) Righteousness - That which leads God to always do what is right. His righteousness brings forgiveness, the guarantee of his promises, the wickedness of evil doers will be punished, and righteousness will be rewarded.
 - 3) Justice - The distinction of God whereby he cannot look upon sin. He rewards righteousness and punishes the wicked (sin has consequences). God is fair in the administration of His law – He shows no favoritism or partiality (Rom. 6:23; James 2:9).

⁷ Ibid, 89.

- 4) Love - The virtue of God whereby He loves all creation (Matt. 5:43, 47; John 3:16).
- 5) Mercy - God's mercy is manifest in compassion for the sinner (Rom. 5:8; James 5:11).
- 6) Goodness - God shows his care and concern for the Christian (Rom. 8:32; Psa. 23; John 16:27).
- 7) Grace - The goodness of God shown to those who have forfeited it and are under a sentence of condemnation (Eph. 1:6-7; 2:7-9; Titus 2:11).
- 8) Truth - God's knowledge. The Scriptures declare that he is the only true God (John 17:3; 1 John 5:20).

2. **The Provision of Precious Promises.** (1:4a)

These promises are voluntary, spontaneous, instinctive and not in response to a petition. The strength of the promise is based upon the person behind it. "Whereby are given unto us exceedingly great and precious promises."

Albert Barnes comments:⁸

Exceeding great and precious promises - A "promise" is an assurance on the part of another of some good for which we are dependent on him. It implies . . .

- (1) That the thing is in his power;
- (2) That he may bestow it or not, as he pleases;
- (3) That we cannot infer from any process of reasoning that it is his purpose to bestow it on us;
- (4) That it is a favor which we can obtain only from him, and not by any independent effort of our own.

- a. "These **promises**, embodied in Christ and His gospel, are the objective means through which the divine life is communicated."⁹
- b. By these **promises, you may become partakers** of the divine nature (1 John 3:2).

⁸ Albert Barnes, *Notes on the New Testament: Hebrews through Jude* (Grand Rapids, MI: Baker Books, A Division of Baker Book House Company, Reprinted 2005), page 219.

⁹ D. Edmond Hiebert, *Second Peter and Jude: an Expositional Commentary* (Greenville, SC: BJU Press, 1989), page 48.

“... One of the great lessons of 2 Peter is that to maintain a holy life in a world like ours, we must be deeply rooted in the prophetic promises of God’s Word. Above all, we must hold fast to that ‘blessed hope’ of the coming again of our Lord and Savior Jesus Christ,” [Cf. 2 Peter 3:9; Matthew 24:48-50].¹⁰ Do not presume upon the timing of Christ’s return. He is full of mercy.

3. **The Provision of being Partakers of His Divine Nature.** (1:4b)

A **partnership** . . . **partakers** of God’s very nature by faith in His promises - **κοινωνός**—koinōnos (koy-no-NOS') associate, companion, partner, one who shares – Cf. 1 Peter 4:13; 5:1. The word, **partaker** describes being **participants** in an ongoing process characterizing the Christian life.

“In our day, as in Peter’s, many people are interested in becoming partakers of “the divine nature,” though they may conceive of the divine nature in non-Christian ways (Eastern mysticism, new age spirituality, etc.) Peter evidently used this phrase to capture the interest of his formerly pagan Hellenistic readers, but he proceeded to invest it with a distinctively Christian meaning.”¹¹

- a. When a person begins to add to his faith this marks the starting point and not the destiny (Cf. 3:18). God in His infinite glory and kindness has covered, through his Son, the cost of provisions necessary for a life of godliness.¹²
- b. The person of the Lord regenerates a man and makes him one who shares in God's own nature, so that the family likeness begins to be seen in him. * (1 Peter 1:22-23) - *an incorruptible seed that lives and abides forever*. “Man either becomes regenerate or degenerate.”¹³
- c. Being a partaker of the divine nature declares a message caught between hope and despair . . . precious promises from God and corruption in the world.

¹⁰ Zane C. Hodges, *Expositions of Second Peter*, “The KERUGMA Message 1:2 (July-August 1991): 4.

¹¹ Thomas L. Constable, page 11

¹² J. Daryl Charles, *1-2 Peter, Jude: Believers Church Bible Commentary* (Scottsdale, PA: Herald Press, 1999), page 215.

¹³ W. Robertson Nicoll, Editor, *The Expositor’s Greek Testament: Volume V* (Hendrickson Publishers, reprinted from William B. Eerdmans Publishing, Grand Rapids, MI, 2002), 126.

4. The Provision of Protection in the World. (1:4C)

- a. **"Having escaped"** - To be kept from the evil therein is the goal. We still must live after we are saved. The Lord provides a way of escape. "By taking flight" means to put some distance between yourself and the temptation. (Cf. 1 Cor. 10:13; Gen. 39)
- b. **"Corruption"** points out the degenerative nature of the world with its wicked path that leads away from God. It's the rotten fruit that spoils the good around it.
* A reminder - This world is not our final home. We are on a pilgrimage. Peter sights false teachers in the world.

φθορά - phthora - fthor-ah' - from <G5351> (phtheiro); **moral decay**, i.e. **ruin** (spontaneous or inflicted, literal or figurative): **corruption**, destroy, perish.¹⁴ In some texts, the Greek word is used for "abortion."¹⁵ – **Corruption is the antithesis (contrast) of eternal life.**

In 2 Peter 1:3-4 Peter employed graphic vocabulary borrowed from the false teachers he warned against (2:1). His language must have arrested his readers' attention as he invested words from the pagan and philosophic worlds with new Christian meaning: "godliness" (Gk. eusebeia), "virtue" (Gk. arêtê), "nature" (Gk. physis), and "corruption" (Gk. phthoras).¹⁶

1) Usage of **phthora** in this epistle . . .

(2 Peter 1:4) Whereby^{G1223 G3739} are given^{G1433} unto us^{G2254} exceeding great^{G3176} and^{G2532} precious^{G5093} promises:^{G1862} that^{G2443} by^{G1223} these^{G5130} ye might be^{G1096} partakers^{G2844} of the divine^{G2304} nature,^{G5449} having escaped^{G668} the^{G3588} **corruption**^{G5356} that is in^{G1722} the world^{G2889} through^{G1722} lust.^{G1939}

¹⁴ James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible* (Grand Rapids, MI: Zondervan, 2001), page 247.

¹⁵ James Moulton and George Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1930, reprinted in 1972), page 668.

¹⁶ John F. Walvoord and Roy B. Zuck, General Editors, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C. Cook, 1983), page 865.

(2 Peter 2:12) But^{G1161} these,^{G3778} as^{G5613} natural^{G5446} brute^{G249} beasts,^{G2226} made^{G1080} to be taken^{G1519} ^{G259} and^{G2532} **destroyed,**^{G5356} speak evil^{G987} of^{G1722} the things that^{G3739} they understand not;^{G50} and shall utterly perish^{G2704} in^{G1722} their own^{G848} **corruption;**^{G5356}

(2 Peter 2:19-20) While they promise^{G1861} them^{G846} liberty,^{G1657} they^{G846} themselves are^{G5225} the servants^{G1401} of **corruption:**^{G5356} for^{G1063} of whom^{G3739} a man^{G5100} is overcome,^{G2274} of the same^{G5129} is he(^{G2532}) brought in bondage.^{G1402} (20) For^{G1063} if^{G1487} after they have escaped^{G668} the^{G3588} pollutions^{G3393} of the^{G3588} world^{G2889} through^{G1722} the knowledge^{G1922} of the^{G3588} Lord^{G2962} and^{G2532} Saviour^{G4990} Jesus^{G2424} Christ,^{G5547} they are(^{G1161}) again^{G3825} entangled^{G1707} therein,^{G5125} and^{G2532} overcome,^{G2274} the^{G3588} latter end^{G2078} is^{G1096} worse^{G5501} with them^{G846} than the^{G3588} beginning.^{G4413}

**** Gk. *Phthonos*,** [a kindred word in the Greek dictionaries] makes reference to this negative trait . . . as having pleasure in the misfortune of others. “It is the desire that the good of another might diminish, quite apart from any corresponding gain.”¹⁷ It describes the attitude of King Saul toward David. King Solomon describes such envy and corruption as “rottenness of the bones” in Proverbs 14:30. The aspiration is to bring someone down to your inferior level. **Malice, Jealousy, envy.** (There is nothing in any of the words [for *phthora*] suggesting or involving annihilation).¹⁸

2) Usage of ***phthora*** in the NT . . . (Appendix A):
9 matches in 8 verses.

- c. **"Through lusts"** can be translated "by" lusts and identifies the *instrument of* or *agents by which* the flesh feeds its carnality and the world gets its appeal. The flesh is contrary to godliness and the Spirit (Galatians 5:17-22; 1 John 2:15-17).

¹⁷ R. C. Trench, *Trench's Synonyms of the New Testament* (Peabody, MA: Hendrickson Publishers, Inc., 1989), Pages 103-106.

¹⁸ W. E. Vine, *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers* (McLean VA: MacDonald Publishing Company, 245.

CONCLUSION:

We are going to end today with the admonition found in the first half of verse 5. “*And besides this, giving all diligence, add to your faith ...*” Divine elements are in focus here. This is God’s provision. v. 5a “*Besides this*” **On these grounds ...** tells us to look back and recognize the work of God from these previous statements before we begin the tasks of adding to our faith.

1. The Person of Christ with His glory and virtue. v. 3b
2. The Precious Promises of God. v. 4a
3. The Partnership as a Partaker of His Divine Nature. v.4b
4. The Protection in the World. v. 4b

Are you building a life upon this foundation of Jesus Christ? You can know the peace of God and a life filled with a spiritual harvest in a daily pursuit of the person of Christ.

***Some Applications of this Epistle’s message to the lives of Christians:*¹⁹**

G. Campbell Morgan gave us three applications of this passage . . .

First, God’s **resources** do not free us from the **responsibility** to diligently cultivate godliness. They increase that responsibility. The Christian life is a combination of *trusting* and *toiling*. We must balance these two things. When we neglect either responsibility, we get into trouble (1:5). We are **partners** with God. Our practical sanctification is a process in which we labor together with God. We are responsible to trust and to obey, to exercise faith in God and to work. We frustrate the Holy Spirit’s work of sanctifying us: either if we do not trust, on the one hand, or if we do not obey, on the other. The Christian life is a lot like windsurfing, parasailing, or water skiing. We have to lean back and let God pull us out of the “stuff” (dragging influences) that holds us down. However, we also have to hold on to the rope, to keep following His leading. When we do both things, He enables us to overcome. We can even “fly” over what formerly held us in its clutches.

Second, we should cultivate habits that will help us remember our resources: God’s power and promises. One of the most important reasons we should read our Bibles *regularly* is that they remind us of things that we need to remember. The same is true of memorizing Scripture, attending church services, and having fellowship with other Christians. Peter said it is better not to know Scripture than to know it and then forget it (2:21).

Third, God intended the promise of the Lord’s return and the events that will follow to be important motivations for us. This is our hope. If we neglect the prophetic portions of Scripture, our motivation for godly living will sag (3:14). [G. Campbell Morgan, *Living Messages of the Books of the Bible*, 2:2:161-75]

¹⁹ Thomas L. Constable, *Notes on 2 Peter*, 2016 Edition (Published by Sonic Light: <http://soniclight.com>, 2016), page 6.

APPENDIX A

(Romans 8:21) Because^{G3754} the^{G3588} creature^{G2937} itself^{G848} also^{G2532} shall be delivered^{G1659} from^{G575} the^{G3588} bondage^{G1397} of **corruption^{G5356}** into^{G1519} the^{G3588} glorious^{G1391} liberty^{G1657} of the^{G3588} children^{G5043} of God.^{G2316}

(1 Corinthians 15:42) So^{G3779} also^{G2532} is the^{G3588} resurrection^{G386} of the^{G3588} dead.^{G3498} It is sown^{G4687} in^{G1722} **corruption;**^{G5356} it is raised^{G1453} in^{G1722} incorruption.^{G861}

(1 Corinthians 15:50) Now^{G1161} this^{G5124} I say,^{G5346} brethren,^{G80} that^{G3754} flesh^{G4561} and^{G2532} blood^{G129} cannot^{G1410} ^{G3756} inherit^{G2816} the kingdom^{G932} of God;^{G2316} neither^{G3761} doth **corruption^{G5356}** inherit^{G2816} incorruption.^{G861}

(Galatians 6:8) For^{G3754} he that soweth^{G4687} to^{G1519} his^{G1438} flesh^{G4561} shall of^{G1537} the^{G3588} flesh^{G4561} reap^{G2325} **corruption;**^{G5356} but^{G1161} he that soweth^{G4687} to^{G1519} the^{G3588} Spirit^{G4151} shall of^{G1537} the^{G3588} Spirit^{G4151} reap^{G2325} life^{G2222} everlasting.^{G166}

(Colossians 2:22) Which^{G3739} all^{G3956} are^{G2076} to **perish^{G1519} ^{G5356}** with the^{G3588} using;)^{G671} after^{G2596} the^{G3588} commandments^{G1778} and^{G2532} doctrines^{G1319} of men?^{G444}

(2 Peter 1:4) Whereby^{G1223} ^{G3739} are given^{G1433} unto us^{G2254} exceeding great^{G3176} and^{G2532} precious^{G5093} promises:^{G1862} that^{G2443} by^{G1223} these^{G5130} ye might be^{G1096} partakers^{G2844} of the divine^{G2304} nature,^{G5449} having escaped^{G668} the^{G3588} **corruption^{G5356}** that is in^{G1722} the world^{G2889} through^{G1722} lust.^{G1939}

(2 Peter 2:12) But^{G1161} these,^{G3778} as^{G5613} natural^{G5446} brute^{G249} beasts,^{G2226} made^{G1080} to be taken^{G1519} ^{G259} and^{G2532} **destroyed,**^{G5356} speak evil^{G987} of^{G1722} the things that^{G3739} they understand not;^{G50} and shall utterly perish^{G2704} in^{G1722} their own^{G848} **corruption;**^{G5356}

(2 Peter 2:19) While they promise^{G1861} them^{G846} liberty,^{G1657} they^{G846} themselves are^{G5225} the servants^{G1401} of **corruption;**^{G5356} for^{G1063} of whom^{G3739} a man^{G5100} is overcome,^{G2274} of the same^{G5129} is he(^{G2532}) brought in bondage.^{G1402}

APPENDIX B

The Apostle Paul conveyed this message of God's Purpose to Timothy (2 Timothy 3:16-17).

Verse 16 – The Word of God is profitable for . . .

- Doctrine/Teaching
- Reproof/Rebuke
- Correction/To set upright, the correction of error and sin
- Instruction in . . .
- Righteousness Training

Verse 17 – That the . . .

- Saved, stated as righteous, servant– “man of God”
- Growing in Grace – “perfect,” Christ-like, complete, (mature), continuing
- Equipped to serve – “thoroughly furnished”- involved in all good works.