

## Parameters for Relationship Pt. 2

### II Peter 1:1-2 Prayer Meeting, Wednesday, November 30, 2022 With Simple Faith

II Peter—book I've been looking forward to; much rich theology leading to worship and much on how to live/what is important as Christian as well as what to guard against, but has been called the ugly stepchild of the NT Davids, p. 121 often forgotten book—awkward to listen to scathing rebuke of wrong, hard to hear destruction of universe in chapter 3, **but others argue about whether written by Peter or whether should be in canon at all**—all kinds of talk, decided rather than to synthesize it, in light of today's skepticism of biblical authority, the structure and authority of the church, and the ability for doubts and fears to rule making us believe until we don't; want to SHOW skeleton instead of normal hiding it in sermon; we BELIEVE in authority of Scripture as Pastor preached, but wanted to let you here some of the background discussion both negative and positive; **Why is this relevant to hear even if we don't have a category for processing?** **1. Because it effects your foundation for learning and growth**—I don't like to look at this stuff, messy, deep, pages and pages w/o clear resolution on all points—easier to go on and ignore as long as I don't need it/believe God, His Word—**but danger?** when you DO have crisis of faith, have nothing but google to prop up your faith—often pull away from those who believe because they “don't get it”/are blinded themselves (don't trust them)—perhaps, but danger is that only trust yourself/your judgment; **Give up thinking you have all the pieces**—THIS is what has gotten us into this problem where we are not only biblically illiterate, but not grounded theologically—easily swayed and tossed by every wind of doctrine **Eph. 4:14**; result of trusting your own judgment on even who to trust; didn't say never trust it, said be as suspicious of yourself as you are of others; need theologians, but also **Eph. 4:11-14**—they guide you NOT by being source, but also helping pick through the other gifts to the universal church; **must settle that there is more than we can take in, beyond you—your understanding, your discernment—never have all the pieces even if use all resources God has given—never meant to all rest on you—you are to be part of something larger**, but also must settle that there is more we are responsible for than we think, So must **II Tim. 2:15. Be diligent to study God's Word together with the rest of the body of Christ. Eph. 4:14-16** implies studying CAREFULLY word of truth; rest is gangrene w wrong focus, wrong teaching, wrong living **II Tim. 2:14-19**; THIS is false teaching THIS book as well as many books of Bible warn against—some eternal consequences (NOT saved even though think are) **2. Because it affects your worship & obedience leading to God's work of transformation in your life** if you can't trust anybody but yourself and you have to experience it all yourself—nothing transcendent, then you take the place of God and can't trust God and worship Him by submitting to Him/secure in His love/His work which will bring about the fruit of the Spirit Gal. 5 and the godly character laid out in II Pet. 1; as we will see in our study, like, Phil. 2:12-13 willing and working comes from God; MUST trust God's Word as final—gave OT verses and Jesus' words backing this up; **Think eternally as look for answers**; believe in God's Word until don't understand; something larger than you, your mind, your understanding—someONE over all revealing pieces at a time, not bothered by giving us pieces that even those He has given to lead us don't fully understand—consider **Daniel 8:27, 12:8-9, I Peter 1:12**; then can take your place among the redeemed and deal with what blows your head UNDER God, under His Word, WITH His people—center of salvation is relationship b/n you and God; work on this relationship, studying what IS clear by work of Spirit inside Word/Works of God and obey (change in priorities, desires, habits which we will come to in II Peter 1); then can worship while wonder; **3. Because it effects your worship & obedience concerning your mission before the world**; called to bring glory to God by proclaiming His words/works with confidence—primarily, His character as Savior/Deliverer/Redeemer (**II Peter 1:3-4**; can't just give people God/Jesus; all affected by these fads, paths of thought—trickle down, we become hybrid—**HOW do we interact w different people/organizations if ALL correct**; (parachurch ministries—roots, sources matter) Billy Graham got into trouble by trying to solve all these theological issues and authority of Scripture issues at popular and political level without tied to deep theology b/c an evangelist, NOT theologian (rightly understood problem of disunity, rightly valued souls of all and that would be messy, rightly accepted counsel, but wrongly crossed over massive aberrations of foundation and doctrine to give gospel of reconciliation with God; **NOT withdraw from everyone different, MUST Think missionally** when confronted by authority and theological problems; YOU can't fulfill your role of Great Commission apart from wrestling w pieces that to you seem clear, but **need authoritative Word and process to discern** (can do this even where don't know—don't pretend DO, don't ignore issues, but show reverence/humility as recognize that this includes more than you, us, them, MUST show **dependence on Spirit of God if we would display Him accurately**—as seminary professor challenged us, GUARD the mystery instead of giving way or demanding to solve all when pieces don't make sense; **unity Spirit produces includes learning along w those you give gospel to, under God, among His people, learn from those immersed in this more than us** (we accept those trained in every other discipline to some extent), **but see beyond and over and through them ultimately to the God over all of it**—Peter Davids in Pillar Commentary Series notes, “Erasmus, Luther, and Calvin all voiced concerns similar to Jerome's, although none of them tried to remove 2 Peter from their canon and all of them quote it quite freely.” P. 122 so listen to Dr. Schreiner as he combats Kasemann and others, “I will argue in this commentary that such assessments misread 2 Peter dramatically or that they contain an extreme bias against tradition and orthodoxy. In our postmodern world we realize that all of us have presuppositions, that none of us has a God's eye view of reality. The negative views of some relative to 2 Peter tell us more about these scholars than they tell us about 2 Peter. For instance, the commencement of the letter communicates powerfully the grace of God in Christ, a grace that is the foundation for and the securing of a new life in Christ. One would think from the scholarly comments made above that the message of grace is completely lacking in 2 Peter. When we actually read the letter, however, we see that it is the first theme introduced. We must also recognize that 2 Peter does not include the whole of Petrine theology. The letter is, after all, comprised of only three short chapters. Still, one wonders if an extreme form of Lutheranism fails to see that life in the Spirit leads to a changed

life, a life that is morally beautiful. Peter never even considered the notion that the salvation bestowed in Christ could be untethered from moral transformation.” Schreiner, p. 254; with this as background, come to the letter itself, tonight, take apart greeting; someone wrote to someone about something--there is much in this greeting that we assume; to set this up, think about relationships; relationships have come on hard times—do you go into relationships with thoughts that they will last, grow, be good? **What are some of the necessary foundations for a good relationship? What makes relationships last?** you can learn much about parameters for this relationship right from the greeting; VERY IMPORTANT based on what we’ve discussed tonight; **What can you learn about posture, identity, focus, source of the tie of relationship right from the greeting?** THIS is a gospel tie, a gospel identity to protect, and a gospel mission to live **Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: <sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; Simon Peter—Simon—Greeks used Simon, Jewish name—Simeon, only here and Acts 15:14 for Peter; Peter is translation of the Aramaic Cephas—both mean either rock or stone; according to Green, this noun rarely used as name, but Lord gave him this name Mark 3:16, Lk. 6:14 – connection to fisherman called by Christ foundational for the church; REAL person (married, brother Andrew disciple of John Baptist Jn. 1:35, followed Jesus when John identified Him as Lamb of God, then told his brother—found the Messiah **Jn. 1:40-42**—identified by his relationship to Jesus Christ—**servant and apostle of Jesus Christ** not diakonos—household servant, but doulos—slave—rough w our connotations of slavery (must figure out differences b/n our racially motivated system and how treated then—DO know one of primary distinctions socially was whether slave/free); but while lord/master over/identified them, totally for his use, also seen as agent of master; **so when Peter speaks of identity as servant of Christ, yes, humility, but focus here as David’s puts it is not first on humility or on “servant leader,” but describing “person totally ‘owned by’ and devoted to Jesus Christ, whose status is not his own but one derived from his master.”** p. 161 Identity found under Him, NOT self, BUT honor to be called this—in OT, ones like Moses Josh. 14:7, II Ki. 18:12, Joshua Josh. 24:29, David Ps. 18:1, Ezek. 34:23 – I stand in line w them; **But focus on Master**—what you do with this servant shows what do w Master; part of household of God—interesting because THAT idea comes up in next identifier of relationship with Christ—**apostle** messenger—focuses on mission, but in NT, usually technically refers to those specifically chosen by Jesus to be His representatives; mission to proclaim gospel, but then also to clarify/defend it so reproduced; authority, but once again, focus NOT on him, or even mission, but on authority of One who sent him; **Eph. 2:20** start to see bigger picture—this continues w next phrase **To those who have received a faith of the same kind as ours**, no identity of recipients other than II Pet. 3:1, second letter—if I Peter, then churches of Asia Minor I Pet. 1:1—but ARE identified by their faith; either the body of truth given (ie. Jude 3 contend earnestly for the faith) OR normal active view—act of believing/living in line with truth/doctrine); helped by looking at identifiers of this faith—**received** faith; associated w casting of lots/chosen by lot, OR like here—**speaking of receiving what was one’s allotted portion or share ie. Acts 1:17 – therefore, faith apportioned by God** Green; favor by divine patron/benefactor—learn more, **a faith of the same kind as ours**, either apostles versus readers; comparing apostles who are dying w those who will follow; OR Jewish Christians versus Gentile; THEY on same level w regards to faith, THEIR faith honorable; equal honor w those eyewitnesses of His majesty 1:16-18, 3:2; wider Christian community, Jude 3 given to the saints; setting up for theme of comparing w false teachers in **2:1-3** that is NOT honorable, NOR in line w saints/apostles/prophets); **how can you say this and mean it when such gap between groups?** **by the righteousness of our God and Savior, Jesus Christ:** significant theme—II Pet. 2:21—they don’t know way of righteousness, contra Noah II Pet. 2:5 and will not inherit the coming world where righteousness dwells II Pet. 3:13—God’s action in granting faith marked by righteousness means something quite different from what other false teachers proclaim—**Dauids, NOT focusing on Christ’s redemptive work, but ethical righteousness as other uses in 2 Peter show** p. 162 however, THAT redemptive work is only way that we can please God **Rom. 8:8-10**; faith that behaves certain way; seems like so much! Concludes greeting **<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;****

**Daniel 8:27** Then I, Daniel, was exhausted and sick for days. Then I got up *again* and carried on the king’s business; but I was astounded at the vision, and there was none to explain it.

**Daniel 12:8-9** As for me, I heard but could not understand; so I said, “My lord, what *will be* the outcome of these *events*?”<sup>9</sup> He said, “Go *your way*, Daniel, for *these* words are concealed and sealed up until the end time.

**John 1:40–42** One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup> He found first his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).

**Romans 8:8–10** and those who are in the flesh cannot please God. <sup>9</sup> However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. <sup>10</sup> If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

**Ephesians 2:19–20** So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, <sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,

**Ephesians 4:11–16** And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, <sup>12</sup> for the equipping of the saints for the work of service, to the building up of the body of Christ; <sup>13</sup> until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. <sup>14</sup> As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; <sup>15</sup> but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, <sup>16</sup> from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

**2 Timothy 2:14–19** Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers. <sup>15</sup> Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. <sup>16</sup> But avoid worldly *and* empty chatter, for it will lead to further ungodliness, <sup>17</sup> and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup> *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. <sup>19</sup> Nevertheless, the firm foundation of God stands, having this seal, “The Lord knows those who are His,” and, “Everyone who names the name of the Lord is to abstain from wickedness.”

**1 Peter 1:10–12** As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, <sup>11</sup> seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. <sup>12</sup> It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.