

## The God of Relationship

### II Peter 1:3-4 Prayer Meeting, Wednesday, December 14, 2022 With Simple Faith

Don't assume the greeting! **someone wrote to someone about something**; **you** can learn much about parameters for this relationship right from the greeting AND b/c Word of God, from servant of God to servants of God, parameters for godly, kingdom centered relationships here—IF we had healthier relationships as God intended, represent Him to the world: **What can you learn about posture, identity, focus, source of the tie of relationship right from the greeting?** **What do we have if we live inside this greeting?** **What parameters are set for relationship w God and others?** **What should we value and where should we focus?** **1. Clear hierarchy**—Simon Peter, a bond-servant and apostle of Jesus Christ, servants/slave/master (total devotion, total identity from master! once accept that focus NOT on you but on God, THEN can accept honor/privilege of being HIS servant as well as dishonor HE receives—fellowship of His sufferings; **Does your service reflect the God you serve?** **2. Clear mission**—an apostle of Jesus Christ, sent/called/task, but focus not merely on the mission and authority/privileges of that mission, but the God who gives it and HIS supervision over total project; **Eph. 2:19-20**; **Does your mission reflect the authority/purposes of the God you follow?** **3. Clear position**—To those who have received a faith of the same kind as ours, belonging equally w others belonging, **how can you say this and mean it when such gap between groups?** b/c focus not on me, but on One who gave both faith and mission--**by the righteousness of our God and Savior, Jesus Christ**: Focus is ethical--God's action in granting faith marked by righteous actions quite different from what other false teachers proclaim (means "God only cares about the heart" NOT gospel of God—godly heart WILL act godly! however, redemptive work of Christ is only way that we can please God **Rom. 8:8-10**; THAT came from work of Christ—active, passive obedience; **Can you articulate "the faith"/good news? What is GOD'S place in that?** **THIS gospel identity is foundation for their relationship b/c rooted in relationship with God, leading to gospel mission to live** (do you have gospel tie w those saved in here, SAME MISSION w them?); but another tie, **4. Clear blessed provision** Concludes greeting **2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord**; grace, peace, but focus not on well-favored, well-adjusted status that multiplies, but on the knowledge of this God and Jesus our Lord; knowledge in Scripture is very personal—our word here can mean "coming to know someone as they really are" (Picirelli in Davids, other ones read) Speaking of personal knowledge of God—**therefore here, knowing grace/peace only in sphere of relationship w God**—knowing specifics of who He is and implications for us—THIS what on Paul's mind as he continues, not as normal letter focusing on thanksgiving/gratitude for them, but instead, focusing on knowledge of God and of Jesus our Lord; **1. Gracious Glories of God's Calling v. 3** seeing that His divine power has granted to us everything pertaining to life and godliness, Instead of normal greeting thanking or praising them, goes right into discussing elements brought up and elaborating; I'm going to talk to you about life, godliness **What comes to mind when think of life/godliness?** We had hard time stripping life/godliness from God; we want Him there, He IS involved for those truly His, but to some extent, our mind/heart NOT fixed on things above—meaning that must expose other pieces of life/godliness; **how would we expose what we REALLY think is life/godliness?** Can't have Him get glory, can't see His power if can't see His hand in all to give/sustain/bring about life, godliness; can't give Him glory if no distinctive change b/n these and corruption that is in world by lust v. 4; anywhere come short EVEN w attempts to fellowship w and please God; NOW, have problem that THIS passage answers when expose OUR KNOWLEDGE/THEIR KNOWLEDGE--you need TRUE knowledge of Jesus—how get it? Focus here NOT ON YOU/US, but on HIS DIVINE POWER, HIS OWN GLORY AND EXCELLENCE; WHY? because what He offered is beyond us—to understand, to desire, to live in, to appropriate; ALL this having any chance of taking place puts focus on Him--THIS is life, THIS is godliness; So **life** here generally existence, Green notes, in world of high infant and child mortality, few people survived beyond their thirties, value of life highly esteemed and understood as divine gift; Christians see what others relegate to nature as coming from God pp. 182-183 but looked on from God's point, add eternal life, **godliness**—NO eternal life w/o **godliness**—eusebia—piety—behavior reflecting correct religious beliefs and attitudes (Louw/Nida), another notes, not seen just as religious devotion—had to do w showing reverence and loyalty to those to whom it was due—ie. Parents, relatives, social institutions, fellow citizens, the gods – truly pious one does one's duty—highly prized Roman virtue—"dogged determination and an unflinching devotion to duty" (Shelton in Green, p. 182) used **1:6, 7, 11** we are talking about behavior expected of those born again, divine gift of duty contrasted w false teachers who were impious **II Pet. 2:5-9**; THESE divine gifts required to exist, continue, required to interact in society, indeed to live life pleasing to God come from power of God, but very specific means through which this power given to us; **through the true knowledge of Him** theme of knowledge again; **what place is knowledge given that is different from where we often focus with knowledge?** (what place is knowledge given? THEN where/how do we use knowledge? As means of protection, competence, being better than, etc.) **it is NOT just for superior knowledge, standing, identity, but LIVES inside boundaries of relationship**—as saw in v. 2 (Moo—intimate and informed relationship which is product of conversion to gospel p. 42), this knowledge is **something coming from Him that enables life lived that is pleasing to Him**; this relational aspect focus of next phrase--**through the true knowledge of Him who called us by His own glory and excellence**. Called—not just invitation, effective calling—election comes from same root word—feel weight of Scripture behind this as **focus is not on calling, election, but purpose for calling**—not election verses, calling verses **Rom. 4:17, 8:30, 9:21-26, I Cor. 1:9, Gal. 1:15-16; I Thess. 2:12, 4:7, 5:24, I Tim. 6:12, II Tim. 1:9, now I Pet. 1:15, 2:9** same God who said Let their be light!, **2:21, 3:9, 5:10** power here not merely power of Creation, when focused on Christ, often power that raised from dead, **HERE**, Moo, "power to reclaim lost sinners, unleashed

through his death and resurrection.” P. 41 **Rom. 1:4, 16** How did He call us bringing about this relationship? By granting what is needed for us to apprehend true knowledge of Lord Jesus—who He is and what He accomplished—see this work as **by His own glory and excellence**. **Glory—honor/weight**, calls us to share in this—His own . . . **Green**, seems to focus on “intense personal interest that a benefactor takes in a project.” P. 184 see it from Father to Son in **I Pet. 1:21**, Christ received from Father in **II Pet. 1:17** for His actions in bringing “many sons to glory.” What is the relational part? That we perceive Him as glorious—that His beauty captures us--“In other words, when Christ calls people to himself, they perceive the beauty and loveliness of his moral character. His character becomes exceedingly attractive to them, and they trust God for their salvation.” Schreiner, p. 293 ALL OF THIS SUMMED UP W A DEMONSTRATION OF HIS POWER! YES, power to come up w plan, to come to earth, to keep all pieces together against man’s intent, devil’s, to OBEY completely, but knowledge that is intimate/relational shows miracle of conversion; Nisbet notes that divine power had begun the work—“To give grace to graceless soul is a work of God’s infinite power, there being so much unworthiness, guiltiness, and opposition to hinder that work in all the elect.” P. 224—grace and peace multiplied as we believe and live in light of seeing beauty of what done; “The very first beginnings of grace are wrought in the heart, by making a sinner drink in the knowledge of Christ: the law indeed prepares for this work by discovering sin and deserved wrath and terrifying the conscience, but the Gospel which holds out Christ the Saviour from sin and wrath, having in Him the fulness of grace, and a heart to let it out freely upon graceless sinners, is the Spirit’s instrument of working grace” Nisbet, pp. 224-225 NOW, what do you see as the gracious glories of God’s calling so far from **II Peter 1:3**? Where is your focus if you see what Peter sees? VERY IMPORTANT to see origins correctly before vv. 5-9 call to godliness NOT moralism or synergism (we do, God does, amazing results), but rooted in/secured by God’s grace—His power supplies what he demands Schreiner, p. 290 fix your eyes on Him **I Tim. 6:17**

**Romans 1:4, 16** who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, <sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

**Romans 4:17** (as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the presence of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist.

**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.

**Romans 8:30** and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

**Romans 9:21–26** Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? <sup>22</sup> What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? <sup>23</sup> And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, <sup>24</sup> *even* us, whom He also called, not from among Jews only, but also from among Gentiles. <sup>25</sup> As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ ” <sup>26</sup> “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”

**1 Corinthians 1:9** God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

**Galatians 1:15–16** But when God, who had set me apart *even* from my mother’s womb and called me through His grace, was pleased <sup>16</sup> to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

**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*,

**1 Thessalonians 2:12** so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

**1 Thessalonians 4:7** For God has not called us for the purpose of impurity, but in sanctification.

**1 Thessalonians 5:24** Faithful is He who calls you, and He also will bring it to pass.

**1 Timothy 6:12** Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

**1 Timothy 6:17** Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

**2 Timothy 1:9** who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,