

# II Peter 1:4b - The Power of God to Be Like God

Saturday, March 16, 2013

10:13 PM

## Introduction

### A. From big to little: how does our passage today fit into the whole of II Peter

1. The Big Picture: Premise of II Peter
  - a. Dangers will not only come from outside the church but also inside the church. Therefore we should guard against these by knowing the true gospel. The true gospel is marked by godliness and is found in Scripture. A gospel that denies godliness or disregards the promises of God or twists Scripture must be rejected. God will judge such things and will protect His church. Since the judgment of God is imminent, we must be diligent now to make our calling and election sure by pursuing righteousness and godliness.
  - b. In order to guard against false gospels, we must recognize the true gospel as that which is marked by godliness and is found in Scripture, any other gospel must be rejected.
2. II Peter 1: The Gospel is Marked by Godliness
  - a. Making your calling and election sure - godliness and the gospel go together (1:3-11)
  - b. Be reminded of these things - godliness is defined in Scripture (3:12-21)
3. II Peter 1:3-11: Godliness and the gospel go together
  - a. In verses 3-4, Peter argues that godliness and the gospel always go together because God has provided power for godliness in the gospel
  - b. In verses 5-7, Peter gives eight qualities that display godliness.
  - c. In verses 8-11, Peter exhorts us that these qualities are absolutely necessary to the professing believer.

### B. Read II Peter 1:3-4

### C. Review from the last two weeks

1. We've been looking at these two verses for the last two weeks and we've seen the first three principles we find here:
  - a. Who has granted us the power to live godly lives?
  - b. How has He granted us the power to live godly lives?
  - c. What has He granted to us in order to live godly lives?
2. Who has granted us the power to live godly lives?
  - a. Christ sovereign power is necessary and sufficient for us to live godly lives
  - b. This means that without Christ's sovereign power exercised in our lives, we cannot grow in sanctification - we can't grow in godliness by our own power
  - c. This means that with Christ's sovereign power exercised in our lives through His Word, we don't need to chase after other things - we will grow in godliness by Christ's power through His Word
  - d. Purpose to live a godly life because Christ's power has provided that for you
    - i. If Christ's sovereign power is necessary and sufficient for us to live godly lives, then we have no excuse for not living godly lives
    - ii. So, make this your purpose as we go through II Peter - desire to grow in godliness because Christ is giving you power through His Word

3. How has he granted us the power to live godly lives?
  - a. Knowing God is the means by which Christ's sovereign power is exercised in our lives
  - b. To know God is *epignosis* - to know Him fully or completely - not merely knowledge about God but knowing God
  - c. To know God entails knowing Him as the one who called us - to know Him as both sovereign and gracious
  - d. To know God entails knowing Him as the one who called us to, by, and for His own glory and excellence
  - e. When we know God, we are given power to fight against sin and live godly lives
  - f. Grow in the knowledge of God through the Scriptures because you have been called by God, empowered by His spirit, and you have put yourself in submission to His word
    - i. If we are granted power through our knowing God, then we ought to desire and strive to grow in our knowledge of God
4. What has he granted to us in order to live godly lives?
  - a. The promises of Christ are precious and very great! They are valuable on their own merit and they are greater than any other promises that might be made.
  - b. It is Christ's glory and excellence that have given us His promises. Christ's glory and His perfection made Him the perfect sacrifice that reconciled us to God. Therefore, all of the promises of God are Yes! In Christ.
  - c. God's promises are the means by which we live godly lives. There is great power in the promises of God against sin. When we believe the promises of God and believe that they are greater than the promises of sin, sin no longer has any power over us.
  - d. Peter is going to compare the promises of God to the promises of false teachers. Just like the promises of God are greater than the promises of sin, the promises of God are greater than the promises of false teachers.
  - e. Use the promises of God to fight for godliness
    - i. Learn the promises of God - study the Scriptures and find His promises to you
    - ii. Meditate on the promises of God - steep your mind in them so you are ready to use them
    - iii. Hold fast to the promises of God - live all of your life as though the promises of God are true
    - iv. Use the promises of God to defeat the power of sin in your lives - respond to sin's promises with the greater promises of God

#### **D. Proposition and Outline**

1. Proposition: God has provided us everything that is necessary for godliness so we have no excuse for not living godly lives.
2. Outline:
  - a. Who has granted us the power to live godly lives? (3a)
  - b. How has He granted us power to live godly lives? (3b)
  - c. What has he granted to us in order to live godly lives? (4a)
  - d. Why has he granted us power to live godly lives? (4b)
    - i. So that we can partake in His divine nature
      - A. We are promised a new nature that is like God's
      - B. We share in Christ's nature in many glorious ways
      - C. There is only one way to partake of the divine nature
      - D. Application
    - ii. So that we can escape the corruption of the world
      - A. The world and sin are inexorably linked
      - B. Escaping the corruption of the world is promised by Christ
      - C. Escaping corruption is required to partake of the divine nature
      - D. Escaping is not only a completed act but an ongoing action
      - E. Application

## I. So that we can partake in His divine nature

### A. We are promised a new nature that is like God's nature

- As we consider this phrase this morning, the first thing we can see is that God purpose for this world is to recreate a people like Christ
  - a. We see this throughout the Scriptures
  - b. We see this discussed from eternity past to eternity future
  - c. We are promised to be given a new nature that is like God's nature
- 1. Our new nature has been predestined from eternity past
  - a. Romans 8:29 - *For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.*
- 2. Our new nature is being partaken of here on earth
  - a. Ephesians 4:24 - *to put on the new self, created after the likeness of God in true righteousness and holiness*
  - b. II Corinthians 3:18 - *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
- 3. Our new nature will be perfected in eternity
  - a. I John 3:2 - *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.*
  - b. Philippians 3:20-21 - *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.*
  - c. Colossians 3:4 - *When Christ who is your life appears, then you also will appear with him in glory.*

### B. We share in Christ's nature in many glorious ways

- What does it mean that we share in Christ's nature?
  - a. As we examine this question, there are many pitfalls that we could fall into. For example:
    - i. The Orthodox Church believes in Deification instead of Justification, where we are being progressively being made part of God
    - ii. Mormon's believe that believers are each becoming little gods
    - iii. The New Age movement believes that everything is god, and therefore we are little parts of God
  - b. In contrast to these popular notions that might be read into this verse, what does it mean that we share in the divine nature?
    - i. I'm not really that worried that anyone here is tempted after any of the pitfalls that I just listed
    - ii. But, it is often useful to clarify ideas in opposition to other common ideas
    - iii. Clarifying things like this can help us understand the truth deeper even if we aren't tempted after false notions
  - c. As we consider this phrase this morning, I want to define four ways that we do share in Christ's nature
    - i. Heavenly Standing - We share in Christ's nature through mystical union with Him
    - ii. Earthly Indwelling - We share in Christ's nature through the indwelling of the Holy Spirit
    - iii. Current Spiritual Transformation - We are sharing in Christ's nature by having our wills transformed to be like His perfect will
    - iv. Future Physical Transformation - We will share in Christ's nature by having our bodies transformed to be like His incorruptible body

1. Heavenly Standing - We share in Christ's nature through mystical union with Him
  - I'm going to split this one up into three parts that we see in Scripture
    - i. We share in Christ's work on our behalf
    - ii. We share in Christ's standing before His Father
    - iii. We share in Christ's blessing from the Father
  - a. We share in Christ's work on our behalf
    - i. Romans 6:3-9 - *Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.*
    - ii. We are mysteriously in Christ as He died and was raised back to life, so we have died and risen to new life as well.
  - b. We share in Christ's standing before His Father
    - i. Romans 5:12-17 - *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--- for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.*
    - ii. I Corinthians 15:21-22 - *For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.*
    - iii. Romans 8:1 - *There is therefore now no condemnation for those who are in Christ Jesus.*
    - iv. We sometimes refer to this aspect as federal headship. God has determined to judge the world through a representative. Adam, the father of the human race, was our representative, but in Christ, we have a new representative. So, instead of being judged as sinful in Adam, we are judged as righteous in Christ.
  - c. We share in Christ's blessing from the Father
    - i. Ephesians 1:3-10 - *Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will--to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.*
    - ii. Ephesians 2:4-7 - *But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.*
    - iii. God has not only chosen to give us a righteous standing in Christ, but also has caused us to share in all of the blessings of Christ.

2. Earthly Indwelling - We share in Christ's nature through being indwelt with the Spirit of Christ
  - a. Romans 8:9-11 - *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.*
  - b. John 14:16-17 - *And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*
  - c. I Corinthians 3:16 - *Do you not know that you are God's temple and that God's Spirit dwells in you?*
  - d. Ephesians 2:19-22 - *Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.*
  - e. So, not only do we have a mysterious union with Christ in the heavenly realms, but we have a much more tangible share in His nature through His Spirit that fills us. The nature of Christ dwells inside of us individually and corporately as the church. Just as Christ was a tabernacle in which God dwelt, we too are becoming tabernacles where God dwells
3. Current Spiritual Transformation - We are sharing in Christ's nature by having our wills transformed to be like His
  - a. Ephesians 4:20-24 - *You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*
  - b. Colossians 3:9-10 - *Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator*
  - c. Hebrews 12:10 - *For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.*
  - d. Christ's divine nature was seen clearly in His perfect obedience to His Father. In Christ we share this part of His nature as our wills are progressively remade to match Christ's will expressed in obedience. We have a new self that is created like God in righteousness and holiness.
4. Future Physical Transformation - We will share in Christ's nature by having our bodies transformed to be like His body
  - a. Philippians 3:20-21 - *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.*
  - b. I Corinthians 15:50-53 - *I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality.*
  - c. Not only are we currently putting on the will of Christ, but we look forward to sharing in the perfected body of Christ as well. We will share in Christ's nature in His incorruptibility. But we must remember that this is a future promise. When His nature is perfected in us then we will share in His glorious body.

### C. There is only one way to partake of the divine nature

1. Before I leave this point, I want to point out something we see as we consider all of verses 3-4
  - a. Notice that the word divine is used twice in this introductory verse
    - i. It is Christ's divine power that is granting us all things that pertain to life and godliness
    - ii. The ultimate result is that we are sharing in Christ's divine nature
  - b. The word divine is not a common word in Scripture
    - i. It is only used one other time outside this passage
    - ii. So, I think that it is significant that it is used twice in this passage
2. The only way to partake of the divine nature is through the divine power
  - a. This ought to call us back to the gospel
  - b. The gospel is the divine power that changes us
    - i. Romans 1:16-17 - *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. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."*
  - c. So, as we ponder the glories of partaking in the divine nature, we must be driven back to the gospel which is the power of God that is causing us to partake of the divine nature.
  - d. Apart from being justified through faith by the substitutionary sacrifice of Christ, there is no way to partake of the blessings of the divine nature
3. The divine nature is the result of the gospel which is the power of God to salvation

### D. Application: We must partake in Christ's nature

1. Partaking in Christ's nature is something that is promised to us by the power of Christ, but it is also something that we must actively do
  - a. Listen to the commands in John 15:1-11 - *"I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. **Abide in me, and I in you.** As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.*
2. Since we are commanded to abide in Christ, we must strive to abide in Christ
  - a. We should strive to be found in Christ
    - i. Philippians 3:8-11 - *Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith--- that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.*
  - b. We should strive to be filled with the Spirit
    - i. Luke 11:13 - *If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"*
  - c. We should strive to conform our will to His perfect will
    - i. Romans 12:2 - *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
  - d. We should look forward to the transformation of our lowly bodies to be like His glorious body
    - i. Philippians 3:20-21 - *But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.*

## II. So that we can escape the corruption that is in the world because of sinful desire

### A. The world and sin are inexorably linked.

1. Sin's power is exercised in desire
  - a. Romans 6:12 - *Let not sin therefore reign in your mortal body, to make you obey its passions.*
  - b. The word 'passions' in Romans 6:12 is the same word translated here as sinful desires or lusts.
  - c. The desire for things that are not of God is the power of sin.
2. The world is full of this desire of sin
  - a. I John 2:15-17 - *Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world---the desires of the flesh and the desires of the eyes and pride in possessions---is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.*
  - b. The world is full of the desire of the flesh, the desire of the eyes and the pride of life
  - c. The essence of the world in its fallen state is to tempt us, to cause us to desire, things other than God
  - d. The world is full of sinful desire, it is corrupted by sinful desire
3. Therefore, the world and sin are joined together and are opposed by God, so we must not partake in the world
  - a. John 17:11-19 - *And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.*

### B. Escaping the corruption of the world is promised by Christ

1. John 8:34-36 - *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed.*
2. Christ promises that we will be set free, or that we will escape, from the bondage of sin
3. We will not be ruled by the sinful desire that is in the world, instead we will be ruled by Christ and a desire for God

### C. Escaping the corruption of the world is required to partake of the divine nature

1. Having escaped modifies partakers
  - a. The construction here in the Greek tells us that having escaped from the corruption of the world is both a timeless event and it happens before partaking of the divine nature. In other words, escaping the corruption of the world is necessary for partaking in the divine nature.
  - b. If you are partaking in the divine nature, you have already escaped the corruption that is in the world. If you have not escaped the corruption that is in the world, you are not a partaker of the divine nature.
  - c. There is a stark dividing line between two realms - the realm of the divine nature and the realm of the corrupted world. You cannot be partaking of the divine nature and partaking of the world at the same time. If you are partaking of the divine nature, you have escaped the corruption of the world. If you are mired in the corruption of the world, you do not share in the divine nature.

2. So, escaping the corruption of the world is linked to partaking in the divine nature throughout Scripture
  - a. Romans 6:11-14 - *So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.*
    - i. Recall that we have looked at the verses previous to this in the last point. Paul is showing us how we share in a mysterious union with Christ in His death and resurrection.
    - ii. What is the outcome of this mysterious union? We have died to sin and been made alive to righteousness.
    - iii. Sin, or the corruption of the world, must not rule over us any more because we have died in Christ to it
    - iv. If sin does rule over us, it demonstrates that we have not died with Christ, we are not joined to Him
  - b. Romans 8:11-13 - *If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*
    - i. Again, recall that we have looked at the verses previous to this in the last point.
      - A. In Romans 8:1 we see that we share the standing of Christ in not being condemned.
      - B. In Romans 8:9-11 we see that we share in Christ's Spirit
    - ii. Again, what is the outcome of sharing in Christ's divine nature? Christ's divine nature, His Spirit indwelling us, is putting sin to death.
    - iii. Sin, or the corruption of the world, must not rule over us any more because we are filled with the Spirit of righteousness.
    - iv. If sin does rule over us, it demonstrates that we are not indwelt by the Spirit of Christ.

**D. Escaping the corruption of the world is not only a completed act but an ongoing action**

1. II Peter 2:19-21 - *They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.*
2. If we are partakers of the divine nature, then we have already escaped the corruption of the world. But, just because we have already escaped the corruption of the world does not mean we should not always be escaping the corruption of the world.
  - a. It's like you're out in the savannah of Africa and a lion comes to attack you, but you escape from it. That's great, it doesn't mean that you go back to the lion's den because you've already escaped. No, you have escaped and keep escaping.
  - b. This is what Peter talks of in II Peter 2:20, just because we appear to have shared in Christ and therefore to have escaped the corruption of the world does not give us the right to go back and partake of the world.
  - c. We must always be escaping the corruption of the world because we have escaped the corruption of the world.

## **E. Application: We must escape from the corruption that is in the world**

1. We must recognize our escape from sin
  - a. John 17:14-16 - *I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world.*
  - b. Romans 6:5-10 - *For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God.*
  - c. John Owens (Mortification of Sin) - *First, act faith peculiarly upon the death, blood, and cross of Christ; that is, on Christ as crucified and slain. Mortification of sin is peculiarly from the death of Christ, which shall assuredly be accomplished by it. He died to destroy the works of the devil. Whatever came upon our natures by his first temptation, whatever receives strength in our persons by his daily suggestions, Christ died to destroy it all... Thus the apostle states it; Rom. 6:2, is the case proposed that we have in hand: "How shall we, that are dead to sin, live any longer therein?" ... This must not be: verse 3, "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" We have in baptism an evidence of our implantation into Christ; we are baptized into him: saith he. If indeed we are baptized into Christ, and beyond outward profession, we are baptized into his death. The explication of this, of one being baptized into the death of Christ, the apostle gives us, verses 4,6: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." ... He tells us whence it is that we have this baptism into the death of Christ, verse 6; and this is from the death of Christ itself: "Our old man is crucified with him, that the body of sin might be destroyed;" "is crucified with him," not in respect of time, but causality. ... This is that the apostle intends: Christ by his death destroying the works of the devil, procuring the Spirit for us, hath so killed sin, as to its reign in believers, that it shall not obtain its end and dominion.*
2. We must live out our escape from sin
  - a. John 17:17-19 - *Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.*
  - b. Romans 6:1-4, 12-14 - *What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life... Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.*
  - c. John Owens (Mortification of Sin) - *So the apostle, Col. 3:5, "Mortify therefore your members which are upon the earth." Whom speaks he to? Such as were "risen with Christ," verse 1; such as were "dead" with him, verse 3; such as whose life Christ was, and who should "appear with him in glory," verse 4. Do you mortify; do you make it your daily work; be always at it whilst you live; cease not a day from this work; be killing sin or it will be killing you. Your being dead with Christ virtually, your being quickened with him, will not excuse you from this work.*

## Conclusion

### A. This morning we've finished the first full sentence in II Peter

1. We started this sentence two weeks ago and saw the first two points
  - a. Who has granted us the power to live godly lives? Christ's sovereign power is necessary and sufficient for us to live godly lives.
  - b. How has He granted us power to live godly lives? Knowing God is the means by which Christ's sovereign power is exercised in our lives
2. Last week we did the third point
  - a. What has He granted us in order to live godly lives? God's promises are the power of God to fight for holiness
3. This week, we've concluded this sentence in II Peter looking at the fourth point
  - a. Why has He granted us power to live godly lives?

### B. So, what is our take-away for this morning - what do I want you to remember?

1. Peter gives us two reasons that God has granted us power
2. First, so that we can partake in His divine nature
  - a. Throughout Scripture we see that we have been promised a new nature that is like God's. This promise originates in eternity past, is applied in time and will be perfected in eternity.
  - b. We share in Christ's nature in many glorious ways
    - i. We share in Christ's nature through mysterious union with Him - our heavenly standing before God is in Christ.
    - ii. We share in Christ's nature through being indwelt with His Spirit - our earthly bodies are temples of Christ's Spirit.
    - iii. We are sharing in Christ's nature through having our wills conformed to be like His perfect will - we are currently being transformed to look like Christ.
    - iv. We will share in Christ's nature when our bodies are transformed to be like His glorious body - at the last day we will be finally transformed to look like Christ.
  - c. There is only one way to partake of the divine nature. The gospel of God is the power of God that makes us partake in the divine nature. As we meditate on sharing in the divine nature, this must always direct us back to the gospel.
3. Second, so that we can escape the corruption of the world
  - a. The world and sin are inexorably linked. Sin entices through evil desires and the world is full of these desires. Therefore, we must not be enslaved to the world.
  - b. Christ has promised us escape from the corruption of the world. Christ tells us that in Him we are no longer slaves to sin.
  - c. We must escape the corruption of the world if we are going to share in the divine nature. There are two different realms and there is a clear divide. We cannot partake in the world and in the divine nature at the same time.
  - d. Escaping the corruption of the world is a completed act, but it is also an ongoing action. We must always be escaping the corruption of the world. We cannot go back to the world and learn its ways.

### C. What have I called you to do this morning?

1. We must strive to share in Christ, to abide in Christ.
2. We must escape from the corruption of the world.
  - a. We must recognize that we have escaped from the corruption of the world. That is, we must put our faith in the death of Christ and see that in His death we have died to sin. We must not serve it any more.
  - b. We must live out our escape from this world. It is not enough to recognize our escape, we must live it out. We must be mortifying sin. We must be cleansing out worldliness. If we have escaped from sin we must be escaping from sin.
3. In summary,