

## Table of Contents

Lesson 1: Introduction	2-5
Lesson 2: Faith - I	
Lesson 3: Faith - II	
Lesson 4: Faith III	
Lesson 5: Virtue - I	
Lesson 6: Virtue - II	
Lesson 7: Knowledge - I	
Lesson 8: Knowledge - II	
Lesson 9: Temperance - I	
Lesson 10: Temperance - II	
Lesson 11: Patience - I	
Lesson 12: Patience - II	
Lesson 13: Godliness - I	
Lesson 14: Godliness - II	
Lesson 15: Brotherly Kindness - I	
Lesson 16: Brotherly Kindness - II	
Lesson 17: Charity - I	
Lesson 18: Charity - II	
Lesson 19: Conclusion	

### ***Scripture Text — II Peter 1:5-10***

**5** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

**6** And to knowledge temperance; and to temperance patience; and to patience godliness;

**7** And to godliness brotherly kindness; and to brotherly kindness charity.

**8** For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

**9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

**10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for ye do these things, ye shall never fall:

“You can’t wear a crown  
unless you carry a cross;  
The heavier the cross,  
the brighter the crown.”

# Lesson 1

## Introduction

### I.

After Jesus Christ was crucified, buried, risen and ascended beyond the veil into the Holy of Holies, true believers tagged as Christians have desired to maintain a fellowship and oneness with Him. Sadly, **few have ever possessed the passionate willingness to pay the cost for this oneness.** For many, the price is far greater than they are willing to pay.

Understand, there is indeed a price to be exacted as one seeks to walk upon the spiritual paths of righteousness with the Lord Jesus Christ. If one's desire is to fellowship, or be at one with the Sacrificial Lamb of God, then one must expect sacrifice to become an intrinsic part of his life. To participate with the Lord of Glory is to participate in His suffering as well. It takes unreserved and unconditional commitment.

A true relationship with Jesus does not come by mere chance or by an accidental encounter. It is acquired through much preparation and tremendous personal sacrifice. It is not a stroll in the park; rather it is finding oneself yoked to Jesus and plowing with Jesus. It is a continuous cultivating of the precious faith planted in the believer. One reaps what he is willing to sacrificially cultivate under the yoke with Jesus Christ.

### II.

The question is; Are you willing to improve yourself spiritually to obtain the sweet fellowship and oneness with our eternal Saviour? Many are superficially desiring to have a better relationship, but very few are willing to improve themselves to gain this holy position. To participate with the Christ one **must** be willing to deny self, before one may live in Christ Jesus. It is as Paul the Apostle wrote: "But what things were gain to me, those I counted loss for Christ. 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." (Phil. 3:7-8)

From the Greek the word "win" means "to acquire as a gain"; this is not "win" as in a game of chance. Oneness with God and Jesus does not come by a winning roll of the dice. It requires willingness, determination, and holy effort. What is the measure of your willingness, determination, and holy effort, that you might gain more of Christ? Are you willing to sacrifice all, everything and everyone? How great is your commitment? The gain is equal to the sacrifice.

### III.

In the early years of my ministry I preached in a nursing home. While visiting some

of the residents, I came upon a doorway from which I heard a sweet, tender voice singing an old hymn. As I entered into the room I saw an elderly black lady rocking in a chair. I sat for a moment near her and shortly she stopped. Then without raising her head or opening her eyes she said: **“Preacher, you can’t wear a crown unless you carry a cross; the heavier the cross, the brighter the crown.”** Then, as if I were no longer there, she went back to her singing.

This lady had been placed on the back wing of the nursing home because she was thought to be of no value. Yet, for the last twenty-five years she and her words have been a treasure in my heart. In those simple words is profound Christian wisdom. There is wisdom of purpose and wisdom of cost. Nothing of eternal value is without purpose and cost.

Cultivating one’s Christian Faith to obtain the fruit of spiritual growth begins with a legitimate purpose of the heart, not a whimsical fancy or a passing emotion. Every professing believer wants a crown, but the question is “Why?”. Why do you really want to wear a crown? Do you have a legitimate purpose in your heart that would satisfy the crown giver?

Also, are you willing to pay the price? Will you pick up your cross daily and follow in the steps of the Lord Jesus Christ? Are you willing to sacrifice yourself to gain the crown of being at one with the King of kings, and Lord of lords? Christianity worthy of a crown involves dying to self and living with the mind and heart of the Christ.

#### IV.

In the book of Hebrews chapter six, the first portion of verse one, it is written: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;...”. An expanded translation from the Greek language would be: Therefore, leaving the foundation of the account given of the beginning of the Christ, let us bear the burden along towards completeness, our full and intended end;... . After one has been “quickenened”, *made alive*, in Christ Jesus, he is referred to as a “babe” and “new creature” in Christ. It is a new beginning. However, no one envisions a new baby remaining a baby forever. A new baby is expected to grow and mature. The foundation of the believer’s faith and new birth is in the sacrificial blood of the Lord Jesus. This new life in Jesus is only the beginning, a starting point. From this starting point the believer is to bear the burden of spiritual growth along to a state of completeness, the intended end of every believer. The life of every believer is expected to be a constant cultivating of the faith he has in Jesus. It is striving to bring one’s faith to a completed state of maturity, not by the physical but by the spiritual. With purpose of heart every believer should seek to reap the crown of being at one with Jesus.

**Question: Are you willing to bear the burden along the paths of righteousness to gain the completed end in Christ?**

**V.**  
**Does your Christian life satisfy  
the Lord Jesus?**

If you are sincere in your desire for a true spiritual walk with the Lord, you must be steadfastly willing to commit yourself to vigorous labor in the cultivating of your faith in Him. **Let me be clear, salvation does not come by any form of works; Biblical salvation is by the sovereign purposed grace of God, that He might receive all the honor and glory in the ages to come.** Once one has been given “like precious faith” and made alive through the regeneration, he is then able by the leadership of the Holy Spirit to begin his labor in spiritual matters. Having sincere desire without salvation will gain you nothing. Ye must be born again.

What is your commitment level? Many love to lay claim to the title of “Christian”, yet few have any honest comprehension of the depths of it’s implications. Far too many individuals only possess pretentious, intellectual, or emotional salvation. This is, of course, no salvation at all. One cannot cultivate what he does not have. Heaven birthed commitment comes with newness of life.

One who is born out of the Spirit of God through the blood of Jesus has a new nature. This new nature is created in the new birth, making one a partaker of the divine nature of God. It is this spiritual new nature that is able to be spiritually cultivated to the satisfaction of the Lord Jesus.

**VI.**

Paul the Apostle wrote: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”(Galatians 2:20)

Christianity is not about living for “self”. It is Jesus Christ living in and through the believer. “Self” perishes and Christ shines forth into the world. This is why the believer is called “Christian” meaning “Christ like”. The Christ is able to be seen through the professing one’s character and manner life before the world.

Let us explore three passages of Scriptures. First, it is written in Matthew 17:2 that Jesus “was **transfigured** before them: and his face did shine as the sun, and his raiment was white as the light.” The word “transfigured” in the Greek is made up of two words. One of the words means the outward expression one gives to his inmost true nature, and the other implies a change of activity. Thus, Jesus manifested outwardly to Peter, James and John His inmost true nature. As it is written: “For in him dwelleth all the fullness of the Godhead bodily.”(Colossians 2:9)

The second Scripture is II Corinthians 11:13-15: “For such are false apostles, deceitful workers, **transforming** themselves into the apostles of Christ. And no marvel: for Satan himself is **transformed** into an angel of light. Therefore it

is no great thing if his ministers also be **transformed** as the ministers of righteousness; whose end shall be according to their works.” The word “transform” in these verses is a Greek word which is directly opposite the one used in Matthew. This word is the act of changing the outward appearance but inwardly remaining the same. The outward manifestation does not exemplify the inmost true nature. It means to masquerade. Satan masquerades as an angel of light. His ministers masquerade as ministers of righteousness. His children masquerade as Christians, children of God. Churches are full of individuals who pretend to be what they are not.

The third Scripture is in Romans 12:2: “And be not **conformed** to this world: but be ye **transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” The word “conformed” is the Greek word found in II Corinthians 11, and the word “transformed” is the Greek word found in Matthew 17.

The Apostle Paul charges the readers not to be artificial or to masquerade as do the children of the Wicked One. Rather, “present your bodies a living sacrifice, holy, acceptable unto God,...”. One who is not born again should not pretend to be. Equally, one who is born again should not act as if he is not. One who is truly born out of the Spirit of God through gift of faith in the blood of the Lord Jesus Christ ought to show outwardly what he is inwardly, a child of God. He ought to also have a change of activity because of the indwelling Christ.

This active force in the believer is the Christ that dwells within the new creature. This Jesus Christ of the Bible changes the believer inwardly, and thus, by its very nature changes the believer’s outward activities. Remember, Paul said, “I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me:...**”. If Jesus Christ lives within, there is an inherent passion to be at one with Him and in consecrated fellowship with Him. This requires willingness, determination, effort, and sacrifice in the cultivation of one’s gift of faith in Christ.

The question to you is: **Are you willing to pay the full price for this oneness with the Lord of Glory, which is dying to self and living unto God in Jesus, who is the Christ?**

## Lesson 2

### Faith: Part I

“...to them that have obtained like precious faith...”

#### I.

The epistle of II Peter was written “to them that **have obtained** like precious faith”, according to this statement in verse one. It was not written indiscriminately to everyone without exception. Why? Because that which is spiritual only belongs to those who have been born out of the Spirit of God. (God does not cast His pearls before the swine either.) It is as Paul the Apostle wrote to the Corinthians: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”(I Cor. 2:14) Since the natural man will not and cannot receive or know the things of the Spirit of God, Peter understood there was no need to write unto the spiritually dead. Only when one is made a partaker of the divine nature will he receive and know that which is spiritually discerned. Therefore, the things contained in Peter’s letter are for the instruction of the believers, who will receive because they are of the Spirit.

From the Greek this statement of II Peter 1:1 would more explicitly be: “...to those equally precious with us **having been allotted faith** in the righteousness of the God of us and Saviour of us, Jesus Christ:”.

Notice the words “have obtained” in our text. There are nine different words in the Greek which are translated as “obtain”. The one used in this passage means to receive by allotment, to be divinely appointed. No where in the word’s meaning is there any self effort in the obtaining. The subject is acted upon. The same word is used in the Gospel according to Luke 1:9 in reference to Zacharias: “According to the custom of the priest’s office, **his lot** was to burn incense when he went into the temple of the Lord.” Also, in Acts 1:17 in reference to Judas: “For he was numbered with us, and **had obtained** part of this ministry.”

Zacharias was born into the tribe of Levi, into a priestly family. He did not ask for it and did not choose it. It was **divinely appointed**. The work of his office was also **divinely appointed**.

Also, to the Apostles Jesus said: “Ye have not chosen me, but **I have chosen you,..**”(Jn. 15:16) Another time, “Jesus answered them, **Have not I chosen you**

twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that **should** betray him, being one of the twelve.”(Jn.6:70,71)

Let us consider two facts in these passages. First, Did the twelve call themselves out and appoint themselves? Or, were they divinely called and appointed? Now, if we believe Jesus, then it is plainly understood that they were acted upon, divinely called and divinely appointed, including Judas. They did nothing of themselves to be singled out. They did not call themselves and they did not appoint themselves. It was according to the purpose of God that they were acted upon.

Second, notice the word “**should**” in verse 71. From the Greek the word means: that which is about to be done and implies that it will be done by necessity arising out of the nature of things, by divine appointment, thus that which is about to be done must be done because it was foreordained to be so. Why were the twelve chosen? Because they were divinely appointed. Why was Judas chosen? Because he was divinely appointed to betray Jesus. These twelve were **allotted** this destiny of having part in the ministry of the Apostleship spoken of in Acts 1:17,24,25. They did not ask for it. It was divinely appointed by the Eternal Sovereign Creator.

Now, let’s return to our text of II Peter 1:1: “...to those equally precious with us **having been allotted faith** in the righteousness of the God and our Saviour Jesus Christ.”(*literal*) From where did this faith come? It was divinely appointed. It was not and could not have been “obtained” by one’s own efforts or merits. They were acted upon; divinely appointed to this saving faith in the righteousness of God and the Lord Jesus Christ.

It is written in Ephesians 2:1, 5-9: “And you hath **He quickened** (*made living*), who were dead in trespasses and sins:.... Even when we were dead in sins, **hath quickened us** together, with Christ, (**by grace** ye are saved;) And **hath raised us** up together, and **made us** sit together in heavenly places in Christ Jesus: (*watch, this is the Why?*) **That in the ages to come He might shew the exceeding riches of His grace** in His kindness toward us through Christ Jesus. For by grace are ye saved through **faith: and that not of yourselves: it is the gift of God:** Not of works, lest any man should boast.”

Every detail, every minute portion of this saving faith originates with God. By His divine appointment the receiving one is acted upon by the giving of the gift of

faith in the righteousness of God and Jesus. Take notice of the words **“he quickened”, “hath quickened us”, “hath raised us up”, and “made us sit together in heavenly places in Christ Jesus”**. Why were we acted upon? Because we were dead in sin, incapable of any spirit life toward God. It took an act of God to give life where there was death, to give light where there was darkness, and to give grace where there was no hope.

God in eternity past decreed that there shall not be one iota of the receiving one’s efforts or merits involved in this gift of faith that brings forth sovereign eternal salvation. Why? **“that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us”**. Even in verse 8 he abundantly clarifies it by saying: “by grace are ye saved through **faith**; and **that** not (*lit.: this here is not*) of yourselves: **it is the gift of God.**” This saving faith is not conjured up by the emotional whims of man, it is the gift of God. Jesus even said, “Therefore said I unto you, that no man can come unto me, **except it were given unto him of my Father.**”(Jn.6:65) Will you believe Jesus that saving faith is divinely appointed?

Our forefathers of the Philadelphia Baptist Association wrote:

“The precious grace of faith is a free and sovereign gift of God, conveyed through the power of the Holy Ghost, and the instrumentality of the Word; and is co-existent with regeneration, if not an essential part of it; and as it is not of ourselves, we see that all boasting is excluded, so that we may all say, ‘by the grace of God, we are what we are.’... We know that this doctrine is too humiliating to carnal hearts, but it is as true as if they believed it; and if it was not so, there would be no true Christians on earth.”(Oct.7, 1788)

Minutes of the Philadelphia Baptist Assn., 1707 - 1807 pg. 240)

This “precious grace of faith” is what gives one newness of life out of the Holy Spirit through the redeeming blood of Jesus, and is the essential element which brings one into fellowship with God and the Lord Jesus. It is upon this foundation, the grace of faith, that all other graces are built and strengthened.

## II.

### V.5: **“And beside this giving all diligence add to your faith...”**

The word “diligence” means haste through earnestness and zeal. The word “add” means to furnish abundantly or overflowingly. Therefore, the Apostle Peter instructs those possessing that divinely appointed grace of faith to give all earnest

haste to furnish overflowing to it. What is to be furnished overflowing to the gift of faith will be discussed in future lessons. Let us understand better this grace of faith before we begin adding anything to it. Then we will be able to add more effectively.

From a Biblical perspective, when one receives the gift of faith which saves to the uttermost, his desires and passions conform to the new divine nature. A true believer is overwhelmed with a passionate desire to know more of the God Who brought them out of darkness into a marvelous light. There is an urgent need to know more of the One whose blood broke the bondage of sin and purchased everlasting life for them. Religionist of today would have man to believe salvation is an emotional starry eyed high, strolling through La-La Land, while beating a tambourine and singing “Tip Toe Through The Tulips”.

The great theologian John Gill, who pastored in London, England in the 1700’s, wrote:

“Where there is no faith there is no desire after God, nor after Christ, nor after salvation by him, and communion with him; such neither desire him nor the knowledge of his ways; but **where there is ever so small a degree of faith there is a panting after God, a desire to see Jesus, and to have fellowship with him, and a view of interest in him**: where there is no faith there is no sense of want of it, nor complaint of it, nor desire of it, and an increase; but where there is faith, though of the least degree, the soul is sensible of the deficiency of it, and complains of its unbelief, and prays for an increase of faith; as the poor man did, *Lord, I believe, help thou mine unbelief, Mark ix.24*” (Body of Divinity, pg.741)

If you find no passionate “panting after God” within your bosom, it is because you have not experienced even the smallest degree of the grace of faith. If you have no interest or desire to see and to fellowship with Jesus, it is because you have not received from God the gift of saving faith. Therefore, without heaven wrought faith, you have nothing to build upon, and nothing to which to add. “Ye must be born again!”

If, however, you find within your bosom an unquenchable panting for even the smallest glimpse of God and Jesus, then you must with great zeal and haste begin

a cultivation of that so precious faith. In newness of life there is a hungering and thirsting for the righteousness of God. There is also an eagerness to furnish overflowingly God breathed precepts of spiritual growth to His gift of faith.

**Is there even the smallest degree of faith with in your bosom? Is there even a hint of an honest “panting after God”?**