

The Christian who has everything

The Christian Who Has Everything

2 Peter 1:3-4

1 Group

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- I. Christ's Powerful Provision for Us (3)
 - A. The Comprehensive Scope of His Provision (3a)
"everything pertaining to life and godliness"
 - B. The Exclusive Conduit for His Provision (3b).
"through the true knowledge of Him who called us
by His own glory and excellence."

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2 Peter 1:3-4

- I. Christ's Powerful Provision for Us (3)
- II. Christ's Precious Promises to Us (4)
 - A. The Foundation of His Promises (4a)

"For by these He has granted to us His precious and magnificent promises..."

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- I. Christ's Powerful Provision for Us (3)
- II. Christ's Precious Promises to Us (4)
 - A. The Foundation of His Promises (4a)
 - B. The Fruit of His Promises (4b)
 - 1. You Become a Partaker of the Divine Nature
 - 2. You Escape the Corruption of the World by Lust

Martyn Lloyd-Jones

“...the world in which we live is a world that is inimical [hostile] to our best and truest and highest interests; the world is forever trying to come between us and God. If we listen to the world, as we all do by nature, it makes us not only think less and less of God, but even makes us feel that God is against us. It may even create an enmity against God, and a hatred of God within us. It gives us a positive liking and longing for the things that are hurtful to us, the things that debase us, the things that lower us, the things that drag us further away from God. Such is the corruption that is in the world through lust.”

Thomas Chalmers

“There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world - either by a demonstration of the world's vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or, by setting forth another object, even God, as more worthy of its attachment, so as that the heart shall be prevailed upon not to resign an old affection, which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show, that from the constitution of our nature, the former method is altogether incompetent and ineffectual and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it.”

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