



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

2 Peter 1:5-11

Lesson 2

Spring 2020

“Blessed Assurance”

TRANSCRIPT

Thank you, Seth, and good morning. It's good to be with all of you, if not in body, then in spirit. And for those of you who may not have tuned in last week, we began a new series. And that series is in 2 Peter. Last week I covered the introduction to the book with Peter greeting the audience to whom he wrote. And it's probably those that he wrote to in his first epistle, those scattered throughout Asia Minor. And he recalled all the blessings that we have. It's an interesting introduction because it's full of information and doctrine. And he made the point that God has “granted to us everything pertaining to life and godliness.” He's granted to us “precious and magnificent promises” and has equipped us well for the Christian life. We lack nothing, as a matter of fact.

And so that is the background for how he begins our passage, verse 5 through verse 11. He says,

“Now, for this very reason also, (*that is, because of all the blessings you have, because of how well equipped we are, he says*) applying all diligence, in your faith supplying moral excellence, and in *your* moral excellence, knowledge, and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, and in *your* godliness, brotherly kindness (*or brotherly love*), and in *your* brotherly kindness, love. For if these *qualities* are yours and are increasing,

they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these *qualities* is blind *or* short-sighted, having forgotten *his* purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way, the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you."

2 Peter 1:5-11

You'll notice that in verse 5 he speaks about supplying virtues, and he lists seven virtues. And then, at the end here, in verse 11, he again speaks of what's supplied to you. And what he's saying is if you are earnest in your Christian life, if you are supplying these virtues, then when you enter into the kingdom of God, when you enter into heaven, glory and honor will be supplied to you. It's a great encouragement to live the life that's honoring and pleasing to the Lord. Let's bow together now in a word of prayer.

Father, what a privilege it is to do what we're doing, either in person or in this way in which we are doing so through this live feed. But nevertheless, it's great to be together in that we're able to join over this scripture, read it, and consider its meaning together. And I pray, Lord, that as we do that You'll bless us, that You will remind us of the great doctrines that are either present on the page, or certainly implied in all of it, that You are in sovereign control of all things, and You're certainly in control of who we are as your people. But we have great responsibilities, and we are to be aware of those. And I pray that as we read through these and consider all that Peter has written, You will alert us to that, and the importance of living an obedient, godly life, and the great blessing that follows from it. So we look to You to instruct us and build us up, and to know that through that we are given great assurance that we're children of God and that we are headed to great glory, all because of Your grace.

So really, I pray Lord that through all of this You will give us a great appreciation for You, for who You are. And that is really the mainspring of our obedience. It's affection, love, devotion to You. I pray that that's what You will cultivate within us through our study.

We pray, Lord, for our material needs. They're great, particularly at this time. Think of those, as I have been thinking of them over the weeks, but individuals in our congregation that have been going through medical procedures, and as a result their immune systems may be somewhat compromised. But we pray that You bless them and keep them safe from any danger of this pandemic. We pray for their health because of the procedures they've gone through. And we're so thankful that those procedures seem to have been effective, and they are regaining their health. But we pray that You'd protect them, pray for others, Lord, that You know who are in need, and others that I know are in need whose names aren't mentioned often. And we pray for them, and pray that You would strengthen them and encourage them in the midst of this time of difficulty.

We pray for our leaders, that you give them wisdom, as they give us direction in the course that this nation will take and we're starting to open things up. I pray that that that will be done wisely and safely. And I pray, Lord, that You would bless us, not only physically, bless our health, but bless the businesses that our members are involved in. Maybe they own a business, or their livelihood is dependent on the business where they work, that You would prosper those places, and that the economy would recover, and that there would be very little hardship. But we pray for them. Bless them, encourage them. This is a time when one's faith and hope is tested, and it's difficult. But may they see Your hand of blessing in this. And these are uncertain times to us, but they're not to You. May we be encouraged by that.

So now Lord, we pray You'd bless us as we now take time to consider the things we've read, and we pray that You'd guide us and teach us. The Spirit of God within every one of us can open our minds and direct us and give us understanding. And I pray for

that. We pray for His ministry. May we be sensitive to it. Bless us now. To your glory we pray in Christ's name. Amen.

I read a strange story about an ancient Chinese philosopher who once dreamed that he was a butterfly. It was a very vivid dream. Pleasant dream. He happily was fluttering from flower to flower. But when he woke up he had a problem. He didn't know if he was a man who had dreamed he was a butterfly, or a butterfly dreaming he was a man. That is a problem. Confusing and weird.

But Christians go through something similar to that when they have doubts, not wondering if they're butterflies, but if they are Christians. It's not uncommon for a person to believe the gospel, progress in the faith, but then begin to have doubts and wonder if he or she is really saved. It's a problem of assurance. It's not a problem of salvation, it's a problem of the assurance of salvation. It causes confusion. Halts progress in the Christian life, and in Christian service. And it robs a person of joy. And if Satan can do that, then he is pleased.

The concern, usually, is not how can I be saved, or is Christ a sufficient savior? But how can I be sure that I have believed in Christ - Who does save? The problem is serious and, as I said, not uncommon. In fact, it is so serious and it is so common that the apostle John wrote a book to solve the problem, 1 John. He wrote at the end, in 1 John 5, verse 13, "I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life." The gospel of John tells us how we are saved. The first epistle of John tells us how we can know we are saved.

And that's Peter's primary purpose in our passage, 2 Peter, chapter 1, verses 5-11. Every Christian needs assurance, the confidence of his or her salvation. Salvation is by grace alone, through faith alone, in Christ alone. And nothing can separate us from Christ and eternal life. It's eternal life. The Bible is clear on that. Paul says that in Romans, chapter 8, verses 38 and 39, that 'no one and nothing at all can separate us from the love of God which is in Christ Jesus, our Lord.' Believers in Jesus Christ are eternally secure. But for various reasons, doubts shake believer's confidence in their

security and salvation. Maybe it's due to spiritual idleness, or an accusing conscience, or the evil one and his insinuations, who whispers to us, "You're not a person, you're a butterfly, not a saint but a castaway."

So Peter gives guidance here. His instruction is really preventative medicine, which will keep us on the path, and from falling into sin, being neglectful, or having an accusing conscience. It is the path of assurance that saving faith naturally gives us, and will keep us from getting off track and into what Bunyan called 'Doubting Castle'. He tells us in verse 10 to be 'certain about God's calling and choosing us.' He says, be 'diligent about it.' The King James version has, "Give diligence to make your calling and election sure."

Everything that goes before that statement is how we do that. And what Peter instructs us to do is, 'live a life of excellence, of obedience, a life of holiness.' That is the path of assurance. It's natural for us as believers in Christ to live 'as' or 'according to' the people we now are. Peter has just said that by His power Christ has granted us 'everything pertaining to life and godliness.' We have many 'precious and magnificent promises'. And wonder of wonders, we have become 'partakers of the divine nature', meaning we share in God's character and power. The Christian life, as I so often say but is absolutely true, is a supernatural life. It's not a natural life. It's a supernatural life.

Therefore Peter tells us in verse 5 to get on with it, and live out that life. "Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge...". In other words, because of your great position and privileges, give great effort to righteous conduct. That's the idea in the statement 'applying all diligence'. Make strong effort.

That's also the idea of 'supply'. In your faith, supply moral excellence, and all of the other virtues that Peter lists. That word 'supply' means 'supply abundantly'. That's what Peter says we are to do in regard to these virtues. Supply them to ourselves exceedingly. Which makes it clear that the Christian life is not a casual life, but one of discipline and growth. James Moffatt gave this quote, "The Christian life must not be an initial spasm followed by a chronic inertia." It's not just a moment of enthusiasm

without progress. We are always developing. We do that by supplying seven virtues listed in verses 5 through 7. They've been described as 'a ladder of virtue', which suggests a progression of development. Peter begins with faith, because that is where we begin in the Christian life. And by faith we live the Christian life. We enter it through faith, we continue it in faith, and in so doing experience the great promises that we have.

This is where assurance begins—with faith. Assurance is not guaranteed to anyone outside of faith in Christ. Nowhere does the Bible affirm salvation in those who embrace a false gospel, or who deny the Trinity, or who believe in a works salvation. Assurance is for those with faith in Christ, God's son, and our Savior. So, faith in Christ alone for salvation is the fundamental proof of salvation, and what the doubting saint must always look to and always recall. It is proof, because it is supernatural. That's what Peter indicated or said back in verse 1, that we have "received a faith, of the same kind" that the apostles had. It's received. It's a spiritual fruit. It is God's gift. But we're to add to our faith these virtues. Faith is the foundation of them. They are the product of faith, the works of faith. So Paul says, "In your faith supply moral excellence."

This was, for the Greeks, the supreme virtue. It was excellence of achievement. And we, as Christians, should be known for excellence in all that we do, whatever our profession may be. God worked, He created everything, and He made it all very good, according to Genesis 1:31. And He didn't rest until He had completed it. We share His nature, and so we are to do the same. In fact, we should consider our work to be worship. That's what the Puritans did. And in doing that, they made famous what is called 'the Protestant work ethic'. They did all, 'as unto the Lord'. So businessmen should strive for excellence in their work. So should doctors and lawyers and laborers and preachers—particularly preachers. There shouldn't be any 'Saturday night specials', sermons prepared at the last minute. Ministers should work hard at preparing and preaching. That is their calling and job. So, Peter tells us, 'to be excellent.'

This is particularly true in regard to our relationships, and the effective service that we have, or we have the opportunity of performing, for God and for His people. We

should be excellent in that. We should be excellent in our relationships with one another and the ministry that we give to one another, the ministry and the witness that we give to the world.

Well, to moral excellence Peter says, 'add knowledge.' We can't know what excellence is apart from knowing God's will and God's character. So we are to study His Word. We're to meditate upon it. Knowledge is the means that God uses in sanctifying us, and conforming us to His image, changing us, bringing about the transformation that is so vital in our life, and moving us from glory to glory.

It leads to 'self-control'. That's a work of sanctification. That's a product of learning the Word of God and having knowledge. This is in verse 6. It is 'self-mastery'. It is the opposite of the excesses of the false teachers that Peter will speak of in chapter 2. It is taking hold of one's self, as it were. It is controlling one's passions and desires, which most people can't do, which is a supernatural work. But we must master these things. We must have self-control. That's also a virtue that is mentioned in Galatians 5:23, the fruit of the Spirit. So, while we are to exercise it, we are to practice this, it is also a manifestation of the Spirit's work in a person. It's something we do by faith, but we're able to do it because the Spirit of God is working within us, resulting in the human activity.

'Perseverance' is the next virtue. It comes out of self-control. A mature Christian does not give up. He or she doesn't weaken and buckle under the difficulties of life, though they can certainly be challenging and bring us to our knees in prayer. But he or she endures through the trials, perseveres through the difficulties. And that's what we are to do, to continue in faith in spite of the hardships.

With the perseverance we are to add 'godliness'. Put another way, we are to imitate Christ. That's godliness. Living our life, and as a reflection of Him. And that leads to 'brotherly kindness'. That's the word *philadelphos*, (brotherly love). There's no greater example of that than the Lord Jesus Christ. Everywhere He went He went about doing good. That's how Peter summarized the Lord's ministry. You see Him showing

kindness and compassion to all those who came to Him. It is the companion of godliness. Those who love God will love people, especially our brothers and sisters in Christ. That's what the Lord told a lawyer. Matthew 22, he asks, 'What's the greatest commandment?' And Jesus answered him, 'To love the Lord with all your heart, and your neighbor as yourself.' Believers in Jesus Christ show kindness to one another. In fact, according to 1 John, chapter 4, verse 20, this is one of the evidences of true discipleship. And it involves bearing one another's burdens. Paul told that to the Galatians, 'Bear one another's burdens.' That's brotherly love.

Well, the crowning virtue is 'love'. Now this is different from *philadelphos*, brotherly love. This is '*agape*', called 'the queen of the virtues', the top of the ladder. It is unconditional, selfless, sacrificial love. "God is love," John writes in 1 John 4:8. Agape flows from God. And so God's people, since they are in Christ, since they are joined to Christ spiritually, and participate in the divine nature, in His character, must abound in love.

Notice, all these virtues are that. They are virtues. They are positive. They are not negative, which reflects Peter's vision of God, his understanding of who God is. So often we think of the Christian life as a life of **not** doing things. And there, of course, is some of that. But it is not all negative. In fact, here it's all positive. It's about virtues. It's about doing. It's about practicing these virtues which suggests God's goodness. He is a giver, not a denier or a withholder.

It's very important, how we think of God. The great Puritan divine, John Owen, wrote about that. He said, "This is the will of God, that He may always be eyed (*He may be seen*), as benign, kind, tender, loving, and unchangeable therein, and that peculiarly as the Father, as the great fountain and spring of all gracious communications and fruits of love. This is that which Christ came to reveal." Christ came to reveal that the Father is a loving Father, a gracious and generous Father.

I think one reason Christians lack assurance is they lack confidence in God. They see Him as severe, not as a loving Father and great fountain and spring of grace and love. But faith, acting on true knowledge - does. Meaning it acts, it practices these seven

virtues, adding to our knowledge of God. As we practice them, we come to know God better, and have confidence in Him. I'll give an example.

In her book, *The Hiding Place*, Corrie Ten Boom recounts her one romance in life. He was a seminary student. He was the love of her life, and she expected to marry him. Unexpectedly, he became engaged and married another woman. She was devastated. Her father came to her as she lay sobbing on her bed and told her to, "Look to the Lord. He will give you His love for this man. When we can't love in our self, He can give us a perfect way." After her father left, she prayed that the Lord would do that, that He would give her a love for this young man.

Later she was at her younger sister's wedding. And as her sister came down the aisle, she was reminded that she would never have that experience. She wouldn't marry. That was when she prayed for that young man and his wife, that the Lord would bless him and keep them both close to one another, and to the Lord. It was a selfless prayer. She wrote, "I knew for sure that could not have sprung unaided from Corrie Ten Boom."

None of these seven virtues spring from within us unaided. We do them by the power of the Spirit acting in faith upon the knowledge of God and His will. When we do, we experience Christ's life, and have a fuller knowledge of Him as a result.

That is a faith that is alive, a faith that works, and Peter says in verse 8, 'one that leads to a useful, successful life and contributes to our knowledge of Christ.' "For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ." Our knowledge of God and of the Christian life is developed and refined through obedience, through doing, through acting upon the Word of God.

Peter puts a lot of emphasis on knowledge in this first chapter. Knowledge leads to action. We can't properly live if we don't know how to act. That's obvious. But again, action leads to deeper knowledge and understanding. Experience informs our knowledge. Knowledge isn't just intellectual. It is that. It is fundamentally that, but it's also experimental. We know truly by doing. It is a process that never ends. We can

never learn enough, we can never take in enough facts, enough information, systematize it within our minds (with speaking of the Word of God and the doctrines of the Word of God), we can never learn enough of that, and we can never do enough. We can never retreat or become static in our Christian life. Those who do, those who come to a kind of a standstill in growth never stand still; they regress; they become unfruitful. And an unfruitful life is a useless life, which is a miserable life.

We were made to live obediently. We were made to live in a way that develops. We were made to glorify God and be a blessing to one another. Peter calls such people who are unfruitful "...blind or short-sighted." (vs 9). This may have the idea of being blind because they are short-sighted, but the point is, they have defective spiritual vision. People who are shortsighted walk with uncertainty. They aren't stable. Because they are not stable, they stumble. And so it happens spiritually when we don't grow. Christians can become short-sighted. They lack a clear vision or understanding of things. They may have a vision for things close by. They understand things that are close up, earthly things, but they lack vision for things far off - heavenly things, spiritual things, eternal things. They have no perspective on life. So, they live for the moment. It is a 'willful blindness.' Natural blindness, physical blindness, happens through birth or due to age, but this is brought on by a deliberate decision to neglect God's Word. And so they lack perspective on the future.

But they also lack perspective on the past. They are described as 'forgetful of their purification from their former sins'. (vs9). They have forgotten what kind of people they were, what they were saved from. And they have a diminished appreciation, as a result of that, of the grace of God that brought them into the family of God. And that leads to carelessness in life—to things like worldliness - drifting.

That is one reason it is good to observe the Lord's Supper every week. It keeps us on the path. It reminds us that we were all sinners, and we have been saved by sovereign grace. And by grace alone we're kept. Good to remember that. It's very important to remember that continually. A failure to grow in grace and knowledge leads to confusion and carelessness - and very often a loss of assurance.

So in verse 10, Peter gives an exhortation based on the preceding verses.

"Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;" The word 'make' is in, what is called in grammar, 'the middle voice', which means it gives the sense of 'make for yourself'. It lays some stress on our responsibility to do that.

Now Peter was not saying 'make our calling and choosing a reality.' That's God's work alone; we don't choose ourselves. That's often how people explain the doctrine of election. There was a gospel tract that described election as 'God voting for you, the devil voting against you, and if you break the tie by voting for yourself, then you are elected.' Now that's not Peter's meaning here, or anywhere. It's not biblical. He speaks of election in 1 Peter, chapter 1, verses 1 through 5. He calls the people to whom he wrote "chosen". Then he says they were "...chosen according to the foreknowledge of God..."

That's very similar to Paul's language. Paul, in Romans 8, verse 29 wrote, "...whom He foreknew, He also predestined to *become* conformed to the image of His Son...". 'Foreknew' is a word that's often misunderstood. It does not mean 'knew before', 'had knowledge beforehand', in the sense that God looked down through time, saw who would believe, who would choose Him, and based on their choice, He chose them. Foreknowledge, in both of these passages, means 'foreloved', loved beforehand.

Neither Paul nor Peter says that God knew something about us. He knew us. It's not what we did or didn't do that is the object of His knowledge. We are the object of that knowledge, personally, which means He loved us. That's the sense of the word. In fact, the word 'know' is a common euphemism in the Old Testament for an intimate relationship, for love. You see that in Genesis 4, verse 1. It's the word that's used of the Lord's love and choice of Israel, as in Amos, chapter 3, verse 2, "You only have I known of all the families of the earth...". That doesn't mean that God's knowledge was limited to one nation, as though he didn't know about the Hittites, or the Philistines, or the Assyrians, or the Greeks and the Romans and all of that. No. He's an omniscient God. It can't mean that. He 'knew' and 'loved' and 'chose' only one nation, and that was Israel.

Here it means, based on His eternal love, He chose us. And Peter indicates that in 1 Peter 1, verse 3 where he says that God, "...according to His great mercy..." (*Not according to anything in us, not according to anything that we've done.*) "...according to His great mercy has caused us to be born again...". Love, mercy, grace, that is the ground and cause of election. It originated in God, not man. We cannot make ourselves elect.

But we can make our election sure - or make it certain in our minds. We won't do that, however, apart from being fruitful, because that is the demonstration of salvation, the product of a new life, and work of the Holy Spirit. As Corrie Ten Boom said, her selfless love and prayer for those who had so terribly disappointed her, "could not have sprung unaided from herself." It was proof of God's life in her. Living by faith is the fruitful life, and gives assurance to the believer. That's 1 John, chapter 2, verse 3. "By this we know that we have come to know Him, if we keep His commandments."

Edmund Burke, the 18th century English statesman said, "I put my foot in the tracks of our forefathers, where I can neither wander nor stumble." And he's talking about the great traditions of British history and following that. Well, Christians keep their feet in the ancient paths of God's Word, and that is a sure way to keep us from stumbling. Assurance goes hand in hand with obedience, not with perfection. There's no perfection this side of heaven, but obedience is certainly 'the bent of the life' of one of God's children. It will characterize us. Not perfection, but certainly a life characterized by love for the Lord, and love for His people, and obedience to His instruction. And understanding God's calling and election—that the Holy Spirit sovereignly calls to faith all the Father chose - that it is a gift of God.

Understanding this produces gratitude, so that we obey because we want to. So to have that desire, we need to know Christ better, who came to reveal His Father as a loving Father and, as Owen put it, "great fountain and spring of God's grace and love." And then, when we understand that, when we come to a great appreciation of who our Lord is and what He's done, we will apply all diligence in supplying our faith with these seven virtues - and others, the fruit of the Spirit. And we will give ourselves to that, and

in so doing advance continually in the Christian life. As Paul puts it in 2 Corinthians 3:18, advancing "from glory to glory."

Now that promises this present blessing of assurance, which is a necessary thing for us. But it also promises, not only something for the present, but the future, some eschatological blessings. And that is what Peter says in verse 11. "...for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you." That's a future hope. He's not speaking of the present experience of salvation. This is the goal of our lives, and a great encouragement, particularly to the weary pilgrim. And if we are living a life of obedience in the midst of this difficult world, we will become weary at times. But what an encouragement that is given here at the end of this passage. We will "...receive a rich welcome into the eternal kingdom", as the New International Version puts it.

I take it that is in contrast to those who won't. Who "...will be saved only as one escaping through the flames...", as Paul put it in 1 Corinthians 3, verse 15 (NIV). But those who are diligent, who strive for excellence in all areas of their lives, who are faithful to the end, will have a glorious entrance into heaven—a hero's welcome. The image that Peter is using here goes back to the honors given an ancient Olympic champion on his return home. That people would give him a spectacular welcome by constructing an entrance for him in the wall of the city, an entrance simply for him.

So, 'our entrance into the kingdom will be spectacular', is what Peter is telling us. And it is described as 'into the eternal kingdom, world without end.' That's what we are to live for. Not this present world. Of course we have our responsibilities in this world, and we're to apply excellence to those responsibilities, and live in this moment of time in which we inhabit, 'to the glory of God'. But that, ultimately, is living for what's permanent, living for the eternal, not the temporal. Not this present world that is passing away, but for what will never fade away.

And every believer in Jesus Christ has the certain hope of entering that eternal kingdom. That is our destiny, due to God's sovereign grace. And it is right for us to have that confidence. He encourages us to have that confidence and not doubt His goodness

as "the fountain of all blessing." It cannot fail. Those promises cannot fail, because He cannot fail us. As Paul wrote in Romans 11, verse 29, "...the gifts and the calling of God are irrevocable." So the doubting heart can rest in that and have assurance. We must believe and rest in God's Word. The Holy Spirit helps us do that; He teaches us; He confirms those promises to us; and our salvation. Peter doesn't mention the Spirit's work in that way, Paul does in Romans 8, verse 16, that "The Spirit Himself testifies with our spirit that we are children of God." John mentions that as well in 1 John. He will instruct us and encourage us and help us do all of this.

But if you have not believed in Christ, you need to doubt. Doubt yourself. You're lost, and without the hope of that eternal kingdom. Eternal darkness is the destiny of unbelievers. If you desire eternal life and the kingdom to come, believe in the Lord Jesus Christ, God's Son who became a man, to be a sacrifice for sinners, and through faith, you will be saved.

You say, "Now, I've been paying attention for the past 40 minutes, and I understand what you've said, and I understand that I have to be called by the Holy Spirit to believe. And He only calls the elect. I don't think I'm one of the elect." You don't know that. You can't know that. The gospel is for all who believe. And the cross of Christ is sufficient for you and everyone who believes, regardless of who they are. That's all you're to know. At least that's all you're to do, and that's all you've been called to do— Believe; Trust in Christ.

So if you know you are a sinner and you want forgiveness, if you know you're lost and you want to be found; and have eternal life and the eternal kingdom, then believe in the Lord Jesus Christ. All who do are saved at that moment. Come to Him and discover, in so doing, that you've been called by God, and you are one of the elect ones, chosen from eternity. Let's bow in a word of prayer.

Father, we do thank You for this great text of Scripture that exhorts us to follow the path of obedience, to supply to ourselves these great virtues; and that will give us

assurance of our calling and our election—that will make it sure within us. And we have the aid of the Holy Spirit in that. And really, Father, as we come to know who You are and Your greatness and goodness and all that You've done for us, that will give us a strong love for You and incentive to live this life of obedience. Help us to do that. Give us a deep knowledge of Yourself; appreciation for all that You've done for us; and all that Christ is presently doing for us; and the great future You've given us; the hope we have of entering gloriously into Your kingdom—knowing that as we supply these virtues in our life, You will supply great honor and glory to us in that future day.

We thank You for that future day. We thank You for salvation. We thank You for Your grace and love that sent Your Son into the world to die for us. And it's in His name we pray. Amen.

(End of Audio)