

Confirming Your Calling and Election ~ Part 2 2 Kefa 1:8-15

In my last post, we began to unpack **Kefa's** second letter verse by verse. In this post, we continue to explore the subject of **Confirming Your Calling and Election ~ Part 2** in **2 Kefa 1:8-15**.

For context, let me include 2 Kefa 1:5-7 that we studied in my last post: ⁵ *For this very reason, try your hardest to furnish your faith with goodness, goodness with knowledge,* ⁶ *knowledge with self-control, self-control with perseverance, perseverance with Godliness,* ⁷ *Godliness with brotherly affection, and brotherly affection with love.*

Knowing his death is quickly approaching (see verse 14 below), **Kefa** urges his audience to examine their **faith** so that they will remain established in the truth and indeed be part of **Yeshua's** Kingdom.

⁸ *For if you have these qualities in abundance, they keep you from being barren and unfruitful in the knowledge of our Lord Yeshua the Messiah.* ⁹ *Indeed, whoever lacks them is blind, so shortsighted that he forgets that his past sins have been washed away.*

Useful and fruitful **Believers** have an abundance of the qualities mentioned in vv. 5–7. On the other hand, those who lack them are **barren and unfruitful** because they have forgotten the cleansing from their **past sins**; they deliberately forget the background from which **God** delivered them. "Past sins" refers to sins committed before professing faith in Christ.

¹⁰ *Therefore, brothers, try even harder to make your being called and chosen a certainty. For if you keep doing this, you will never stumble.* ¹¹ *Thus, you will be generously supplied with everything you need to enter the eternal Kingdom of our Lord and Deliverer, Yeshua the Messiah.*

Try your hardest (v.5) and **try even harder** to add these qualities to your **faith**. **Faith** saves, but not if so-called "believers" are merely passive spectators of their salvation and fail to make their **being called and chosen a certainty**. Instead, they deceive themselves into thinking they are saved when they are not. The only way to be certain one **will enter the eternal Kingdom of our Lord and Deliverer Yeshua the Messiah**, is by letting **God** act through you as you develop the **qualities** named in vv. 5–7.

If you do allow **God** to act through you two results, follow:

1. You **will never stumble**.
2. You will receive a glorious entry into the **eternal Kingdom**.

¹² *For this reason, I will always remind you about these things, even though you know them and are firmly established in the truth you already have.* ¹³ *And I consider it right to keep stirring you up with reminders, as long as I am in the tent of this body.*

Based on the future hope of entry into the eternal Kingdom, **Kefa** determined always to **remind** his readers of teachings that they might otherwise lay aside despite his conviction that they were well-grounded in the truths they had been taught. Though they were established **Believers**, their lifestyles left much to be desired. As long as he was **in the tent of this body** (alive in the human body, a temporary dwelling place for this life), **Kefa** determined to continue stimulating his readers by way of reminder.

¹⁴ *I know that I will soon lay aside this tent of mine, as our Lord Yeshua the Messiah has made clear to me.* ¹⁵ *And I will do my best to see that after my exodus, you will be able to remember these things at all times.* ~ 2 Kefa 1:8-15 (CJB).

Kefa's purpose in writing this letter was to remind **Believer's** about these things, even though they knew them and were established in the truth (1:12). His urgency to issue the reminder stemmed not from any failure on the part of **Believers** but the impending reality of his own death, about which **Yeshua** made a clear prophecy (1:14; see John 21:18-19).

According to tradition, **Kefa** was crucified upside down, saying he did not deserve to be crucified right side up like his Lord. ¹

In my next post, we will move on to explore **Yeshua's Glory and Prophetic Word** in **2 Kefa 1:16-21**.

¹ Jewish New Testament Commentary.