

**“The Last Words”**  
**By Associate General Pastor Hubert Ulysse**  
**Sunday, November 1<sup>st</sup>, 2015**

Thank you; you may be seated. Good morning, everyone. This morning, I received a call from Norfolk. In Norfolk, I am being treated so good, in Norfolk they are worried about how I am being treated here. So, they called me, to ask me, with concern, how am I being treated. And I told them, I am even considering whether I should go back or not. Thank you very much.

For those of you who don't know me, I am Pastor Ulysse. And, if you do know me, I am still Pastor Ulysse. It's a privilege; it's been too long. It's been too long. I have begged Jesse to get married again, to have me come here. He's considering renewing his vows every year so I can come for that.

You know, I have one, before I go to the rest of it, I have one special Scripture I'd like to share with you because this is a wish and greeting from Norfolk, from all the leadership and everyone that I get a message from them to you. It's from Romans thirteen, verse eleven:

**Romans 13:11** *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

This is high time that we awake. Meaning, “we,” it is us individually, us as a local church, here, and also, as a ministry. IT is high time that we awake. Because, you remember when you got saved, whether yesterday or years ago, salvation is closer today than at any time previous. Amen.

I knew I was going to come here, and I know it has been a long time, and I asked the Lord to give me something to share with you. That's been a couple of months ago, now. And the Lord gave me Matthew chapter five, where it talks about, if you are asked to go one mile, go with him twain. After I prepared it, and I said, “Okay, that's going to cover everything I want to say to you to encourage you, Pastor Paine had to go out of town, and I had to preach the message in Norfolk. So, if you want to hear that, online, that's where to get it. It's for you, okay? And then I asked the Lord for another one for you, and the Lord gave me second Peter chapter one, one through fifteen. And that's where we're going to spend our time this morning.

But, before that, let me ask you a question: What does that mean to you, “Last Words?” Last Words. What does, “Last Words” mean to you?

**Ed H.** That means the last words you say before you die.

Before you're gone. Okay, is that important in Illinois, or just in Virginia? Do you want to hear the last words of anybody who's passing? Do you think that's important? What about the will? If a person has a will, that's his or her last word, right? I think more people want the will, because maybe that's where the inheritance is. The inheritance is good, but it may be words of encouragement to tell you, “Hey, I made this mistake, so avoid this. I made this mistake here; don't make it.” It might be good, or, “This is my will for you, that you be a good boy or a good girl. Avoid this; avoid that.” If the last word is important, we are going to read Peter, his second letter to the church. This was his last words. Very important. Very important. His last words. Now, I love expository preaching, but, I will not be able to do it word by word, verse by verse, but I would encourage you—I am going to try to go fast with this—but, but I would encourage you, spend time to find everything Peter wanted to tell you, here. I would like everyone to stand up, and let us read together:

**2 Peter 1:1-15** *Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

May the Lord bless this portion of the Scripture, for it is given for the edification of our souls. Amen.

Thank you, you may be seated.

Quickly, in verse one, he introduced himself, with his two names, Simon, Peter, and he says he is a servant, first, and an apostle after. Then he says that he has written to them that have obtained like precious faith. To them that have received like precious faith. Does that include you and I? You think the same faith that Peter had, we have the same faith, too? The like precious faith. According to this, I just read, what have we received again? What have we obtained? Precious faith. How? How did we receive it? Through what? The righteousness of God? Is it because we are good? It is because God is good. We receive it through the righteousness of God, okay? And our savior, Jesus Christ.

And he continues to say in verse two, "And grace and peace be multiplied unto you." What does he multiply unto us? Grace and peace. How? Through the knowledge of God. So, how is grace and peace going to be multiplied unto us? Through the knowledge of God, and of Jesus, our Lord.

Verse three: "According as his divine power hath given unto us..." what? "...all things." He has given us all things. What is missing in 'all?' Nothing. Everything that we need that pertains unto life and godliness, we have it. Everything! We don't miss anything. And, if we don't live in godliness, it's not because we don't have everything. If we miss anything in life, it's not because we don't have everything, because this says, all things He has given unto us that pertain unto life and godliness. And, how do you receive that? Hallelujah, through the knowledge... Does that tell you anything? Through knowledge, grace and peace to be multiplied, and, through knowledge, we receive all things pertaining to life and godliness. "...of him that hath called us to glory and virtue:"

Verse four: "Whereby are given unto us exceeding great and precious promises..." You know, there is a difference between when man promise and when God promise; you know that, right? Man is limited! I may have good heart, good will, and whatever I promise you is true, but I may be late, I may get the flat tire, I mean, anything can happen, but what can stop God from accomplishing His promises? Nothing. So, these are precious promises. "...that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Let me stay here a little bit. It says by escaping the corruption of this world, we might be partakers of the divine nature. Let me ask you this

question: Are we divine nature or Adamic nature? What are we? Adamic, right? Okay, now we are given the promises to be partakers of the divine nature. Partaker doesn't mean that you are all, right? You are part of it. You understand that, right? We will always be human beings, regardless of how holy we are. We will never be divine beings, because God has attributes that He's not going to share with anybody. He is the One before, today, and forever. Do you think God is going to share His omnipresence? Omnipotence? Omniscience? No. Those are attributes that you and I will never have. But, there are some attributes that He will share. Isn't God love? Isn't God patience? Isn't God merciful? We can partake in that, right? Hallelujah, we can partake in that! So, escaping the corruption of this world, partakers of the divine nature, we have transformed desires, because we desire the things of God. The Adamic nature cannot desire those things, those Spiritual things. Now, if we are not, if we don't have the desire of the things of God, we should ask ourselves, we should question if we are partakers of the divine nature, because, constantly, we should want to the things of God. We should want the things of God. Salvation, really, what it is, is looking more and more like God. More and more like God. Like John the Baptist said, "He must increase, but I must decrease." (John 3:30)

In verse five, he continues to say, "And beside this..." Beside from this one, all the things we talked about, "...giving all diligence, add to your faith..." Pretty much, spare no effort. Lavishly, add to your faith. Do everything you can do to add to your faith. Do your best, like it says, and God will do the rest. But, you've got to do your best. You've got to do your best. Now, you know, between the time God saved us to the time we will be glorified, there is something in between. What is it? Growth. And it's sanctification. Transformation, right? When we were dead in sin, could we do anything ourselves? Could we help God to save us? He did it all by Himself. He did it all by Himself. But after He saved us, He asked us to be a part of the good, of the transformation. So, we have to work on further transformation in our labor, in our diligence, in our effort. Now, a dead person cannot help with anything, can they? Remember Lazarus? Lazarus was dead. What do you think, if Mary and Martha, that believed in God, and they come to the tomb, and they say, "Lazarus, come forth," what would happen? But when Jesus came, and He said, "Lazarus, come forth," what happened? What do you think happened? He spoke life into him! So, it wasn't like he was dead, and he heard the voice; Jesus gave him life first, and then he was going to hear, and then he came forth. We cannot attribute any credit to Lazarus until *after* he received life. After he received life (John 11).

**1 Corinthians 2:14** *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.*

Before God saved us, we could not understand anything. But, after we received life, then he is asking us, because we can hear now, so we can partake. Now, the effort that we have to put, what is the percentage that you think you are going to put in the effort? Is it ten percent? A half? Fifty percent? The Bible says the seeds fell in different ground, right? We can understand that. But the Holy Spirit was always there with us. So, wherever we weep, the Spirit of God will help us. There is that Scripture I'd like to read for you in Philippians chapter 2, where Paul told the Christians to work out their salvation with fear and trembling (Philippians 2:12). Work out your salvation with fear and trembling, and, right after that, he says:

**Philippians 2:13** *For it is God which worketh in you both to will and to do of his good pleasure.*

Even though we are asked to do our all effort, God Himself is working in us! Now, he said to add what? To what are we to add anything? To our faith. Faith, here, is our main ingredient, isn't it? For it is impossible, without faith, to please God (Hebrews 11:6). Now, what is the main ingredient to cake? What is the *main* ingredient? Can you put sugar together, and eggs, and everything--ladies, you put--and

then you don't have flour? You have something else, but it's not a cake. See what I mean? So, faith, we are talking about add to your what? Add to your faith. The first thing to have is the faith to add to. Okay? You may have all the virtue, all the love, all the right everything, but if you don't have faith, then you have nothing to add to. Now, faith without works is what? You may say you have faith, but if there is no work with it, it's dead. James tells us, actually, he says, "Can faith save him?" (James 2:14) Somebody who has faith with no works? And he says:

**James 2:17** *Even so faith, if it hath not works, is dead, being alone.*

So, okay, yeah, you need faith, but it has to be faith with works. Now, the Bible says we are saved by what? By grace. Through what? Faith. But what kind of faith? Is it a faith that is nothing, just dead? Actually, when James says, "Can faith save him?" really, can this kind of faith save him? Can this kind of faith save him? The kind of faith that doesn't even have the power to take you out of the corruption of this world? And then you're asking for this faith to save you. Paul said:

**Galatians 5:6** *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but [but what?] faith which worketh by love.*

When I read this, it meant a lot to me, because I know what circumcision was to the Jews, okay? Was it a big deal? You were unclean. What is our circumcision today? Circumcision of the heart, and it's symbolized through baptism, right? It's very important. But, here, Paul says neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. So, if you have faith without works, you don't add anything to it, no effort whatsoever, then, what you have—you may be circumcised, or you may not be circumcised. You may be baptized, or you may not be baptized, it doesn't make any difference. It doesn't make any difference. Because there is no faith without works. There is no faith without works. True faith sweats. True faith sweats. True faith works. It's not difficult to see somebody who has faith, because that faith, with works, that faith will sweat.

Add to your faith virtue. Now, when we say virtue, the first thing that comes to mind is the virtuous woman. Or adding some great qualities that she has, and this scripture has been taken as the things that he said, like love, and brotherly kindness, they're taken as virtues. No. This 'virtue' is not in the sense of chastity, but it means courage. One who does not run away. One who doesn't give up. One who spins fast (??25:23??), more excellence. That's what it means: More excellence. Excellence reflected by fulfilling a person's or an object's purpose. So, by using this word, not only can a person be virtuous, but also an object. For example: An excellent sword is one that serves its soldier well, okay? It's a sword that cuts well. What do you have a sword for? To cut, right? If you cut the head... That's why a soldier has a sword. A sword is a virtuous and excellent sword because it is made with high-quality steel; it doesn't break. What good is it, if you have that sword in battle, and the sword breaks? That's not an excellent sword. It (an excellent sword) is unbreakable in battle. An excellent husband, a virtuous husband, like Malcolm, right? An excellent husband eats the food he wife cooks. Is that not right? An excellent husband, will he watch TV? What is an excellent husband? What is a virtuous husband? What does that mean? What are the things that he does? He takes care of his wife. Is that part of it? He serves his wife. According to the Bible, an excellent husband is one who loves his wife, and love includes... You have to look what love is. And what is an excellent and virtuous wife? According to the Bible, she is the one who submits to her husband. What is an excellent child? An obedient child. So, this 'virtue' means excellent, you fulfill your purpose. Okay? So, how do we add virtue to our faith? By fulfilling God's purpose for our lives. The Bible says that God chose us so that we should show His praises (1 Peter 2:9). We do that by glorifying Him by living it. By living it, whether therefore you eat, or drink, or whatsoever

you do, do all to the glory of God (1 Corinthians 10:31). Mundane things like eating and drinking. The Bible says, "Whatsoever." What is missing in whatsoever? Whatsoever we do, do all to the glory of God.

**Matthew 5:16** *16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

God' purpose for our lives is for us to display His excellent characteristics by developing them in our lives. That's the 'excellent' we have to add to our faith.

To virtue we have to add knowledge. I'm going a little faster here, but you can take your time, yourself, to study that. Now, you know something, let's say a person. "Oh, yeah, I know about so-and-so," because you read about him, or you her his name, or however, you just know about him. That's informational knowledge. But there is a knowledge that becomes relational. You know the person, what they think, what they like, what they don't like, you know, you know them. Okay? But there is a transformational knowledge, you want to be like that person. You know that person so well, you want to be like that person. This knowledge that we're talking about is the knowledge that we want to be like God. Okay?

**Romans 10:1-2** *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.*

Pay attention to that: They have the zeal, without the knowledge. The Word of God is the food for our soul. The same way the body needs a balanced diet, our spiritual man needs that diet as well. Now, some of us, what do we do? We know we need to study the Word, we know. What do we do? We read a psalm in the morning, or, maybe at night we read a proverb, and then we feel good; we appeased our conscience. Is that how we are going to get knowledge? Knowledge takes some time. Really, I really don't see why a Christian should not read at least five chapters a day in the Book. I'm not talking about studying the Bible, I'm talking about reading the Bible. If you start with Matthew, just read five chapters a day, and just make it a habit. Trust me, once you do it, you will say, "My goodness!" You will want to retain, because it's less time you spend on Facebook. That's not to make a joke; I'm serious, once you start, you'll say, "That's easy. I can read ten chapters." And, maybe this habit will change you; you will know God. And, when other things we see, the peace and grace and everything we receive through knowledge. If you don't have knowledge, you're missing out. And, after, the author of Hebrews, we are expected to gain knowledge. The author says:

**Hebrews 5:12** *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God...*

You know, some of us still need to go back to the small things again, the principles?

**Hebrews 5:12-14** *...and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, [listen to this:] even those who by reason of use have their senses exercised to discern both good and evil.*

When you study the Word, when you read the Word, and you put it to use by practice, by exercising it. What's going to happen? You're going to have the gift of discernment. You can tell, this is wrong, this is right. Do you think a child can do that? No. No. The Bible says that Jesus grew in different ways (Luke 2:52). Jesus grew. Paul said he left everything, and counted them as dung that he may know

Him—that he may know Him!—and that he may be made conformable unto His death (Philippians 3:8-10). I have a question: What is life eternal, according to the Bible?

**John 17:3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

What is life eternal? That they may know Thee. When we say we have eternal life, we know God, the true God. And how do we know God? Are we just waiting for a revelation? We know Him by His words.

**2 Peter 1:6** *And to knowledge temperance...*

Temperance: Self-control. To hold oneself. It is also a fruit of the Spirit, right? (Galatians 5:22-23) So, if the spirit controls, self-control is the result of the believer yielding to the Holy Spirit.

And, to temperance we add patience (2 Peter 1:6). Patience is endurance with gladness; you endure it and you're happy about it. That's what patience means.

And, to patience we have to add godliness (2 Peter 1:6). Godliness, the meaning of it is, devoted to a deity, devoted to God, God-fearing. That's what godliness is; you fear God.

And, to godliness, what do we add? Brotherly kindness. This is what Jesus said about that

**John 13:34-35** *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.*

Paul continued to say:

**1 Thessalonians 4:9-10** *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;*

And, to brotherly kindness, what do we add? Charity. Charity is what? Love. You know the Greek, you can use that word different ways, love, but, this is actually the word, "agape," here. Really, in short, it is the power to love the unlovable. It's the power to love the unlovable. If you can do that, from virtue, it learns to charity, to love. That's the highest level you will get. If you are able to love the unlovable, it's a conquest. And, this love is an act of will. Even if I don't like you, but I love you. I have to. And, you know what? I choose to love you. I choose. But, you know what? Agape isn't necessarily a sacrificial—you don't only use it for good, because, you see, Paul talked about Demas, who forsook him, having the love of this present world, right? (2 Timothy 4:9-10) So, that's how deeply Demas loved the world. Demas agape the world. And another admonishment we have not to love the world, that is the word agape.

**1 John 2:15** *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

You know, you can actually agape the world, too. Yes.

And let's jump to verse eight:

**2 Peter 1:8** *For if these things be in you...*

What is the big little word here? If. If these things be where? In you. And how much? And abound. They be in you, and they also abound, they make you that ye shall neither be barren nor unfruitful in what? In the knowledge of our Lord Jesus Christ. But he that lacketh these things is what? Blind. How far can the see? They cannot see afar off. What happened to their memory? He hath forgotten that he was purged from his old sins (2 Peter 1:9). It says we cannot lose the sense of eternity. We cannot. If we do, we will lose the perspective of eternal life, if we forget. The sense of good judgment is lost when we do not have eternity in view. When we don't have eternity in view, we're lost. Sometimes we are so focused on the present, we cannot see the future. So focused on the present. And, some of us, maybe most of us, we possess these things, but they are just enough to get by. They're not abounding; they're just enough. And that makes us, like the Scripture says, so near-sighted, that we become blind. I'm not really near-sighted—I don't know what I am—but I have to stop to adjust, but some people have to have it right here, right? (Holding his Bible up somewhat close to his face) But, sometimes it's so bad that we have to hold it up here (holding his Bible very close to his face), and then we're pretty much blind.

Without these additions to our faith, we are more a liability than an asset to the church of God. Do you see what I am saying? Without these additions to our lives, we are more a liability to the church of God than an asset. Have you heard about mixed blessings? Any of you know about mixed blessings? What do you know about mixed blessings, Brother Parrish?

**Parrish:** It has some reservations with it.

Okay. A mixed blessing, like—I don't want to be a mixed blessing to the church. A person who is a mixed blessing to the church doesn't have those things added to his or her faith. What happens, today they are a blessing to the church, and tomorrow, they are a mess that the church has to clean. See what I mean? A blessing in one hand, and a mess in another hand. When you add it together, what do you get? Sometimes you might be in the positive, sometimes you are in the negative, and there you have it, and you have to... But that's what leads me to examine myself, how much have I grown since I believed? How much have I grown? How much have you grown since you believed? Do you feel any difference in virtue? Any difference in knowledge? Any difference in patience and temperance and brotherly kindness and love?

And Peter continues to say:

**2 Peter 1:10** *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*

Verse twelve, he says:

**2 Peter 1:12** *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*

But, as long as I am in this tabernacle, I will stir you up, by putting you in remembrance (2 Peter 1:13). I will continue to do that. Why do you think Peter had such a burden for doing that? Because he knew that people would forget. Absolutely. Out of sight, out of mind. So, he was charged to feed the sheep, right? (John 21:15-17) And he wanted to make sure he did everything he could, because, it says in verse fifteen:

**2 Peter 1:15** *Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

Even after my death, because I was given this charge, and I take it seriously. But it takes practice. It takes practice; a lot of effort in the word to grow in Christ. Before we be glorified, we have our work cut out for us. We cannot put a forty-year-old head on a three-year-old's body. Can we do that? So, it is expected, if you are a child in Christ, you have a child head. Right? But, at the same time, what if you find a forty-year-old come to church with a three-year-old head? I am saying, there is a deformation; there is something that is not right. If we consider the length we've been saved, and balance it with all these things. Which, some of us should not lack any of these things. Some of us should not have the need to be told to love one another. We should be the ones telling others to love one another. Some of us should not be the one to be told to be patient. To have temperance. We should be the ones to tell the younger ones, "Hey, follow me as I follow Christ. Do what I do. See how I love? See how patient I am? See how virtuous I am? Be like me." And you'll see that love comes first in the fruit of the spirit, right? In the fruit of the spirit. But, in Second Peter, love came last. When you believe, you will work your way up to love, because love is the greatest of all, right? If you love, you'll fulfil the whole law. The whole law. What would be your answer, just for you? Do you see anything you need to add? Or, do you still need faith? I hope not, because Peter wrote to Christians. He wrote to people who have received this like precious faith, right?

I hope and pray that you take these last words at heart. You see how important they were to Peter. They're still important for you and I. And, no these are not my last words to you, because I'm not going to be taken yet, but these are the words from Peter to you and I. My they bless you. May you take them and put them to use, because it's not the hearers, but the doers of the Word. God bless you.

