

II Peter

Theme: Knowledge of truth for the last days.

CHAPTER 1:

I. Introduction. V. 1-2

1. The theme I will use for this Epistle is "Knowledge of truth for the last days." Knowledge is the key word and it is used seven times with "know" used twice and "known" used three times. This is not just any knowledge but knowledge of the truth.

2. This book is written to warn saints of the presence and propaganda of false teachers and of their corrupt and corrupting ideas in these last days. It is also good for the lost, who have ears to hear, to know the truth or they may be lead astray. (Psa. 145:18)

3. The best way to recognize error, false teaching, or counterfeit teachers and doctrine is to have a knowledge of the real.

4. Outline of II Peter:

A. Explanation of the knowledge of the truth. (chapter 1) This will get you ready for Chapter 2 and gives you a basis for an:

B. Examination of the false teachers. (chapter 2) These first two chapters will cause you to receive an:

C. Exhortation as a true child of God to stand and contend. (Chapter 3)

V. 1

1. Writer.

1. "Simon Peter" = the human instrument the Lord used to write this epistle. (II Peter 1:21; II Tim. 3:16)

A. "Simon" = the original proper family name.

B. "Peter" = English spelling of the Greek word "petros" (stone) in John 1:42 that would adequately translate the meaning of the Aramaic word "Cephas" = name Jesus gave Simon to represent his changed nature, which he possessed after he believed in a coming Messiah and began looking for Him--this occurred some time before he actually met Jesus; this name means "a piece of the rock" while Jesus is the Rock the church is built upon. (Mat. 16:18)

2. "A servant" = the word for bondsman; called himself that; it speaks of the humility one must have before he comes to the Lord; there are five words in Greek used when speaking of a slave, but this word speaks of the lowest form of a slave while the other four refer to higher forms of slaves; means a man in servile condition; in olden days people knew what this term meant.

A. The word designates one who was born as a slave. Therefore, the usage here fits--sinners are born into bondage (slavery) to sin at physical birth and when saved, one is born into a loving, willing, glad servitude to our Lord. (Rom. 6:16-18)

B. Word referred to one whose will was swallowed up in the will of another. Before salvation, the sinner's will is swallowed up in the will of Satan. (Eph. 2:2) After salvation one's will is swallowed up in the will of the Lord--"not my will but thine."

C. This word speaks of one who is bound to another in bonds which only death can break. The only way out for one born in servitude was to die. The sinner is bound to Satan and only death can break it--not physical death but death to self. When saved, one's identification with the Lord Jesus in His death on the cross breaks the band which only death can break. But the Lord will never die and since we are in Him we will never be severed from Him; therefore, we are His bondsman for time and eternity, willingly and lovingly.

D. Word refers to one who serves another to the disregard of his own interests. Before saved we served Satan whether we wanted to or not. After saved we serve the Lord with a lifestyle that says, "Nothing matters about me, so long as the Lord Jesus is glorified." "Servant" is a proper designation for Peter and should also be for us--all saints.

3. "An apostle" = one sent; word is used of one sent from someone else with credentials, on a mission; the word draws attention not to the one sent but to the One who sent--Jesus Christ; the qualification for one to be an apostle was to be an eye witness of the resurrected Lord (Acts 1:21-22); Paul met that qualification on the Road to Damascus (I Cor. 15:8) and he was the last person who witnessed the resurrected Lord; therefore, there are no more apostles today.

4. "Jesus" = the earthly name of God incarnate (God robed with flesh); the Saviour of mankind.

5. "Christ" = the Anointed One; the Messiah of the OT.

2. Written to:

1. "To them that have obtained like precious faith with us" = refers to the saved whom he called "elect" in I Peter 1:2; refers to the Gentiles who obtained like precious faith with "us" = the Jews.

2. "Obtained" = to obtain by lot; to receive by divine allotment; this was all because of the grace of God; it was the grace of God that allowed the Gentile dogs to enter; the Gentiles were described in Eph. 2:12-14.

3. "Like precious" = one word in the Greek; of equal value or honor; not in the same measure to all, but having equal value and honor to those who receive it--admits them to the same Christian privileges, whether Jew or Gentile.

4. "Faith" = to trust; to rely on; to commit; refers to faith operating in the heart and not the head; that which is produced and given by God. (Rom. 10:17; Eph. 2:8-9; John 3:27)

5. This faith is given to both Jews and Gentiles, "through the righteousness of God and our Saviour Jesus Christ."

A. "Through" = primary preposition denoting the channel of an act.

B. "Righteousness" = justice; the virtue which gives each one his due; speaks of impartial justice--we deserve hell and God's wrath, but God being impartial and just offers salvation to the Jew and Gentile alike--there is no favored race (Rom. 10:12-13); this refers to the right act of Jesus Christ--His death on the cross.

6. Jesus Christ is the righteousness of God and our Saviour (deliverer). For this to be a reality in one's life, the Holy Spirit must reprove (convince) of righteousness. (John 16:8, 10) Why is this necessary? Because it is the only way to obtain like precious faith.

V. 2

3. Introductory Message.

1. "Grace" = sanctifying grace, not justifying, for he is writing to saints (you) who were already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this word was also used as a greeting among the Greeks; refers to grace that is sufficient to continue in this world. (II Cor. 12:9; Titus 2:11-12)

2. "Peace" = sanctifying peace, not justifying of Rom 5:1 (peace with God) for he is writing to saints who were already justified (saved); this peace is the peace of God that passes all understanding, even in the midst of trials, tribulation, and troubled times (Phil. 4:6-7); a state of Christian tranquility of heart that is a result of the ministry of the Holy Spirit in the believer; we are fighting *from* victory not *for* victory; this word was used and is still used now as the greeting among Hebrews, but I think Peter meant more than a greeting by his use of these words.

3. "Be multiplied" = refers to both grace and peace; to be richly allotted to; in abundant measure; filled to the brim and overflowing.

4. Saints needed these words of encouragement at the time it was penned down because this book was written during the time of persecution probably under Nero (Emperor of Rome) about AD 66 or 67. Fire had destroyed much of Rome in AD 64 (believed to have been set by Nero himself) and Nero falsely blamed the Christians for it. He tortured and killed many of them and even burned some of them at night to light up his gardens. There was severe persecution in those days; therefore Peter wrote this epistle so that the saints may have "Knowledge of Truth for the Last Days." We also need this epistle so we can know truth and be ready to face what we are going to face for the cause of Christ.

5. This only comes when you have "knowledge of God, and of Jesus our Lord:"

A. "knowledge" = means full, perfect, precise, knowledge; speaks of a knowledge gained by experience, not something learned; this comes from a heart experience of being saved and an experience of being in fellowship with Him, not just knowledge of the facts concerning Him acquired by a study of the Gospels.

B. "Through the knowledge of God" = means this grace and peace are in the sphere of this knowledge and are produced by it; means 1) personal acquaintance with Him--saved, 2) Entering day by day into a more intimate relationship with Him, 3) the more one learns of Him, the more one becomes like Him and the more of God's grace and peace will flood his heart.

C. Jesus is again referred to as God and our "Lord" = supreme in authority; Master; Peter called Him "our Lord" signifying He is Lord of all saints (this occurs at salvation); a personal Lord and all saints are His bondslaves.

II. Explanation of the knowledge of truth.

A. Gift of this knowledge. V. 3-4--The Saviour's Portrait--not like the world or an artist portrays Him but as the Word portrays Him.

1. Powerful Christ. V. 3a

V. 3

1. "Power" = that which overcomes resistance; that inherent power which is inside Him; power residing in a thing by virtue of its nature; power which a person (in context refers to Jesus) exerts or puts forth; described as "divine," refers to deity--Christ who is God.

2. He is powerful. We have limited power and our love is limited. When our children are hurt, our love reaches out to them and we can say everything will be okay, but our love is limited--we just don't have power to reach out and make things like we want them to be. This also applies to husband and wife.

3. The Christ we serve loves and has power to do what needs to be done.
4. What Peter is saying is, that the one who supplies us with grace and peace is the Christ of unlimited power.
5. He has power over:
 - A. The devil: Eph. 2:2 refers to the devil as the prince, but princes are subject to a King. Think of foreign dignitaries--they have princes and Kings.
 - B. Disease: to the paralytic man He said, "Take up thy bed and walk."
 - C. Death: He said to Lazarus, "Lazarus come forth."
6. Eph. 3:20 makes it plain that He has more power than what we can ask or think.

2. Providing Christ V. 3b

1. "Hath given" = a strong word which means to grant or bestow; has a sense of describing an act of large-handed generosity, not penny pinching, yet he is not talking about money; the tense speaks of the past completed act of presenting the gift with the present result that it is in the possession of the believer with no strings attached.
2. What has He given? = "All things that pertain unto life and godliness" = "*pertain*" added by the translators and rightly so for it means with reference to.
3. "Life" = used to designate the life which God gives to the believing sinner--eternal life. (John 5:24)
4. "Godliness" = devoted to God by correctly worshiping Him and serving his fellow man and giving each their rightful dues; carries a picture of the right fellowship (worship) of God and the right relationship to fellow man.
5. This simply means that Christ provides all things needed to live the life He wants us to. (Phil. 4:19) Peter said in I Peter 1:13 "Gird up the loins of your mind." You say, "I cannot do that." You can if you have Him.
6. "Through" = a primary preposition denoting the channel of an act.
7. The channel = "the knowledge of him" = refers to the gift of precise and correct knowledge of Christ.
8. "Hath called" = speaks of the effectual call--call capable of producing the desired effect; He called us by His own private unique, peculiar possession = "glory and virtue."
9. "Glory" = refers to the recognition belonging to Him; refers to reflecting His image and character.

10. "Virtue" = purity; excellent courage.

11. It was the attracting power of our Lord's beautiful life that worked effectively in the act of God calling us to salvation. The Lord manifest Himself through others--human instruments.

12. He provides us everything we need to worship and serve Him, because it is according to His power, which is unlimited. Therefore, He gets all the glory, praise, and honor for He is worthy.

3. Promise fulfilling. V. 4a

V. 4

1. "Whereby" = refers back to glory and virtue; it is through God's glory and virtue, through His glorious attributes and the energetic working of those attributes, that He has granted the promises.

2. "Are given" = in the Greek this is perfect tense which means a past completed act with existing results.

3. "Promises" = self committal; He promised (II Cor. 1:20); He hath committed Himself; this means the things promised are not just the act of promising--He will do what He said; He does not give us new promises or any greater than already spoken of, but just guarantees that all God's promises are for all God's people; those He made are for me; Why? because we "have obtained like precious faith" (verse 1); these promises are described as:

A. "Great" = greatest; very great; modified by "exceeding" = going beyond; surpassing; in a very great degree.

B. "Precious" = valuable, held as of a great price.

4. Partner making Christ. V. 4b

1. "That by these" = through the promises; through their fulfillment.

2. "Partakers" = sharer of the divine nature--His; Jesus is the living Word--the divine One (I Peter 1:23); if saved you are a sharer of His nature; in Heb. 6:4-6 "partakers" means to go along with, not sharer of His nature.

3. We are a sharer of His nature if saved and His nature in us is:

A. Loving.

a. He loved His Father.

b. He loved the church. (Eph. 5:25) One who says they are saved and loves God but loves not the brethren (church) is a liar. (I John 4:20)

c. He loved the lost. (Luke 19:10)

B. Working.

a. As a youth He was a carpenter with calluses on His hands as He provided for the family and at age 12 years of age He was about His Father's business. (Luke 2:49)

b. As a man. He labored in the ministry--grew tired and weary; then in the garden of Gethsemane He labored when He faced our sin about to be placed upon Him.

c. On the cross. He labored and man's sin was placed upon Him.

C. Praying. Nights and hours He labored in prayer.

a. Attitude--was in a continuous attitude of prayer.

b. Alone.

c. Intercession and agonizing in the garden.

d. We need a praying nature.

D. Giving.

a. His life. (Luke 9:58)

b. On the cross, He held back not one iota; He gave it all--the reason Jesus did not say much about tithing--He wants it all, not just 10% thus using the 90% rightly. (Luke 14:33)

4. This divine nature implanted within the believer by the new birth becomes the source of his new life-style.

5. Practical Christ. V. 4c

1. Sin is attracting. The devil makes it such and there is pleasure in it for a season. (Heb. 11:25) Christ knew this and deals with it in a practical way.

2. The divine nature planted in the inner being of a believing sinner becomes the source of his new life and actions. (II Cor. 5:17)

3. By the energy of the indwelling Holy Spirit, one has both the desire and the power to do God's will. Therefore, he has "escaped the corruption that is in the world."

4. "Having escaped" = to flee from; to escape by flight; sometimes it is time to run.
5. "Corruption" = moral decay; perversion or deterioration of moral principles; loss of purity or integrity; the world is full of corruption; it comes "through lust" = "lust" means craving; passionate desire in an evil sense that leads us astray.
6. The tense of the verb "escaped" reveals point action--a one time thing which happened the moment you were saved; Jude said "preserved" = to keep; to guard; to hold firmly; to watch over; this word expresses a tender loving watchful care; the tense is perfect which indicates a past completed action with existing results which means at the point of being saved, the Lord begin guarding His children and they are in a permanent state of being carefully watched.
7. Preserved means you are sealed, not with Ball and Kerr lids, but by the Holy Spirit (Eph. 1:13); Col. 3:8-10 describes it as "putting off" some things and "put on" the new man; the saved now have a new nature, new desire, and new action; was Eph. 2:2-3 but now Eph. 2:8-10.
8. This is not saying one is perfect, but a person who says they are saved cannot live years in habitual sin for God chastens (Heb. 12:6); the word "chasten" means 1) to give instructions to; 2) scourging; 3) catastrophe; 4) casket. (I John 5:16)
9. This verse says we (saints) have escaped the corruption (moral decay) thus the decaying process stopped when you got saved--you will rot no more.
10. Note the difference from professing "Christians" who are lost and deceived. (II Peter 2:17-22)
 - A. They escaped the pollutions (verse 20) but are still servants of corruption (moral decay; verse 19). These have merely been washed on the outside and have not been changed on the inside, but when saved the corruption process ended.
 - B. They have "head" knowledge and not heart faith.
 - C. They are stony ground hearers--no root to grow.
 - D. They are not truly saved, for they go back to the old life after a while.
 - E. They are dogs and pigs that have been washed (reformed) but then have never received the new nature and become a sheep. (verse 22)
 - F. The latter end is worse. (verse 20b) They may make it here on earth, but not in the end.
11. We have a practical Christ, who lives in us when saved, who walks with us, and who, delivers us day by day from the power of sin.

12. Thank the Lord for the Gift of the knowledge of truth, for being saved, and having a powerful Christ, a providing Christ, a partner making Christ, a promise fulfilling Christ, and a practical Christ.

13. That is the Christ you need!

B. Growth in knowledge. V. 5-11

V. 5

2. "And beside this" = because of this--obtained like precious faith (verse 1) and are servants (bond-slaves) of Jesus. (verse 1)

2. "Giving all diligence" = with a careful steady effort we should apply ourselves to it (what he is about to tell us to do) as a thing to be accomplished.

3. "Add" = this is a picture word from a Greek word meaning "leader of the chorus;" the state appointed someone who had plenty of money to pay the expenses of the chorus--all of it; after awhile the word began to describe the man who went all out and wasn't chinchy in paying for the chorus; thus, Peter by the Holy Ghost said give all diligence, not being chinchy or trying to squeeze by, but add to your faith.

4. "Your faith" = this refers to saving faith the Lord gave you and then gave you the ability to exercise it and be saved (obtained like precious faith; verse 1); this now is your personal faith--commitment of heart and life to a person--Jesus as Lord--which lays a foundation in your soul. (I Cor. 3:11); Mat. 7:24-27 warns that any other foundation is false and will not stand the test of time.

5. Now he gives seven things in verses 5-7 that we need to add to the foundation of our faith.

A. "Virture" = more than purity or moral excellence; from a Greek word which means excellent courage; we are soldiers, therefore, we need courage; when faced with the confrontations and battles of life we need to be courageous; our feet may tremble, but the Rock of Christ is immovable; a cowardly Christian (probably just a professor) is afraid to profess and practice the doctrine of Christ; therefore, Christ will be ashamed of him one day. (Pro. 28:1; Mark 8:38)

B. "Knowledge" = discretion; a right understanding; this is practical knowledge of how to deal with every day situations--common sense or horse sense; being taught by parents to respect and reverence God is the beginning of this knowledge (Pro. 1:7); man can have smarts and not have enough sense to get in out of the rain; God chose the fools and weak of the world to confound the wise (I Cor. 1:26-27); our courage needs to be seasoned with insight and understanding- -practical knowledge.

V. 6

C. "Temperance" = self control or self mastery by aid of the Holy Spirit; mastery over all evil inclinations and appetites; a grip on oneself; it is reason fighting with passion with reason winning every time; means to be able to hold passions and desires in hand when saved; give him power to live above those fleshly desires; in Paul's life I Cor. 9:27 comes after Rom. 7:15-24; this only comes under the Lordship of Jesus. (Phil. 4:13)

D. "Patience" = steadfastness that does not stand still but always moves ahead; refers to the quality of an individual that has a goal in mind and he does not surrender to circumstances or succumb under trials; in Heb. 12:2 "endured" is from the same base word--Jesus moved toward the cross and did not quit; Job is considered a man of patience (James 5:11), yet he was not a door mat for someone to walk on--in fact he basically said to God, "If I could get you in a courtroom, we would settle this;" Gal. 5:1, 16 says stand fast and then walk; no matter what the world does nor what obstacles are in the way, we need to move forward in steadfastness to do the will of God.

E. "Godliness" = devoted to God; pious; devout; religious; the Greek word is hard to translate for it actually looks in two directions; the man who has godliness 1) always correctly worships God and gives Him His due, 2) always correctly serves his fellow-man and gives them their due, therefore in a right relationship with God and man.

V. 7

F. "Brotherly kindness" = the Greek word is "philadelphia" = love for the brethren; this is a mark of discipleship. (John 13:35; I John 3:14)

G. "Charity" = the Greek word is "agape" = God kind of love; love in action; this is as wide as the love of God which 1) causes His sun to rise on the just and unjust & 2) causes His rain to fall on the evil and good; this is a love that never faileth (I Cor. 13:4-8a); this is a love that covers an entire world and is not limited to friends but to enemies as well.

V. 8

1. "These things" = refers to the seven things just mentioned in verses 5-7; their presentation here seems to observe an order from the more elemental to the more advance, but they are all the facets of the Spirit's work in the life of a believer, aspects to the glory of the indwelling Christ--His character shown in the Christian's character.

2. "If these things be in you" = the Greek indicates all these things are available and are in every saved person in some degree due to the presence of the Holy Spirit in the heart.

3. "Be" = refers to these things as being a natural and expected thing by reason of the fact that he has become a partaker of the Divine nature.

4. "And abound" = to super-abound; to exist in abundance; refers to Christian growth--an overflowing life, like an artesian well or a shook up Pepsi opened on a hot day.

5. "Make *you*" = cause to be; the tense is continuous action habitual lifestyle.

6. If these things abound in you "*ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ:"

A. "Barren" = lazy; shunning the labor which one ought to perform; slothful; idle; inactive in pressing on toward full knowledge; hearers and not doers (James 1:22); the word could refer to church members who won't get involved and never have, yet they go off and say look what we have done; lazy Christians not growing in the knowledge of truth; negated by "neither" = means not--therefore if these things be in you and abound, (Spiritual growth) you will not be barren.

B. "Unfruitful" = without fruit; not yielding what it ought to yield; not showing forth evidence that we have a precise and correct knowledge of our Lord Jesus Christ; this also is negated by "neither" = not; means if these things are in you and abounding you will have fruit in the knowledge of our Lord Jesus Christ; all good ground in Mat. 13 brought forth fruit--all sowed brings forth fruit of the knowledge of our Lord Jesus Christ in some degree; a lazy unfruitful Christian is either not growing in saving knowledge of our Lord Jesus Christ like he should or he is lost--just a professor; no root, no fruit!

7. It is true we know in part and see through a glass darkly (I Cor. 13:12), but that imperfect knowledge should be ever growing and increasing in fulness and distinctness as we "add to the foundation of our faith" these things.

V. 9

1. "But" = reveals a contrast between the results of those who have those things and those who do not.

2. "He" = any person.

3. "That lacketh" = not to be present.

4. "These things" = refers to the seven things in verses 5-7 we should add to the foundation of our faith.

5. Now Peter gives the result of these things not being present in your life in abundance, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins:"

A. "Blind, and cannot see afar off" = refers to spiritual blindness; concerns heavenly things; carries two meanings:

1) Short sighted--to see things as they appear at the moment and not to be able to take the long view of things; to have our eyes so fixed upon the earth that we never think of things beyond. Examples: Cain and Abel; Job's wife and Job; people of the world and Noah; Abraham's brothers and Abraham; Esau and Jacob; 2 1/2 tribes and 9 1/2 tribes; Disciples and Peter in John 6; Parents goals for their children; what about your goals in life? If steps of growth are present you will take the long look.

2) Blinking, shutting the eyes--it is easy to shut our eyes to what we do not wish to see; we have become accustomed to sin, "Everybody else is doing it" (2 Cor. 10:12; Paul said it is not wise to compare); some say, "Preacher, I do not see that" Why?"--not followed through in the steps of growth.

B. Poor memory--"hath forgotten that he was purged from his old sins" = it is sad when we forget what has been done for us; 1) children in Memphis forgot what parents did for them and had them evicted from the house they gave them; 2) a man down and out and someone comes along and gives helping hand and then forgets them when he makes it in life; 3) even more so when one forgets he was purged from his old sins--acts as if lost (I Cor. 3:3); even Peter was forgetful in Luke 22 but only for a couple of hours; means not to have it on the forefront of your mind.

V. 10

1. "Wherefore" = in view of this--possible to forget.

2. "Rather" = preferable; need to heed this warning Peter gives.

3. "Brethren" = from the same womb; refers to those who obtained like precious faith (verse 1); all were from the womb of Holy Ghost conviction. (John 16:8-11)

4. "Give diligence" = one word in the Greek; with a careful steady effort we should apply ourselves to do what he is about to tell us.

5. "Make sure" = to make certain; without doubt; refers to "your calling and election" = simply means to know without any doubt that you are saved.

6. "Calling" = refers to the divine invitation to embrace salvation of God; this would be what we label as an effectual call--a call capable of producing the desired effect, in this case justification (Rom. 8:30); this is not a general call mentioned in Matt. 22:14.

7. "Election" = selection; chosen; based upon three things: (1 Peter 1:2)

A. "According to the foreknowledge of God" = previous determination; He sees and knows all things; "according to" means in a way consistent with.

B. "Through sanctification of the Spirit" = "through" means by the setting apart work of the Holy Spirit (sanctification) called godly sorrow, Holy Ghost conviction, or reproof whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control.

C. "Unto obedience and sprinkling of the blood of Jesus Christ" = this is man's responsibility (obedience); at the point when repentance and faith are worked then a sinner can repent and believe unto salvation--Peter said make this sure--know without doubt you are saved.

8. "For if ye do" = refers to having a lifestyle of habitual practice of adding to your faith "these things" = refers to the seven steps of growth mentioned in verse 5-7.

9. Now a result and promise for adding these things--"ye shall never fall" = not even wavering; refers to stability in grace; this is not referring to falling from grace as some teach, but what Gal. 5:4 means is that when you cease to allow the sanctifying grace of God to work in your life you begin to stumble--fall; but if these steps of growth are present and abundant, you will never fall or stumble; that is stability in grace. (Jude 24)

V. 11

1. This verse gives another result and promise for adding these things--have an abundant entrance into His kingdom.

2. This verse is not speaking about heaven for heaven is home, the Father's house. It is speaking of the millennial reign which begins just after the Judgment Seat of Christ where the saved will be placed in position during that 1000 year reign. The parables of the talents and of the pounds gives us some insight to this verse. (Mat. 25:14-23; Luke 19:11-19) (Rev. 20:6)

3. "Shall be ministered" = supplied richly.

4. "Abundantly" = richly; more than enough.

5. "The everlasting kingdom" = refers to the millennial reign of our Lord.

6. "Lord" = supreme in authority; Master; Jesus the Christ.

7. "Saviour" = deliverer--the Lord Jesus Christ.

8. "Jesus" = the earthly name of God incarnate (God robed in flesh).

9. "Christ" = the Anointed One; the Messiah of the OT.

10. This does not mean one must grow to get in but if one possesses the seven things listed in verse 5-7 and they abound, then he will have a richly supplied entrance into the Lord's earthly Kingdom, which is far better than I Cor. 3:15 where it refers to the Judgment Seat.

C. Ground of Knowledge. V. 12-21--The Scripture--the Word of God.

1. The reminder. V. 12-15

V. 12

1. "Wherefore" = in view of the facts just mentioned.
2. "I" = Peter the human instrument the Lord used to pen down this epistle.
3. "Will not be negligent" = not to be careless; not to neglect; really means I intend, with a sense of certainty; I shall be ready; Peter is saying whenever the necessity arises, he will be prepared to remind them of the truths they already knew or at least already been exposed to.
4. "Put in remembrance" = to cause one to recall to mind.
5. Peter did not want to neglect his responsibility. He was a watchman like Ezekiel was a watchman. (Ezk. 3:17-21) He wanted "those who obtained like precious faith" to have an abundant entrance into the kingdom; therefore, He did not back up.
5. "These things" = refers to the seven things mentioned in verse 5-7 and their outcome. (verse 8-11)
6. Even though "ye know *them*" = to have absolute knowledge of the facts.
7. "Be established" = to make stable, place firmly, set fast.
- 8 "Present truth" = the truth which was present with them through the instruction of their teachers. (Isa. 28: 9-10, 13)

V. 13

1. "Think" = to consider; deem; account.
2. "Meet" = right; to render each his due.
3. "Tabernacle" = a tent; a temporary dwelling; refers to the body in which the soul dwells while upon this earth.
4. "Stir up" = to wake fully; to arouse the mind.

5. "You" = those who "had obtained like precious faith."

6. "By putting *you* in remembrance" = to cause one to remember.

7. Too many are at ease in Zion--do not want God--slumbering on the brink of woe. Paul wrote to the saints in Rom. 13:11, Eph. 5:14, and I Cor. 15:34 to wake up. Many want to hear something new. If it is something new, it is probably not true. There is a place for repetition of the old truths which the saints knew well, for much of what they knew has not been put in practice. The song writer wrote, "Tell me the old, old story of Jesus and his love."

8. Peter felt it was his solemn duty to stir up his readers.

9. If you holler at a ball game and will not even raise your voice to sing praises unto His name, you just may be ashamed of Him. (Mark 8:38)

V. 14

1. "Knowing" = to have absolute positive knowledge of the facts.

2. "Shortly" = swift. (Job 7:6; 14:1)

3. "I must put off *this* my tabernacle" = refers to his death.

4. "Even as our Lord Jesus Christ hath shewed me" = the Greek construction points to definite time.

5. "Shewed" = to give one to understand; refers to John 21:18-19; Peter knew he must put off that body before long.

V. 15

1. "Moreover" = beyond what has been said; further.

2. "Endeavour" = to bend every effort to do one's best.

3. "Decease" = departure from life; the road out; where we get our word "exodus."

4. "These things" = refers to the seven things mentioned in verses 5-7 and the outcome. (verses 8-11)

5. "Always" = on each occasion when you have need.

6. "That ye may be able" = that you may have knowledge of truth to draw from when you need it.

7. "In remembrance" = in memory.

8. Peter left behind a testimony in the two epistles he penned down, he greatly influenced Mark when he wrote the book of Mark by guidance of the Holy Spirit. He left a mark that caused those he had an influence on to remember.

9. What kind of mark are you leaving behind? Is it a testimony by life and lip that will cause those around you to remember "these things" of verses 5-7, or when you lay in the casket will your children and those around you really wonder if you are saved? It is sad when their family ask the preacher what he thinks about it.

10. Peter did not want that to be his case and neither do I.

2. The right to give the message. V. 16-18

V. 16

1. "We" = "our" = refers to Peter and the saved who were with him; they are not mentioned by name like Paul did.

2. "Followed" = to follow out to a conclusion; to pursue a line of thought to its termination; negated by "not."

3. "Fables" = myths; an invention; falsehood; fiction; described as "cunningly devised" = to devise cleverly; to invent; refers to something artfully framed by human cleverness.

4. "Made known" = to have thorough knowledge of; the tense in point action past time; this could refer to the first epistle that Peter wrote or to personal teaching of his which has not been recorded.

5. "Unto you" = refers to those who obtained like precious faith--those he is writing to. (verse 1)

6. "Power" = inherent (existing in one so as to be inseparable from the person) power in His nature.

7. "Coming" = to be along side; refers to the personal, literal, visible, return of our Lord Jesus Christ--namely the rapture; He is coming. (Mark 13:32)

8. "Our" = signifies that the Lord Jesus Christ was his own personal possession.

9. "Lord Jesus Christ" = see notes on verse 11.

10. "Were eyewitnesses of his majesty:"

A. "Eye witnesses" = a spectator; refers to Peter, James, and John being on the mount of transfiguration. (Mat. 17:1-7)

B. "Of his" = demonstrative pronoun; means "That One."

C. "Majesty" = magnificence; used here of the visible splendor of the divine majesty as it appeared at the transfiguration.

11. Peter did not preach fables, instead he declared something that was truth that the saints knew and needed to be reminded of.

V. 17

1. "He" = "him" = the Lord Jesus Christ.

2. "God the Father" = "I" = described as "the excellent glory" = "excellent" describes the glory and means that which is belonging to greatness or being of great worth.

3. "Honour" = an expression of respect.

4. "Glory" = brightness; luster; splendor; manifestation of that which brings forth praise.

5. This occurred in Mat. 17:5 when the cloud came down--Shekinah glory in OT time which represents the presence of God. Examples:

A. A cloud hovered over the children of Israel as they came out of Egypt.

B. A cloud covered the tabernacle in Moses's day. (Exo. 40:34-35)

C. A cloud filled the temple in II Chron. 5:13-14.

6. "There came such a voice" = from God the Father saying, "This is my beloved Son, in whom I am well pleased" = this is how Christ received from God the Father honor and glory; Mat. 17:5 states that the Father added, "Hear ye him."

V. 18

1. Peter said "we heard" this voice from heaven which means they heard in their own language the words that were spoken.

2. "When we were with him in the holy mount" = this establishes what Peter was speaking about was definitely when they were on the mount of transfiguration (Mat. 17:1-7)

3. "Holy" = rendered sacred by the divine presence.

4. Peter was remembering the experience when he wanted to stay on the mountain and not go down in the valley to work. He wanted to stay in the glory but couldn't because he had a message to declare.

5. John declared the message of this mountain experience 60 years later in I John 1:1-3a. The tense of the verbs are perfect which means a past completed action with existing results--I heard and still hear--I have seen and still see--I touched Him and still feel Him--Jesus, Jesus, Jesus.

6. It is interesting to note that Peter who saw many, many miracles of Christ offered the voice from heaven, rather than the miracles, as proof of Christ's authenticity. In Paul's case, it was the voice from heaven, not miracles that convinced him of Jesus' deity. (Acts 9:4)

3. Revelation. V. 19-21

V. 19

1. "We" = "ye" = Peter and those who have obtained like precious faith including the saints today.

2. "Also" = indeed.

3. "More sure" = one word in the Greek; means stable; fast; firm; the idea here is of something that is firm, stable--something that can be relied upon or trusted in.

4. "More sure word of prophecy" = refers to the Word of God; at the time this was written the OT is referred to because the NT was not yet written.

A. More sure than even the signs and wonders Peter and the others had seen.

B. More sure than even the voice Peter heard at the transfiguration. The experience was wonderful and glorious on the mount but Peter says there is something more sure. You may say, "I would like to have been there and heard the voice of God and saw the transfiguration," but Peter says you have a more sure word of prophecy--prophecy made more sure.

5. "Whereunto" = refers to sure word of prophecy--the Word of God --the OT Scripture at this time for the NT had not yet been penned down.

6. "Do well" = practice rightly, so that there shall be no room for blame.

7. "Take heed" = to turn the mind to; attend to; be attentive; the OT scriptures are worthy of your study and your close and careful investigation.

8. "As unto a light that shineth in a dark place" = the prophecies resemble a candle, lamp, or torch, in a dark room; they enable us to see many things which would otherwise be invisible--just like a light in a darkroom.

9. The prophecies:

A. Do not give a perfect light.

B. Do not remove all obscurity.

C. They shed some light on objects which would otherwise be entirely hidden in the dark.

10. Therefore, we ought to take heed, take advantage of these prophecies "until" = "the day dawn" = until you have the clearer light which shall result from the dawning of the day.

11. "The day star" = refers to the morning star--a planet visible in the eastern sky just before sunrise--a pledge that the morning is about to dawn.

12. "Arise in your hearts" = refers in context to being better able to understand with clarity that the Lord is about to come (Luke 21:28; I Thess. 5:5-6); as we grow in knowledge we will have an increased understanding that the Lord's coming is right at the door. (Mark 13:32)

13. We should take heed to the light furnished by the prophecies until the truth shall be clear--refers to the brighter light which shall be shed on all things by the glory of the second coming of our Lord--context. But until that day we have the prophecies, the Word of God, to guide our feet in darkness. This is written to saints. (I Cor. 13:12)

14. Until that time, give a close and careful investigation to the prophecies and as you begin to see them fulfilled, your faith will be increased and you will be looking for the day to dawn--Jesus to come. We are taught to look. (Titus 2:11-13)

15. We have dealt thus far in this verse with context. Now let us look at the application. (II Tim. 3:16; profitable for doctrine.) Therefore, this is good for a lost man:

A. You would do good to take heed--be attentive to the light that shines in your heart (a dark place), however obscure it may be or however faint it is--take heed and continue. (John 8:31-32; 12:35-36)

B. You may ask, "How long?" Until it dawns upon you your true condition, your true need, and the true source to fulfil that need. And you have a promise (Rev. 2:28)--the day star will arise in your heart.

1. "Knowing" = to know by experience.
2. "Knowing this first" = refers back to the words "whereunto ye do well that ye take heed" = means as the readers of this epistle give attention to the OT prophecies they are to keep in mind what follows in the rest of this verse and verse 21.
3. "Prophecy" = a foretelling of future events to come; refers to OT Scripture.
4. "Private" = unique; one's own.
5. "Interpretation" = word means a loosening or unloosing.
6. This verse has a practical meaning and contextual meaning:
 - A. The practical meaning is that no Scripture can be interpreted apart from the rest of the Word of God and apart from the Holy Spirit who first gave it. The Holy Spirit loosens the meaning to us. Any interpretation must agree with the entire Bible which will not contradict itself.
 - B. In context this is referring to the prophet instead of the reader since verse 21 speaks of the method by which these prophecies came to the prophets. Therefore, the interpretation of the prophecy does not come from the writer himself but from the Holy Spirit.

V. 21

1. "The prophecy" = has no definite article in the Greek; therefore, it means prophecy in general--all that the prophets taught, whether relating to future events or not; refers to the entire Word of God.
2. "Old time" = OT time.
3. "Not by the will of man" = means the prophecies were not of human origin; they were not discovered by the human mind, but from a higher origin--the Holy Ghost.
4. "Holy men of God" = set apart men chosen and commissioned by God to be His messengers to mankind.
5. "Spake" = uttered "*as they were* moved by the Holy Ghost."
6. "Moved" = to bear or carry along; they were carried along by an influence from above; they moved only as they were moved.
7. "Holy Ghost" = same as Holy Spirit.
8. This process of being carried along by the Holy Ghost is explained by Paul in I Cor. 2:9-16. There are three successive steps in transmission of truth from the heart of God to the heart of man.

A. The first step is revelation which is the act of God the Holy Spirit imparting to the Bible writers, truth incapable of being discovered by man's unaided reason. I Cor. 2:9 shows the Bible did not come by 1) way of scientific investigation "eye hath not seen," 2) general opinion "nor ear heard," and 3) human reason "neither have entered into the heart of man." But (I Cor. 2:10) Paul shows it came by revelation. "Revealed" = to uncover, to lay open what has been veiled or covered up. This is referring to Bible writers and applies to all who are saved. Paul is explaining to the Greeks his knowledge of the truth. The Holy Spirit, who searches the deep things of God, uncovered truth to the spiritual vision of these men--holy men of old. In I Cor. 2:11 Paul is saying (Greek construction) "For who is there of men who knows the things of the individual man." There is no individual who knows the inner thoughts and heart of another person. Only the spirit of that man knows what is in him and he does not know all about himself. (Jer. 17:9) Therefore, man finds it impossible to find the inner secrets of his fellow-man. It is clear that he cannot find out the mind of God through human reasoning or the scientific method. The only way he can know the secrets of another man is for that man to uncover the secrets of his inner life to him. The same holds true with God, the only way a person can know the mind of God is for God to uncover His thoughts to man. Thus, "revelation" is the act of God the Holy Spirit uncovering the things in the heart of God to the Bible writers. (I Cor. 2:12)

B. Inspiration--the second step in transmission of truth from the heart of God to the heart of man. (I Cor. 2:13) Inspiration is the act of God the Holy Ghost enabling the Bible writers to write down in God-chosen words the truth revealed. This makes the Word of God incapable of error--what is called infallible, inerrant, and verbal inspiration. Note "words" = God chose the right word in each case and the right verb tense that would adequately express the truth they were to record. This is what the phrase in I Cor. 2:13 means "comparing spiritual things with spiritual." "Comparing" = means to judge between; to join fitly together. An example: if a lady wants to trim a red hat with ribbon of the same color, she compares the hat with ribbon after ribbon, rejecting one after another until she finds an exact match. The writer chose words that the Holy Ghost led them to and He the Holy Ghost put His stamp of approval upon them--exact words--no error = inspiration. (II Tim. 3:16) II Peter 1:21 uses the word "moved" which means mothered--carried along making the right curves and crooks on the letters of both Hebrew (OT) and Greek (NT). Therefore, we have in the original Hebrew and Greek texts of the Bible manuscripts--the very word that God moved the writers to use as they recorded the truth which they received by revelation--this is inspiration.

C. Illumination--the third step in transmission of truth from the heart of God to the heart of man. "Illumination" is the act of God the Holy Ghost enabling believers to understand the truth given by revelation and written down by inspiration. I Cor. 2:14 speaks of the "natural man" = the unregenerate man at his best, the educated man at the height of his intellectual powers, but void of the Spirit of God. He will not admit these spiritual things into his heart because they are foolishness to him. (I Cor. 1:18) They are spiritually "discerned" = to investigate, inquire into, scrutinize, sift, question. "They" = refers to the things of the Spirit not the natural man. Therefore, only the Spirit allows one to discern--inquire into and scrutinize spiritual things. I Cor. 2:15 states the Spirit controlled man judges, same word as discern in

I Cor. 2:14. He investigates, inquires into, and scrutinizes the Bible and comes to an appreciation and understanding of its context. "Illumination" is having the mind of Christ. (I Cor. 2:16)

9. That is the explanation of the knowledge of truth for the last days.

CHAPTER 2:

III. Examination of the false teachers.

V. 1

1. In chapter 1 we were warned about the danger of life without growth and the danger of knowledge without practice. Now Peter warns of false teachers entering in. To be forewarned is to be forearmed.

2. "False prophets" = one word in the Greek; means one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies.

3. "There were false prophets also among the people" = refers to OT time; this warning comes right after his subject of true prophets in II Peter 1:21; thus, his use of the word "also."

4. "There were" = there arose; came into existence; these were self-appointed prophets, not God called.

5. "There shall be" = in NT times.

6. "False teachers" = one word in the Greek; means propagator of erroneous doctrine; this refers to any man who is engaged in Christian activity, whether pastor, evangelist, or teacher; speaks of anyone who teaches the Bible erroneously.

A. Their method: "Privily shall bring in damnable heresies."

7. "Privily" = to bring in along side; they teach much true doctrine but cleverly and craftily bring in along side true doctrine, their false doctrine or teaching; the false gradually replaces the true--this doesn't happen overnight.

A. They appear among the people as members of the church.

B. They work secretly, under the cover of hypocrisy.

C. Then they bring in the false along side the truth and gradually replace it.

D. Their lives generally deny what their lips teach. They practice what they really believe. You may ask, "Do they know what they are doing?" Some do and some are so blinded by Satan and sin, thinking they are right and doing God's work.

8. "Heresies" = means that which is chosen; a chosen course of thought and action; in context means an opinion varying from the truth; described as "damnable" = heresies of destruction; speaks of the loss of everything that make human existence worthwhile; in other words, when one chooses to follow these false teachers, they lose everything that make human existence worthwhile because they lose their soul. (Mark 8:36)

9. Peter mentions the most serious of these teachings--denial of the substitutionary death of our Lord.

10. "Denying" = refuse; renounce, reject.

11. "Bought" = redeem; to purchase in the market place; used to the purchase of slaves in the slave-market; our Lord's shed blood was the ransom paid to redeem slaves of sin from slavery. (Acts 20:28, Rom. 3:25, 5:9 Eph. 1:7, 2:13; Col. 1:20, Heb. 9:12-14; I Peter 1:2, I John 1:7; Rev. 1:5, 7:14, 12:11; I Peter 1: 18-19)

12. This is truth but many today want to deny this. (Heb. 9:22) To deny this is a damnable heresy.

B. Their end: "bring upon themselves swift destruction."

13. "Destruction" = same Greek word as "damnable;" refers to the loss of all that makes existence worthwhile; it is eternal misery apart from a holy God that is in view here--the eternal lake of fire; described as "swift" = quick; speaking of events soon to come; oh, it may seem like they are surviving and doing well but payday is coming; NOTE: they bring it upon themselves; they are the cause of their own destruction; they have no one else to blame but themselves.

14. These are not misguided Christians but wolves in sheep's clothing. (Mat. 7:15; II Cor. 11:13) They will receive a "just recompense of reward." (Heb. 2:2) These men will be destroyed.

C. Their followers.

V. 2

1. "Many" = numerous; a great number of individuals. (Mat. 7:13-14, 21-23)

2. "Shall follow" = to imitate one's way of acting; to follow out to an end; to pursue to its termination.

3. "Their" = false teachers.

4. "Pernicious ways" = one word in the Greek; unbridled lust; excess; shamelessness; word describes a person who has come to the place where he doesn't even have any shame anymore; he is evil but does not mind people knowing what he does; he has lost all sense of shame; this term is not referring to the heresies of the false teachers but to their immoral lives.

5. "By reason" = that which is thought or which is alleged in words, as the ground or cause of opinion, conclusion, or determination; refers to the teaching of these false teachers; because of.

6. "Whom" = the many who follow the false teachers.

7. "The way of truth" = refers to Christianity which is referred to as "the way" in Acts 9:2.

8. "Shall be evil spoken of" = "evil spoken" is one word in the Greek; means to be evil spoken of; reviled; railed at; also translated "blaspheme;" David's sin gave great occasion to the enemies of God to blaspheme (II Sam. 12:13-14); therefore, Christianity is spoken against by the world because (by reason of) of ungodly lives of professing Christians who follow these false teachers.

9. We need to speak things that become sound doctrine. (Titus 2:1-5) We need to preach the Word. (II Tim. 4:1-4)

10. People will choose to follow the false teachers because they exalt themselves, rather than Christ and men love to follow popular and successful people. The false way makes it easy to live in sin while practicing a so-called religious life--deeply religious. The false way will be more popular than the true way. Example: Take Jesus as your Saviour and live like you want--the false way.

D. Another method of false teachers--"Through covetousness shall they with feigned words make merchandise of you."

V. 3

1. "Through" = speaks of position, sphere.

2. "Covetousness" = greedy desire to have more; it is in the sphere of a greedy desire to have more, that these false teachers ("they," "whose," "their") operate.

3. "Feigned words" = "feigned" means to mold as in clay or wax; formed; the idea is of words molded or formed to deceive others so they can make merchandise of their subjects; means counterfeit, manufactured, or fabricated words.

4. "Make merchandise" = make gain of; the idea is to use a person to make gain of; an example of this is TV preachers of this day; they are paving the way for the Antichrist to come.

5. "Whose judgment now for a long time lingereth not."

A. "Lingereth" = to be idle; inactive; to delay; the use of "not" indicates the judgment is not idle.

B. "Judgment" = the punishment with which one is sentenced; represented as a living thing, awake and expectant.

C. Long ago that judgment started on its destroying path with the angels that sinned (verse 4), the flood in Noah's day (verse 5), and the overthrow of Sodom and Gomorrah. (verse 6-8)

D. It still is not idle. It advances strong and will not fail to reach the mark to which it was pointed from the start.

E. That judgment is "damnation" = same word as destruction. (verse 1); means utter ruin and the loss of all that makes existence worthwhile; it is eternal misery apart from a holy God--the eternal lake of fire.

F. "Slumbereth not" = is not sleeping; will not delay; double emphasis is given--it will shortly fall.

G. How is it possible to escape? It is not possible to escape when a false teacher has ignored all the warning signs and crossed God's dead-line (which I know not where that is)--that is left up to God and the warning is Peter's and my ministry.

H. Verse 9b says that the day of judgment is reserved for the unjust--false teachers. This also will be the end of all those who follow these false teachers.

F. Three examples to show judgment is not idle or asleep.

1) Angels

V. 4

1. "If" = since; in view of the fact; introduces a first class conditional sentence in the Greek which assumes the condition to be true not hypothetical in nature; applies to these three examples in verse 4-9.

2. "God" = Jehovah, the one true God.

3. "Spared" = to withhold action; negated by "not."

4. "The angels that sinned" = "*them*" = refers to the fallen angels who were cast out of the third heaven because their leader (Satan, the archangel Lucifer) sinned and was cast out of heaven and those he was prince over were cast out with him. (Rev. 12:3-4)

5. "Sinned" = to violate God's law.

6. "Cast down to hell" = one word in the Greek; means to hold captive in Tartarus, the deepest abyss of hell; the prison of fallen angels.

7. "Delivered" = to give over into the hands of another; deliver something to someone to be kept.

8. "Chains of darkness" = bound by blackness of the dense darkness; refers to gloom of the nether world or underworld we sometimes call it; Jude 6 speaks of the angels being chained and Rev 9:1-2 speaks of the bottomless pit being opened.

9. "To be reserved" = to attend to carefully; to guard; the Greek is perfect tense which means a past completed action with existing results.

10. "Unto judgment" = seems to refer to the great white throne of judgment where hell gives up the dead (I know it refers to lost mankind but it seems to include the fallen angels for at that time there will only be three in the lake of fire. Rev. 20:10-14).

11. If the fallen angels were cast in hell and bound, where do demons come from? I do not have all the answers but I do know God is the only One who can say something is done before it is done and be assured it will happen. "It is finished" is a perfect tense verb--a past completed action with existing results. (Heb. 2:14) The devil has been destroyed, yet he is alive, but he has certain bounds and judgment is sure to come.

12. Therefore, false teachers and false professors will be judged--it lingereth not nor slumbereth not.

2) The people of the world in Noah's day.

V. 5

1. "Spared not" = see notes on verse 4.

2. "Old world" = mankind before the flood.

3. "Saved" = context means He preserved Noah and his family (eight including him) from the flood water by giving him instruction to build an ark (Heb. 11:7); he was already saved spiritually before he entered the ark.

4. "Preacher of righteousness" = "preacher" means a herald, a proclaimer, and announcer of "righteousness" = this seems to refer to Noah proclaiming to the ungodly people of the world in his day to do the right thing--judgment is coming and you need to

get in the ark, which was a type of Christ, the righteousness of God (I Cor. 1:30); every time Noah hammered a nail or peg, the sound rang out across the land "Judgment is coming, you better get in the ark."

5. "Bringing in" = to cause something to befall one, usually something evil; it is used of "letting loose."

6. "The flood" = to overwhelm with water; to submerge; called a deluge; Methuselah's name meant "when he dies it shall come" speaking of judgment--deluge--flood; every time his name was mentioned, those who heard knew the flood was coming--judgment and Noah was proclaiming "you better get in the ark;" it is believed that Methuselah, living up to what his name meant, died seven days before Noah went into the ark and seven days later the door was shut and it began to rain.

7. "The ungodly" = those destitute of reverential awe toward God; the world was full of wickedness (Gen. 6:5-7), but Noah found grace in the eyes of the Lord--saved (Gen. 6:8) and built an ark to the saving of his household.

8. The world of Noah's day listened to false teachers, those who discounted what Noah said and did and they reaped the consequences--they were drowned in the flood.

9. God was good to the people of the world in Noah's day. (Rom. 2:4) I Peter 3:19-20 speaks of the "longsuffering of God waited in the days of Noah." His Spirit was striving with them. (Gen. 6:3) Yet the flood came and destroyed all who did not get in the ark.

10. The false teachers of our day and those who follow them are already on a path to judgment. It lingereth not nor slumbereth. Take heed that you be not one of them.

3) Sodom and Gomorrha. V. 6-8

V. 6

1. "Turning into ashes" = one word in the Greek; means to reduce to ashes; to consume; to destroy.

2. "Sodom and Gomorrha" = usually these two cities are mentioned together but there were two more cities destroyed with them--Admah and Zeboim; these cities were believed to be located where the Dead Sea is today; the Dead Sea is believed to be formed by the destruction of these cities; Gen. 19:24 states that the Lord rained brimstone and fire out of heaven upon these cities; it is spoken of the natives in that area that the earth belched fire and brimstone similar to a volcanic eruption--thus causing a deep gorge where the dead sea is; there are large blackened rocks scattered on the eastern side of the dead sea which may indicate that the earth may have exploded and left a large hole in the ground where the dead sea is now.

3. "Condemned" = to give judgment against.

4. "With an overthrow" = to turn over; to throw down; said the Lord did it for an "ensample" = means an exhibit or example "unto those that after should live ungodly;" that is a warning to us in America today--judgment has been awakened.

5. We usually think that the sin of sodomy was the reason for the cities' destruction. That was only one of their sins mentioned in Ezk. 16:49-50--sounds like America.

6. Judgment has been awakened and it lingereth not. Take heed!

V. 7

1. Verse 7-9 is inserted after he spoke about judgment to show us that the saints of God (remnant) will not have to suffer this judgment, (really wrath) yet, there will be some suffering. (I Tim. 3:12; Acts 14:22)

2. "Delivered" = to rescue; to snatch from danger.

3. "Just" = righteous--saved; refers to one who is in a right position before God.

4. "Lot" = Abraham's nephew; many want to use Lot as an excuse for their years in sin; if we did not have this verse we would not even know Lot was a saved man.

5. When did he get saved? Remember when he chose the plains of Jordan, he was not saved because Abram was not saved at that time and Lot did not have as much light as Abram had. God saved Abram in Gen. 15:6, and I believe he went to Lot and testified to him what the Lord had done for him. I think he had to go to Lot several times. I believe Lot was saved about two years before the city was destroyed and God got Lot out--delivered. (See article in the Persuader on "When and where was Lot saved?")

6. "Vexed" = to tire down with toil; exhaust with labor; to afflict or oppress with evils.

7. "Filthy conversation of the wicked" = unbridled lust practiced by the lawless--"wicked" = one who breaks through the restraint of law and gratifies his lusts.

V. 8

1. This verse is in parenthesis to give an explanation of what he just stated in verse 7.

2. "Dwelling" = indicated he was situated there; his family was with him and it was their home; used of a permanent resider of a town as contrasted to those who just spend the night.

3. "In seeing and hearing" = he was an on-looker; does not refer to his participation in the sins of Sodom, at least after he was saved; he saw and heard them day after day which resulted in "*his* righteous soul" being "vexed" = different word from verse 7;

means tortured or tormented; to vex with grievous pains of body and mind; means to be seriously disturbed.

4. "Unlawful deeds" = their actions were contrary to the law of God; they were not subject to the law of God.

5. He was so disturbed, but he was so tied by his connections before he was saved, that he couldn't leave.

6. There comes a time to flee. (I Tim. 6:10-11)

7. We are to be in the world but not of the world.

8. I am vexed just to go shopping in some places by hearing and seeing the things you have to hear and see--music and dress or lack of it.

V. 9

1. "Lord" = supreme in authority; Master; Jesus the Christ.

2. "Knoweth" = to have absolute positive knowledge of the facts; refers to the foreknowledge of God--He knows all things; the tense in the Greek is continual action.

3. "How" = in what manner; to what degree or extent; from what cause; indicates not only does He know how to deliver but is also able to do so and understands the best way to do so.

4. "To deliver" = to rescue.

5. "Godly" = the saved.

6. "Temptations" = testing and solicitations to do evil; this was the atmosphere Noah and Lot were in; also Jesus' life was surrounded by temptation (Heb. 4:15); we are told to pray concerning temptations (Luke 11:4) and not be careless (Mark 14:38); temptations can come as a result of wrong desire (I Tim. 6:9); these can lead to a joyous opportunity for the development of spiritual and moral strength (James 1:2, 12); no matter what, God will deliver the godly (the saved) out. (Rev. 7:14)

7. At the same time He will "reserve the unjust unto the day of judgment to be punished:"

A. "Reserve" = to keep one in the state in which he is.

B. "The unjust" = wicked; sinful; refers to one who deals fraudulently with others; includes these false teachers and their followers--false professors.

C. "Day of judgment" = this refers to the great white throne of judgment which is after the millennium reign of Christ upon this earth--where the lost will stand in judgment.

D. "To be punished" = the Greek construction indicated the wicked are already under punishment while awaiting the judgment.

E. All will die and face judgment. (Heb. 9:27) John 5:28-29 refers to two resurrections and two judgments; "they that have done good"--exercised saving faith that was granted them and their judgment is life. "They that have done evil"--rejected light that the Lord graciously has given them and they are reserved to judgment of damnation--punishment, speaking of being cast in the everlasting lake of fire. (Rev. 20:11-15)

F. Their end is destruction--both false teachers and their followers.

G. Their character. V. 10-16 If you have a growth in knowledge you can spot the false teachers and examine them.

1. Walk in lust.

V. 10

1. "Chiefly" = especially; above all.

2. "Them" = "they" = the false teachers.

3. "Walk" = to proceed along a road; go on a journey; speaks of the act of leading or ordering one's life pursuing a course of action.

4. "After" = in pursuit of; in search of.

5. "Flesh" = refers to the totally depraved nature.

6. "Lust" = desire or longing for what is forbidden.

7. "Uncleanness" = the pollution of the world; foul; morally impure; these false teachers have allowed their animal nature to rule guidelines in their God given appetites--this is what a lost man is said to be. (Eph. 2:3)

2. Despise government.

8. "Despise" = to disdain; to think little or nothing of; to condemn.

9. "Government" = dominion; power; lordship; used in NT of one who possesses dominion.

10. This is not just speaking of government (heads of state and etc.), but included in this word is despising the lordship of Christ. These false teachers do not want a Lord over them. They want to run things their own way--do their own thing. (Rom. 8:7) They regard all government in the state, the church, and the family as evil.

3. Presumptuous.

11. "Presumptuous" = to dare; not to dread or shun through fear; to be bold; bear one's self boldly; recklessly bold to dare--speaks of a daring man.

12. There are two kinds of daring:

A. Good kind: dare to do right when everybody else is wrong; dare to stand for God in this wicked and perverse generation.

B. Bad kind: refuse to do that which he knows God wants him to do.

4. Selfwilled.

13. "Selfwilled" = self-pleasing; arrogant; speaks of pride.

5. They are not afraid to speak evil of dignities.

14. "Not afraid" = not to tremble or fear.

15. "To speak evil of" = to speak reproachfully of; rail at; revile.

16. "Dignities" = splendor; brightness; a most glorious condition; most exalted state; used of the majesty or glory of angels; even Michael the archangel would not do this against the Devil--a fallen angel. (Jude 9)

17. This can be applied to our government but in context it refers to created beings. These false teachers may have scoffed at the idea both of angelic help and of demonic temptation.

V. 11

1. "Whereas" = implies opposition to something that precedes.

2. "Angels" = created beings (in context).

3. "Greater" = a term of comparison; refers to both "power" and "might."

4. "Power" = indwelling strength giving them influence and value.
5. "Might" = ability; not necessarily manifested.
6. "Railing accusation" = a reproachful judgment, opinion, or decision given concerning dignities; negated by "not."
7. Although more powerful than these false teachers, the angels do not bring railing accusations against even the fallen angels. (Jude 9)

V. 12

1. "But" = contrast the false teachers with the angels.
2. "These" = "they" = "their" = false teachers.
3. "Natural brute beast" = natural animals without reason; therefore, they are irrational and have no sense of the moral issues of life.
4. "Made" = to beget; born mere animals, governed by the instincts of nature.
5. "To be taken and destroyed" = just as an animal will be destroyed so will false teachers; this is not saying an animal has a spirit like man--just referring to the fact the false teacher will come to his end just as an animal does.

6. Ignorant.

6. "Speak evil of the things that they understand not" = refers to speaking lightly of things they are ignorant of; many false teachers today take it upon themselves to rebuke the Devil and command him--error; we need to plead the blood and let the Lord take care of our enemy--we are no match for the devil.
7. "And shall utterly perish in their own corruption" = they shall in their destroying surely be destroyed:
 - A. A glutton destroys his appetite and in the end his health.
 - B. A drunkard destroys his health.
 - C. An adulterer destroys his body.
 - D. The self-indulgent man destroys his character and peace of mind.

V. 13

1. "They" = "their" = false teachers.
2. "You" = saved; those who have obtained like precious faith. (2 Peter 1:1)
3. "Shall receive" = refers to what is coming to them in the future.
4. "Reward" = a just return of evil and suffering for wickedness: to receive the penalty for their unrighteous deeds.
5. "Unrighteousness" = lack of right conduct toward men; legal injustice; moral wrongfulness; it follows that there must be punishment in the future state for them.

7. Luxury in living.

6. Wrong doctrine and wrong living go together.
7. "Count" = consider.
8. "Pleasure" = sensual delights.
9. "Riot" = softness, luxurious living; excessive feasting.
10. "In the day time" = instead of working for a living they live off of the money they get from those whom they lead astray into false doctrine; they live luxuriously at a time when men are supposed to be sober and at their daily occupations; an example is these TV preachers of our day--health and wealth crowd.
11. "Sporting" = to live in luxury; to revel in, all the while propagating their deceptive doctrine.

8. Mingle among the people of God.

12. "Feast" = speaking of their fellowship where all come together rich and poor, those who have and those who do not and all partake from the same table; Peter says these are "spots" and "blemishes" at such occasions.

A. "Spots" = used of a spot or stain; speaks of a fault or moral blemish.

B. "Blemish" = a blot; disgrace; used here of men who are a disgrace to society: (Jude 12).

13. Spots and blemishes they are as they mingle with the people of God, thus marring and disturbing the fellowship of the saints giving themselves over to self indulgence as they feast with Christians as though they belonged to the family of God.

9. Have eyes full of adultery.

V. 14

1. "They" = the false teachers.
2. "Having eyes full of adultery" = the Greek construction gives us a vivid picture of a man who cannot see a woman without lustful thoughts (more than a fiery dart of temptation) toward her; they may not commit the act but are still guilty. (Matt. 5:27-28).

10. Cannot cease from sin.

3. "Cannot cease from sin" = unable to stop.
4. Only the power of the Holy Spirit can subdue and hold in check the lust of the flesh--false doctrine and a false profession can never do this--hold in check.

11. Beguiles unstable souls.

5. "Beguiling" = to catch by bait; means to deceive and lead astray by setting a trap.
6. "Unstable" = not steadfast; not well grounded; speaks of a person who is not solidly on a foundation doctrinally and experientially; that is why 2 Peter 1:10 said make your calling sure--so the false teachers who are among us will not lead the saved astray; really the saved will not be deceived. (Matt. 24:24; John 10:27, 5)

12. An heart exercised with covetous practice.

8. "Exercised" = the word is used of an athlete exercising in the gymnasium; here speaks of a person that covetousness (greedy desire to have more) or the love of gain has trained in its crafty ways; the tense reveals a past completed action having present results.
9. These false teachers had lived in an atmosphere of covetousness for so long that their heart condition was one of a permanent state. They came to a place where they actually trained themselves to concentrate on evil things.
10. They got to the place where all their thoughts and desires were centered upon sin. Every motive and all they did and said were centered on "How can I satisfy this thing which is in me?" A man hooked on drugs comes to a place where he will do anything for drugs.

13. Cursed children.

11. "Cursed children" = children that are cursed; the word is used of one who is under a divine curse. (Gal. 1:8-9; Rom. 6:23a).

12. The curse is upon:

A. Themselves.

B. All who hearken to their gospel (false).

C. Their own physical children passed to the third and fourth generation (Exo. 20:5; Deut. 5:9).

14. Have forsaken the right way.

V. 15

1. "Which" = refers to the false teachers.

2. "Have forsaken" = to abandon; the tense reveals a habitual continuous action.

3. "The right way" = the straight road; speaks of a course of conduct; a way of thinking, feeling, and deciding; a way of truth. (II Peter 2:2)

4. "Are gone astray" = to err; believe what is not true and "following the way of Balaam" = the tense reveals "followed out to the end."

5. What is the way of Balaam? It would help you to understand these verses if you would read Numbers chapters 22-25.

A. He was covetous, desired more, and "loved wages of unrighteousness" = payment Balak offered him to curse the Israelites; unrighteousness pays more now in worldly goods but nothing later; righteousness may not seem to pay as much now (yet it does), but it pays great dividends in the future; example: Peter in Mat. 19:27-29.

B. "*The son of Bosor*" = this is the only time this name is mentioned in the NT Greek; we know nothing about him; the OT quotes him as being the son of "Beor"--again we know nothing about him. (Num. 22:5) The OT mentions he is the "son of Beor" eight times.

C. "Loved" = a form of "agape" love; used in context to be fond of, to love dearly.

V. 16

D. He had a warning--rebuked by his donkey for his sin (iniquity):

- a. "Rebuked" means to check or restrain.
- b. "Dumb" means voiceless, without faculty of speech.
- c. "Ass" means beast of burden--donkey.
- d. "Speaking with a man's voice" = the donkey naturally without voice spoke clearly in a man's voice which Balaam understood.
- e. "Forbade" = checked; stayed.
- f. "Madness" = insanity; this is the only time this Greek word is used in the NT; Balaam was insane (unsound in mind and intellect) because he went the exact opposite from what the Lord told him--desiring gain for doing wrong.
- g. The donkey checked the prophet's folly by her shrinking from the angel and by the miracle that followed. (Num. 22:20-35) The angel, while permitting Balaam to expose himself to the danger into which he had fallen by tempting the Lord, forbade any deviation from the word to be put into his mouth by God. Balaam obeyed in the letter, but afterwards the madness which had been checked for the moment led him into deadly sin.

E. He taught Israel to sin. (Rev. 2:14; Num. 31:16) Balaam counseled the Moabites to entice the children of Israel to illicit connection with their women, thus introducing licentiousness into the camp of the Hebrews (Num. 25:1-9) and in like manner these teachers led others into licentiousness (unrestrained by law or morality; loose; excessive indulgence of liberty).

F. He wanted to die the death of the righteous (Num. 23:10), but his end is recorded in Num. 31:7-8.

G. These false teachers will follow out to the same end. They will not die the death of the righteous nor will their followers.

H. Their claims. V. 17-22

1. They promise satisfaction.

V. 17

1. "These" = "whom" = the false teachers.

2. "Wells" = speaks of a living fountain; spring; that which has an internal source of water:

A. When a weary traveler saw the green palm trees and grass growing in the desert, he expected to find water and his thirst be satisfied.

B. On my granddad's farm, when one saw the curb of the well and pulley, he expected to drop the bucket in the spring of cool water--well.

C. Some built cisterns that looked on the outside like a well, but sometimes they dropped the bucket and there was a "clang" because it was empty--had no internal source of water. If a traveler came upon that type of cistern, he had hopes of satisfaction, but there was no water to satisfy his thirsty soul.

D. These false teachers are such that they look good and sound good and even promise satisfaction but yield none.

E. "Without water" = dry; promise water but yield none; promise satisfaction but yield none.

3. Second example = "clouds" seem to have a promise of rain but some of them are also without water--yield none.

4. Instead they "are carried with a tempest" = refers to a violent wind that carries or drives the cloud away and the much needed rain is not received; they promise rain, but get disappointed; in fact sometimes a destructive tornado comes and sweeps everything away--destruction.

5. The same is true with false teachers, they promise peace but there is no peace for the wicked. (Isa. 57:20-21) They promise satisfaction and instead bring destruction.

6. "Midst of darkness" = thickest darkness; blackness of darkness; refers to the lake of fire.

7. "Reserved" = prepared; the Greek construction reveals that it is not only prepared but kept in a state of readiness to receive them--false teachers.

8. Some would say, "Why?" Because they are not saved. They do not possess the Holy Spirit which parallels "wells without water"--man professing to be saved without the Holy Spirit. (John 7:37-39; Rom. 8:9) Therefore, their end is destruction in the lake of fire.

V. 18

1. This verse reveals how the false teachers ("they") promise satisfaction.

2. "Speak great swelling words of vanity:"

A. "Great swelling words" = speaks of smooth speech full of words without substance.

B. "Vanity" = empty, moral insincerity. (I Cor. 13:1); these empty words become bait to trap.

3. "Allure" = to catch by bait; to beguile; to entice; they do it two ways:

- A. "Through the lusts of the flesh" = refers to the cravings of the totally depraved nature.
 - B. "*Through much wantonness*" = unrestrained acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females.
4. They catch "those that are clean escaped from them who live in error" = those who are looking for something to anchor in.
 5. "Those" = those who are in the early stage of their escape from error and are not saved; those who had turned from the broad way to the narrow way; those who had reformation and not repentance; those who are looking for a better life, for something to satisfy, for something to fill their emptiness and void; they are an easy prey of the false teachers who promise satisfaction, peace, wealth, and health.
 6. "Them who live in error" = refers to all outside the realm of grace--heathen in vices and immoral practices.
 7. "Error" = wrong opinion relative to morals or religion.
 8. "Clean escaped" = really or actually escaped; tense reveals a process going on.

2. They promise liberty. V. 19

V. 19

1. "They" = "themselves" = the false teachers.
2. "Promise" = a declaration which gives to the person to whom it is made, a right to expect or to claim the performance of the act.
3. "Liberty" = freedom to live as we should and not as we please; the false teachers did not even understand what liberty really is (John 8:32, 36); they had not the truth, therefore no real liberty; liberty is liberty from the Mosaic law, not liberty to do as one pleases (Gal. 5:1, 13); liberty is not a license to sin; one set at liberty from the law is under a stronger and more effective force--divine love as ministered to the yielded saint by the Holy Spirit.
4. These false teachers, not being saved and therefore not knowing grace, misrepresented liberty as a license to sin. And in so doing became "servants" = slaves to "corruption" = moral decay (Rom. 6:16); includes the sense of destruction as in verse 12.
5. "Of whom" = by whatever; by Satan, the personal tempter, or by sin--man's natural depravity.
6. "Man" = "he" = refers to any human being.

7. "Is overcome" = conquered; refers to whatever masters one, whether it be greed, lust, pride, or any form of error that brings him into bondage, the opposite of liberty; the tense reveals he remains in a state of slavery.

8. They promise liberty, but instead bondage is all that error brings.

3. Peter now shows what they and their followers really received instead of satisfaction and liberty. V. 20-21

V. 20

1. "They" = "them" = the false teachers.

2. They only escaped the "pollutions of the world" = refers to reformation--cleaning up the outside; the Pharisees were an example. (Mat. 23:24-26)

3. They did this "through the knowledge of the Lord and Saviour Jesus Christ" = means the word of God had a moral and ethical influence upon them as their mind dealt with facts; therefore, they turned over a new leaf--quit doing some things; escaped the pollution but not the corruption (II Peter 1:4)--which stops the decaying process in Saints through Christ; these were lost yet saw some things--similar to Heb. 6:4-6.

4. Peter then says that if "they are again entangled therein, and overcome, the later end is worse with them than the beginning:"

A. "Entangled" = to inweave; to braid in; to involve in; means they become entangled like an animal entangled in a net.

B. Note: "again" = they had cleaned up their act but went back to old habits and haunts.

C. "Latter end is worse with them than the beginning:"

a. Apostates become worse than they were before their professed conversion.

b. Reformed drunkards, if they go back are worse. Why is this? May be:

1) That they are willing to show others that they are no longer under the restraints by which they had professed.

2) That God gives them up to indulgence with fewer restraints than before. (II Tim. 4:4; Rom. 1:24-28)

3) Their old friends may take special pains to tempt them in order to make themselves not look as bad and also to laugh at God, the church, and the Bible.

c. "Worse" = more evil; more corrupt in a moral sense; in fact Mat. 12:43-45 says they will be seven or eight times worse off.

d. Entangled and overcome is not an act of a moment but gradual process.

V. 21

1. "Them" = "they" = false teachers.

2. "For it had been better for them" = more advantageous; then:

A. They would not have dishonored the cause of Christ as they now have done.

B. They would not have sunken so deep in sin as they now have. (James 4:17)

C. They would not have to face as severe a judgment at the Great white throne. (Luke 12:47-48; Rev. 20:12-13) The degree of the lake of fire will be based upon the amount of light rejected.

3. "Known" = to become thoroughly acquainted with; to recognize; negated by "not."

4. "Way of righteousness" = "holy commandment" in this verse this is equivalent to "way of truth" in verse 2; refers to Christianity which is referred to as "this way" in Acts 9:2; indicates the whole body of moral precepts of Christianity; this is the message John the Baptist preached (Mat. 21:32); it is the way all must follow if they desire to lay hold on eternal life. (I Tim. 6:11)

5. "Than, after they have known it, to turn from the holy commandment delivered unto them" = this is another way of saying they were worse off than before (verse 20) by turning back from the truths they had become thoroughly acquainted with; if they utterly turned back they would be like those in Heb. 6:4-6--will never be saved.

6. "Delivered" = implies the oral transmission of Christian teaching in the beginning of the church age.

V. 22

1. "It is happened" = it has happened; the tense in the Greek is perfect which means a past completed action with existing results; these false teachers ("they") at some point in past time had left (turned from) the truth and they remain in that condition at present.

2. "According" = agreeing; in a manner conformable to.

3. "Proverb" = a short sentence expressing a well known truth or common fact established by experience or observation; described as "true" = genuine; real, not counterfeit.

4. First proverb is in the Bible--Pro. 26:11. "The dog *is* turned to his own vomit again" = this proverb implies, that whatever pains one may take to change the habits of a dog, he would return to them again; a dog's nature is to eat its own vomit.

5. Second proverb is not in the Bible but it was common in Jewish writing. "And the sow that was washed to her wallowing in the mire" = no matter how clean the sow is made by washing, this would not prevent the sow, in the slightest degree, from rolling in filth again; a sow's nature is to wallow in the mire (mud).

6. These false teachers and their followers' nature were never changed. They just reformed, cleaned up the outside, escaped the pollutions of the world. This is not talking about them "falling from grace" and losing their salvation, but referring to reformation, professors, false teachers, and their followers who cleaned up the outside. They seemed to experience salvation but in due time they drifted back to the things that suited their unchanged nature.

7. We need to be on the lookout and steer clear of those with smooth words which promise satisfaction and liberty, yet their lives do not match up with the book. Those who preach and practice easy believism come under this group. If we have knowledge of the truth we can spot those and expose them. (Eph. 5:11)

8. I want to warn those who are not saved to beware of such preachers and teachers for you are the ones these false teachers are setting a trap for. Let God finish the work. Stay under the umbrella of the church that preaches and practices the truth, for if you leave, it will be dangerous for you.

CHAPTER 3:

IV. Exhortation as a true child of God to stand and contend.

1. "Exhortation" = to urge earnestly by advice and warning.

2. Four times in this chapter he addresses the readers as "beloved" and each time he gives a solemn admonition.

A. Be mindful. V. 1-7

V. 1.

1. "This second epistle" = letter; this expression proves that he had written a former epistle (I Peter) and that it was addressed to the same persons as this one--elect and those who obtained like precious faith. (I Peter 1:1-2; II Peter 1:1)
2. "Beloved" = esteemed; dear; worthy of love because the Lord saved them; a tender address; refers to one loved by God and also by Peter.
3. "I" = Peter, the human instrument the Lord used to pen down this letter.
4. "Now" = the Greek implies that the interval between the two letters was not long.
5. "Write" = to pen down Greek words originally; may have been upon parchments which was made of animal skins; Paul mentioned "parchments" in II Tim. 4:13; paper is mentioned only one time in the NT in II John 12.
6. "Unto you" = "you" = elect (I Peter 1:1-2) which is equivalent to "those who obtained like precious faith." (II Peter 1:1)
7. "In *both*" = "both" is in italics thus supplied by the translators to give smooth English reading; supplied because the Greek bears this out; refers to I and II Peter--both had the same object.
8. "Stir up" = to arouse the mind; to wake fully; the Greek implies to try to stir up for some will not be stirred up, for they have no ears to hear.
9. "Mind" = the faculty of understanding, feeling, and desiring; described as "pure" = that which may be judged in the sunshine; unmixed; sincere; open; free from falsehoods; this is what all saints' minds should be.
10. Stir up "by way of remembrance" = a reminding; to cause one to recall to the mind; even with a pure mind we need to have truths often brought fresh to our remembrance, even though they are truths with which we have been familiar. (II Peter 1:12)
11. It is easy to forget some things (not be on the forefront of our minds). Peter knew very well about this for he made some promises to the Lord and before the night was over he had broken them. (Mat. 26:31-34; Luke 22:61-62)

V. 2

1. "Ye" = those who had obtained like precious faith--those he was writing to; this also applies to us because the Lord has preserved this epistle for us to read.
2. "May be mindful" = to remember a thing; to remind one's self of.
3. "Of the words which were spoken before by the holy prophets" = words of the OT for the NT had not been completed.

4. "Prophets" = one who foretold future events; one who speaks what God says for him to speak; described as "holy" = set apart, chosen, and commissioned by God to be His messengers to mankind.

5. "And of the commandment of us the apostles of the Lord and Saviour" = refers to the NT some of which had been written and some were being written.

A. "Commandment" = an order; charge; command; a prescribed rule in accordance with which a thing is done; refers to the God breathed word penned down.

B. "Of us the apostles" = one sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him; the qualifications of an apostle is found in Acts 1:21-22; Peter refers to himself as an apostle--one of the twelve.

C. "Lord" = supreme in authority; Master; Jesus the Christ.

D. "Saviour" = deliverer--the Lord Jesus Christ.

V. 3

1. "Knowing" = to know by experience.

2. "Knowing this first" = among the first and most important thing you need to be mindful of--what is coming in the last days.

3. "That there shall come" = shall arrive on the scene.

4. "In the last days" = Heb. 1:1-2 divides time at the cross; before the cross "time past;" after the cross "last days;" that period of time has been almost 2000 years and no doubt as time progresses, more and more scoffers will arrive on the scene.

5. "Scoffers" = mocker; a derider; those who reproach and ridicule; same Greek word is translated "mocker" = in Jude 18; these are characterized by "walking after their own lusts" = living a loose life; giving their sensual appetites free reign to indulge in whatsoever they desire.

6. This was true in Peter's day and 1900 years later, it is still true.

V. 4

1. "And saying" = refers to the scoffers of verse 3.

2. "Where is the promise of his coming" = by asking this question they were implying that the promise had utterly failed; this is the reason they are called scoffers or mockers--self indulgence leads to scepticism; no doubt even in the time of the apostles

some had fixed the time of our Lord's coming and that time had passed by, therefore inferring that the prediction had utterly failed.

3. "For since the fathers fell asleep" = since they died--death for the saint is referred to as sleep.

4. "Fathers" = fathers of the early Christian church; those early Christians spoke of an imminent return of the Lord Jesus and even looked for it.

5. And now they are gone and "all things continue as *they were* from the beginning of the creation" = they are referring to the laws of nature--things continue to go on as they had always done:

A. The sun rose and set.

B. The tide ebbed and flowed.

C. The seasons followed each other in the usual order.

D. One generation succeeded another.

E. Scoffers saying, "Where is His coming? I have heard that all my life"--implying He is not going to come.

6. If scoffers were present in Peter's day, think what it is like today, almost 2000 years later.

V. 5

1. Peter answers their scoffs: "For this they willingly are ignorant of" = this is hidden from them of their own will; this they willfully forget; they shut their eyes to this fact.

2. The Lord is coming again and all things have not always been as they are. He uses two OT examples to prove that:

A. "The heavens were of old" = refers to Gen. 1:1 which were created by the Word of God (Heb. 11:3; John 1:1-3); they were created in perfection, not chaos of Gen. 1:2 for the angels did not shout for joy over chaos (Job. 38:4-7); therefore, something happened between Gen. 1:1 and 2; God sent judgment upon this earth because angels sinned and fell--all things have not always been as they are.

B. The flood in Noah's day: "The earth standing out of the water and in the water" = "standing" is from a Greek word which means to consist, to cohere, hold together and is translated "consist" in Col. 1:17; therefore, the earth was not only created by the Word, but holds together by the Word and also, by God's Word it was judged. (verse 6)

V. 6

1. "The world that then was" = refers to man, land animals, birds, and vegetation before the flood.
2. "Overflowed" = to overwhelm with water; to submerge; deluge (sweeping or overwhelming calamity--flood).
3. "Perished" = the vegetation was destroyed, all mankind died except Noah and his family, and all land animals and birds died except those that entered the ark.
4. All things have not always been as they are.

V. 7

1. The same Word that created everything and judged the world two times before, keeps in store, the heavens and earth as they now exist, for judgment.
2. "Heavens" = refers to the atmospheric heaven--first heaven and the second heaven, the place where the stars, planets, and etc. are--every place man has been and has contaminated with his sin; refers to the heavens as they appear to the eyes.
3. "Kept in store" = to gather up and lay up; store up.
4. "Reserved" = guarded; kept; to keep in protective custody.
5. "Unto fire" = for fire; that which God will use to judge this earth when it is time; Gen. 9:11-15 tells us that God will not destroy the earth with a flood again and He put the rainbow in the sky to remind us of that promise.
6. "Against" = refers to a point reached of place, time, and purpose; refers to the time God judges this world with fire (Psa. 50:3-4); this is future--at the Great White throne of judgment after which is mentioned a new heaven and new earth (Rev. 21:1); new because sin was purged with fire.
7. At that judgment ungodly men (destitute of reverential awe towards God) shall go into "perdition" = eternal misery; the destruction which consists in the loss of eternal life.
8. Men may scoff and say where is the promise of His coming and think nothing is going to happen. But God does judge sin at a time when they least expect it. He is coming again!
9. Beloved, be mindful!

V. 8

1. "Beloved" = esteemed; dear; worthy of love because the Lord saved them; a tender address; refers to one loved by God and also by Peter.
2. "Be not ignorant" = stop allowing this to be hidden from you. (I Thess. 5:4-5)
3. "This one thing" = "that one day *is* with the Lord as a thousand years, and a thousand years as one day" = I Peter 4:7 states the day of judgment is at hand; it may come tomorrow; but what is tomorrow? (verse 8b); God's clock does not run by our time pieces; we are not to judge God in the case of delay as we do men, seeing His thoughts are not our thoughts. (Psa. 90:4)
4. The wicked cannot say they will escape because their punishment is delayed. Take Jezebel as an example: Elijah prophesied in I King 21:23 that she would be eaten by dogs because of the part she played in Naboth's death. Ahab died. Elijah was translated. Fifteen years passed and guess what? She died just like God said. (II Kings 9:30-36) The punishment was delayed, but it came just as God said.
5. Also the righteous should not fear that Divine promises will not be fulfilled, for they will be right on time--God's time.
6. The scoffers scoff ignorantly but saints should "be not ignorant."

V. 9

1. "The Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; He becomes one's Lord when saved and not at some later time.
2. "Slack" = to delay.
3. "Concerning" = with regard to.
4. "His promise" = in context it seems to refer to the Lord coming back because the scoffers were disputing it (Acts 1:10-11); an announcement; a legal term denoting a summons to do or give something; could refer to whatever the Lord speaks to you about.
5. "As some men count slackness" = men are slow in fulfilling their promises because of various motives, often very selfish motives; but the Lord's delays come from love and "longsuffering" = God's infinite patience with sinners who put Him to the test and provoke Him; slow to punish.
6. "Us-ward" = refers to those who "obtained like precious faith" (II Peter 1:1) to whom this epistle is written.

7. "Willing" = to have a purpose; negated by "not;" the Lord is "not willing that any should perish" = "perish" refers to being destroyed, ruined, or given over to eternal misery in hell; those who obtained like precious faith, the Lord knows each and every one of the elect and He already has their names permanently in the book of life (Rev. 17:8; refers to those not written which means the saved are written in the book of life), so why would He refer to them as if they might perish?

8. There are some who say this verse only deals with the elect (saved). We need to remember that all scripture is profitable for doctrine (II Tim. 3:16) and that no scripture is of private interpretation. (II Peter 1:20) Therefore, I believe that the last part of this verse can apply to all sinners. I Tim. 2:4 states that God "will have all men to be saved." I know God in His foreknowledge knows who will be saved, yet His purpose for each and every human being is that they be saved for He prepared hell for the devil and his angels, not human beings. But He hath enlarged hell to receive mankind who reject light--truth of God, which all men have. (John 1:9)

9. "Should" = denotes obligation or duty; it is the responsibility of man to respond to light given him and that requires the Lord working in the individual to make him willing. (Psa. 110:3)

10. "That all should come to repentance" = means to be saved; repentance has to be granted by God and it is necessary to be saved (Luke 13:3, 5); repentance is a change of mind, attitude, heart, and direction; it is a turning around from sin, self, and the world and turning to God taking up sides with Him against yourself; only godly sorrow works it. (II Cor. 7:10)

11. Therefore He is "longsuffering" = patience under provocation; endurance toward people; slowness in avenging wrongs; a long holding of the mind before it gives room to action or passion; kin to forbearance; refers to His suffering a long time, being patient and slow in judging sin (Rom. 2:4; coupled with longsuffering is "forbearance" = self-restraint; a holding back; refers to God refraining, abstaining, and controlling His justice; implies something temporary which may pass away under new conditions; a word for cessation of hostility, but with a limit, giving an opportunity for repentance).

12. The bottom line is that God never chooses a person for hell. Each person who goes to hell will have to say, "It is not God's fault I am here, I made a wrong choice in my life, and I will have to suffer the consequences." Salvation is of God!

V. 10

1. "The day of the Lord" = a common OT expression used 20 times in the OT and five times in the NT; denotes a period of time beginning right after the rapture when the wrath of God will be poured out upon mankind left behind; it includes the trumpets, vials, and thunders mentioned in Revelation, the battle of Armageddon, binding of Satan for a 1000 years and then the loosing of Satan in Rev. 20, the great white throne of judgment, and the heavens and earth being renovated by fire.

2. "Will come" = will certainly come--the Greek verb carries a positive emphasis; the scoffers say in essence He is not coming, but Peter (God's word) says, "He is coming."

3. "As a thief in the night" = unexpected; suddenly; believers need to remember this and be ready at all times and the unbelieving need to realize it also, or they will suffer the wrath of God; this phrase does not mean that the saints will be caught unawares for they will know when it is near and will be ready (I Thess. 5:2-5); Heb. 9:28 states they will be looking--expecting the Lord to come in the rapture.

4. "In the which" = in the period of time referred to as "the day of the Lord."

5. "The heavens" = refers to atmospheric heaven (first heaven) and the second heaven where the stars, planets, and etc. are; anywhere man has been (astronauts for instance) has been defiled and will be cleansed by fire.

6. "Shall pass away" = perish.

7. "With a great noise" = may refer to the roar of destroying flame such as a gas explosion as it catches fire.

8. "The elements" = basic parts; components; refers to that of which all matter is constituted.

9. "Shall melt" = to dissolve; so translated in verse 11.

10. "With fervent heat" = violent consuming heat; changes the form of elements, not destroying in the sense of ceasing to exist.

11. "The earth also" = simply means that the earth is consumed by fire as well as the heavens just mentioned and also "the works that are therein" = refers to things on earth whether God's or man's; the whole vegetable and animal creation, all the buildings, the towns, the palaces, the production of geniuses, the paintings, the books--all of that which man had made.

12. "Shall be burned up" = consumed by fire as God makes a new heaven and a new earth (Rev. 21:1); right after the great white throne of judgment. (Isa. 65:17)

13. Be mindful, be not ignorant for the Lord is coming, in spite of what the scoffers say and when He comes, judgment will fall.

14 He is only delaying to give you a space of repentance. Don't miss it.

C. Be Diligent. V. 11-14

V. 11

1. "*Seeing then that* all these things" = refers to the heavens and earth just spoken of.

2. "Shall be dissolved" = the Greek implies the certainty of the event just spoken of.
3. "Dissolved" = from same Greek word as "melt" in verse 10; refers to the change of the form of elements--not destroying in the sense of ceasing to exist.
4. "What manner" = of what quality.
5. "Ought" = it is a necessity in the nature of the case.
6. "*Persons*" = "ye" = refers to those to whom Peter is writing--"to them that have obtained like precious faith;" refers to all Christian--saved.
7. "To be" = to exist; to have a real state or existence.
8. "Conversation" = manner of conduct; manner of living; behavior; described as "holy" = to be set apart for the service of God.
9. "Godliness" = piety to God; refers to loyalty and devotion to God; these last two words together refers to being in the right relationship to man and God.
10. Saints are obligated to maintain a holy life of separation in which they started in this Christian life. This is what we ought to be and be diligent to it.

V. 12

1. "Looking" = to expect; look for; wait for; to anticipate; expectant longing; for what? "the coming of the day of God" = this phrase in context refers to the period of time beginning at the rapture and ending with the great white throne of judgment; Titus 2:13 teaches us to expect the Lord Jesus to come again.
3. "Hasting" = to make haste; to speed; also means to desire earnestly.
4. How can we hasten the day of God? By faith, prayer and a holy life--a life in right relationship to man and God will speed the spreading of the Gospel. (Mat. 24:14)
5. "Wherein" = when; indicates what will occur just after the great white throne of judgment when the heavens and the earth will be judged by fire; resulting in "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" = already stated so in verses 10 and 11.

V. 13

1. "Nevertheless" = not withstanding; but; show a contrast between the judgment upon the heavens and earth and what "we" (the saints of God) will enjoy.
2. "According to his promise" = it will be just as He said or promised.

3. "Look" = expect; anxiously waiting; same Greek word as "looking" in verse 12.
4. "New" = word means new as set over against that which is marred through age; new in quality.
5. We now look upon this earth which is cursed and can see great beauty. The new earth will be free from the curse; therefore, the new earth will be beautiful beyond all expectations of man.
6. "Wherein" = in which.
7. "Dwelleth" = to be permanently at home.
8. "Righteousness" = integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting.
9. The new earth will have been purged from sin by fire and there will be no more temptations.

V. 14

1. "Wherefore" = in view of this--"that you look for such things."
2. "Beloved" = esteemed; dear; worthy of love because the Lord saved them; a tender address; refers to one loved by God and also by Peter.
3. "Be diligent" = do your best; make haste; hurry on with an intense effort; take care with a careful steady effort.
4. "Ye" = those who "obtained like precious faith" = the saved of all ages. (I Peter 1:1)
5. "May be found of him" = to turn out actually to be in Him; Paul in Phil. 3:9 desired this of himself--he wanted his life to demonstrate that he was in Christ--he wanted others to see Jesus in him during his life upon this earth; another way to see this is that at His coming, may He find all the saints in:
 - A. "Peace" = refers to the saints living at peace with one another.
 - B. "Without spot" = free from sin; irreproachable (free from blame because one's sins are confessed and have been covered by His blood).
 - C. "Blameless" = that which cannot be blamed or found fault with; this is what John said in I John 2:28.
6. Why live for the world and the things of the world, when all of that will be burned up one day? That was the mistake Lot made when he moved to Sodom. Even though he was lost, it was still a mistake. (Mark 8:36)

7. Be diligent!

D. Beware. V. 15-18

V. 15

1. "Account" = to consider; deem.
2. "Longsuffering" = forbearance; slowness in avenging wrongs.
3. "Lord" = supreme in authority; Master; Peter calls Him "our Lord" signifying He is Lord of all saints (this occurs at salvation).
4. "Salvation" = deliverance; refers to being saved from the penalty of sin--justification; this is the reason of God's seeming delay in His program. (Rom. 2:4)
5. Peter referred to Paul for details and identifies him as "our beloved brother:"
 - A. "Brother" = from the same womb; refers to the saved who are all from the womb of God (godly sorrow, Holy Ghost conviction).
 - B. "Beloved" = esteemed; dear; worthy of love; loved by Peter.
 - C. "Our" = Paul was not only Peter's brother in the faith but also the brother of all those who had "obtained like precious faith" (II Peter 1:1)--those Peter was writing to.
6. "Also" = shows Peter claimed he had wisdom (the ability to understand a situation so as to know how to respond in a way that pleases God) given to him, but recognizes that Paul had the gift also.
7. "Given" = to bestow a gift; this gift came from God. (John 3:27; James 1:5, 17)
8. "Hath written unto you" = refers to Paul who had written to the saints about these things just as Peter is doing now.

V. 16

1. "Also" indeed.
2. "In all *his* epistles" = refers to the 14 letters Paul wrote to the saints (Romans-Hebrews).
3. "Speaking in them of these things" = refers to Paul writing down what God breathed to him (II Tim. 3:16) these things--the same things Peter had dealt with in the two

epistles he wrote; in the mouth of two witnesses every word would be established. (II Cor. 13:1)

4. "In which" = in Paul's epistles.

5. "Are some things hard to be understood" = difficult of perception; Peter did not say he could not understand but was referring to "they that are unlearned and unstable:"

A. "Unlearned" = ignorant in spiritual things (I Cor. 2:14); lost or saved, God must give understanding.

B. "Unstable" = not steadfast; not fixed; vacillating.

C. These two groups of people "wrest" the scripture. "Wrest" = twist out of context; strain; stretch; they pervert the gospel of Christ (Gal. 1:7); they make scripture mean what it does not say.

6. "As *they do* also the other scriptures" = this refers to the OT scriptures as being holy and inspired writings; this verse shows that Peter considered Paul's writings as being inspired of God just as the OT was.

7. "Unto their own destruction" = wresting the scripture leads to their own "destruction" = ruin or lose; refers to their soul being sent to hell.

V. 17

1. "Ye" = "beloved" = esteemed; dear; worthy of love because the Lord saved them; a tender address; refers to one loved by God and also by Peter.

2. "Therefore" = in view of the facts just stated in verse 16.

3. "Seeing ye know *these things* before" = to have knowledge before hand; refers to knowing false teachers will arise.

4. "Beware" = to guard; a military term; to keep one's self from; they were without excuse; therefore, be on guard:

A. "Lest ye also, being led away with the error of the wicked:"

a. "Being led away with" = to be carried away together with.

b. "Error" = a wondering; a straying about; one led astray from the right way roams hither and thither. (James 1:8)

c. "Wicked" = lawless; refers to one who breaks through the restraint of law and gratifies his lusts.

B. Result: "Fall from your own steadfastness:"

- a. "Fall" = not even wavering; refers to stability in grace; this is not referring to falling from grace or losing one's salvation as some teach but what Gal. 5:4 means is that when you cease to allow the sanctifying grace of God to work in your life you begin to stumble--fall.
- b. "Stedfastness" = stability; firm condition of mind.

V. 18

1. "But" = shows the contrast to verse 17.
2. "Grow" = to increase; become greater; refers to inward Christian growth.
3. "Grace" = unmerited favor; refers to sanctifying grace, not justifying, for he is writing to saints who are already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God (II Cor. 12:9a); we have access (freedom to enter through the assistance or favor of another) into this grace by faith. (Rom 5:2; II Cor. 4:16)
4. Peter exhorts the saints to also grow "*in* the knowledge of our Lord and Saviour Jesus Christ:"
 - A. "Knowledge" = not merely knowledge of the Bible but knowledge of Christ through the Bible; refers to experiencing Christ. (Phil. 3:10)
 - B. "Lord" = supreme in authority; Master; Jesus the Christ; Peter did not identify Caesar as his Lord as this was promoted during this time period.
 - C. "Saviour" = deliverer--the Lord Jesus Christ.
 - D. "Jesus" = the earthly name of God incarnate (God robed in flesh).
 - E. "Christ" = the Anointed One; the Messiah of the OT.
 - F. "Our" = a word of possession; Peter and all those who obtained like precious faith possess Jesus Christ as their Lord.
5. "To him" = the Lord Jesus Christ.
6. "Glory" = ascribed to the Lord Jesus; means praising and honoring Him to promote His majesty among men because He is worthy.
7. How long? "Both now and for ever:"
 - A. "Now" = at the present time.
 - B. "For ever" = for the ages; even onward to eternity, which has not end.

8. "Amen" = so be it; verily; may it be fulfilled; an expression of absolute trust and confidence.

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