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List of Bible Studies

An
Expository
Study
Of
1 & 2
Peter

I Peter

Expository Study Outline

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Introduction

The Writer is of course the Apostle Simon Peter. Many have labeled Peter as an ignorant fisherman. While it is true he may have started out as a fisherman, he spent three years with Jesus, the master teacher. In those 3 three years he learned more about the intent of God's law than the religious rulers had learned in a life time. In this letter, Peter will speak on several very deep subjects: Such as election, the Trinity, grace and foreknowledge, etc. One needs a great deal of intelligence and wisdom to talk on these matters. Peter started His spiritual life as an impetuous, bungling, fumbling, foot-in-the-mouth sort of man. Now he is the rock Jesus said that he would become. Now Peter is telling his readers to become living rocks (2:5): "ye also be lively stones, build up a spiritual house".

2. Date

This letter was written between 64 and 67 A.D, after Nero had begun his persecution of the Church.

3. Place of Writing

Peter is writing from Babylon (5:13). Now the place named has caused some confusion. Most writers try to symbolize the place as Rome because of "papers" that said it was so, so most writers hold to this belief. Peter doesn't use symbols or symbolic language. He writes in a down-to-earth manner. He starts his message in the east and goes west. Peter is writing to the Christian Jews who have migrated to Asia; they had remained in Babylon after the freeing of the people to return under Artaxerxes.

4. Theme

This letter's great them is hope in the time of trial. There are many subjects touched on, but only in relation to suffering which is used in some form 16 times with hope tied to each instance. So our theme is Christian hope in the time of trial.

Chapter One

Suffering as Proof of Security

Intro: Once a believer comes to understand these opening nine verses, there will be a new joy in the Soul.

Verse 1: Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

We see that Peter, the stone or rock man, has matured as he has stood for Christ. He has faced jail, and his life has been threatened. He has a clear picture now that there is a cross waiting from him. People who speak from book learning just do not impress me or move me. Hearing from someone who has lived the life of ministry; now that will really catch my attention. I don't want theory, I want practice; Peter is that kind of man.

In verse 1b, Peter is writing to those who are traveling (see John 7:35) through the Roman Empire because of persecution. They are traveling from east to west. He is writing to those in the eastern Roman Empire. Paul went to the western part.

V2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

This is loaded with very important doctrines. He starts with the word "elect", or those chosen by God (See Deut 7:6, II Tim 2:10) to elect means to chose out from among many.

"Foreknowledge" (Matt 7:23), means to know before it happens, as with God; He has known the end since the beginning. Peter also presents the trinity in this verse in their respective roles (I Thess 1:4). The Father is omniscient; the Spirit works to protect us, to bring about servant hood in each believer's life. This brings about an "obedient spirit" (Eph 2:10). We are covered by the blood of Christ which cleanses us. Lastly Peter mentions "Grace" be towards all of this letters readers; now grace put quite simply is all God is free to do to

for you and me. "Peace" -- the peace of God being added to our lives more each day.

V3: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"

Blessed – is the word from which we get our word "eulogy" this word means to be well spoken of. Peter wants God to be praised because in His abundant mercy we have been brought into His family. In the second part of this verse it says that God "Hath begotten us again" this phrase is used here and in verse 23(see John 1:13) and means to "give new life to" (Psalm 43:5). This phrase is used in extra-biblical writing in regards to botanical references, to plants, flowers, meaning to come to life in the spring.

Peter pictures man's heart as dry, shriveled and dead until God plants the principles of new life in us. We then sprout and leaf out and grow in grace.

In the last phrase Peter says we have been born into a "Lively hope"; this is a Hope and confident expectation of the resurrection. This hope is built on nothing less than Jesus himself; because He lives, we live.

V4. To an inheritance incorruptible,
and undefiled, and that fadeth not
away, reserved in heaven for you,

Peter continues our hope by adding that our hope brings us "Into an inheritance" - this is the second result of the new birth and also the reason to praise God (Col 1:5, 12). Notice that this inheritance is incorruptible: it can not fade away. It is also undefiled by sin. This inheritance is without any spot of dirt or pollution; it is "pure as the driven snow". Peter says that it "Fadeth" not away - the winner's crown of that day was of laurel leaves which would quickly wither and fade. This crown of inheritance will never wilt or fade away. It is reserved

in Heaven - this statement is in the perfect tense, showing the confirmed nature of the inheritance laid away in heaven.

V5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

It will never be given to anyone else. We are declared to be "kept" by the power of God. This is a military term used for the protection of a city. We are garrisoned about by the power of God unto Salvation. This is the third result of God's grace. This word is an inclusive term referring to the eternal bliss in the presence and service of God.

We have no way in this life to begin to conceive of what all this means but it is ready to be revealed when the time is right. All is prepared ready and just like a surprise party you won't know until you get there. The last time here refers to the second coming of Christ.

V6A. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

"Wherein ye greatly rejoice" – this is one word conveying a strong supporting of exultation. "Always rejoice in this!" We are to enjoy all the physical and spiritual blessings He gives to us. Though now for a season - be happy even though you may be facing a time of suffering.

Peter calls them "Heaviness through manifold (various) temptation". We need to learn to live happy, praise-filled lives in obedience to this commandment.

V7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

That the trial of your faith – this is one purpose of the command to praise is that our approved character would result in praise, glory in the day Christ is revealed.

Our lives and what we go through are of much greater value to God than gold tried in fire and at the test's end, we will be better able to praise God and be honored for our faith by Christ.

V8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

We are told three things of great important that will help us bring glory out of our present suffering, Love Christ; this love is not based on physical sight, it is from a spiritual relationship with Jesus. Paul in Romans 5:5 tells us that the Holy Spirit pours out this Godly love into our hearts. When trial comes, let your heart lead you into love and worship. This will take the sting out of the trial and bring healing. Trust Christ. We must live by faith, not sight. Romans 8:28 doesn't say we see all things working for good, we KNOW it. The way to grow in faith is to feed on the word of God according to Romans 10:17. (3) Rejoice in Christ. Many times we are not able to rejoice over the circumstances, but we can rejoice in them by centering our heart in Jesus Christ. This will bring about a joy so deep in our spirit that words cannot express it. Peter says it is "unspeakable".

V9. Receiving the end of your faith, even the salvation of your souls.

Peter asks his readers to look to the future, to what lies at the end of this life, the goal of which is to see the realization of the salvation of our souls. The more we focus on this, the stronger we become (Rom 8:23)

V10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

Peter here explains to his readers that the prophets wrote about the salvation we have and are to be looking forward to. The prophets were writing about God's salvation and how it was going to happen. Grace is the mercy and love that God gives to men who go against God in every fashion.

V11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Their prophecies, what they knew in their hearts went past the time in which they lived and beyond the Jewish nation as well (II Peter 1:19-21). They spent a good deal of their time searching to see if they could tell who the Messiah would be and the time of the fulfillment.

V12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Through the Holy Spirit, God revealed it to these men, so that their prophecies were for a later time period. Peter points out that all the searching of the Prophets was now being revealed (II Cor6:1, 2). To add emphasis, he states that the holy angels always wanted to understand and see (look into - stooping down close to get a peek at). The prophets and angels wanted to know the depths of salvation.

We have the full privilege of not only being able to tell about salvation but also having full possession of it.

V13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought

unto you at the revelation of Jesus Christ;

Peter gives an exhortation toward sanctification. We are to "gird up". This refers to their ancient custom of taking their robe by the hem and pulling them up and tucking them into their belts, to better their ability to work. We would say, "Let's roll up our sleeves".

(Eph 6:14). We are to prepare our heart to be able to work for the Lord. We are to be sober and serious about our work. Hope is the centerpiece of our exhortation (Col 3:2), and means a "confident attitude of expectation of; in this case, the "grace," the entire package of salvation spoken of in the first 12 verses. It is now being revealed to us.

V14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

We are to be living as obedient children, not living our lives according to our old lusts when we were ignorant of Christ (I John 2:16).

V15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

Why are we to be obedient children? Because the one who called you is Holy, so we then are to be holy (to assume or conform to the same visible form). Holiness is a two-sided coin. On the one side is patterning our lives after God, on the other, no longer conforming or being shaped by our old lives and influences. Compare with Isaiah 40:25, 41:16, 20.

V16. Because it is written, Be ye holy; for I am holy.

This is a quote from Isaiah 41:16 where God required Israel to be as He is, that is to be holy. Peter applies it to his readers as well and I think we are to live the same way.

V17. And if ye call on the Father, who without respect of persons judgeth

according to every man's work, pass
the time of your sojourning here in
fear:

Peter now adds the basis for Sanctification. (a) Peter says since you invoke the Father, the One who judges each of us impartially according to the individual's own deeds, we each need to live a life of holy reverence, (b) "Pass the time" does not mean twiddling your thumbs, but rather we are to spend the time of our lives living in Godly reverence. When we name the name of God, we must abandon all to Him.

V18. Forasmuch as ye know that ye
were not redeemed with corruptible
things, as silver and gold, from your
vain conversation received by tradition
from your fathers;

Because we know (by experience) that we have been redeemed (a very important doctrine, bought with a price, to free one from obligation), we have reason to conduct ourselves with reverence.

In redemption, we have the atonement and reason for Jesus' death. (I Tim 2:6). This payment wasn't with gold or silver coins that will decay to worthlessness.

V19. But with the precious blood of
Christ, as of a lamb without blemish
and without spot:

Here is the payment; it is indestructible, incorruptible, precious to those who have called upon it for a covering. This was the first thing Peter had learned (John 1:29-42). This statement has within it all of the Old Testament sacrifices.

V20. Who verily was foreordained
before the foundation of the world, but
was manifest in these last times for
you,

Peter here tells us the when of the Lord's sacrifice for us. Foreordained -foreknowledge in verse 2; before God created the world, the plan was laid for the Son to come to save

mankind. It was arranged before creation when He would come, but not revealed until these last times. Peter and his generation were the first to have Christ and his prophecies preached to them as fulfilled and revealed (I Tim4:1).

V21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

The "who" is Christ and by Him, we believe in the God that raised Him from among the dead, and replaced on Him the glory that Jesus had previously laid aside to come to earth to fulfill the Father's plan.

V22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Peter now gives the results of sanctification. Unified here is a complete putting off of the old ways of life, old thoughts, by obeying the word of God. Sanctifying ourselves brings about a real, not fake (unfeigned) love. You will not be saying you love someone and then destroy them behind their back. We are exhorted rather to love with a holy and intense love, stronger even than family.

V23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

We are reborn, not of seed like corn that rots, but of that which is imminently perfect, the Word of God (Heb 4:12). This word is alive and life-giving, and it will last or live forever.

V24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

Peter draws from his Old Testament Knowledge and quotes from Isaiah 40:6-8: all of mankind is no different from grass; it blooms, dies, disappears, in contrast to God's word which is always here.

V25 But the word of the Lord endureth
for ever. And this is the word which by
the gospel is preached unto you.

It is the Lord's special letter to His people in all ages. This Word is the one that is to be proclaimed as the good news.

Chapter Two

Intro: The first part of this chapter is going to deal with a person's commitment to the Lord.

V1. Wherefore laying aside all malice,
and all guile, and hypocrisies, and
envies, and all evil speakings,

Wherefore - because of all that has been revealed and set forth in the first chapter we should lay aside, "to change clothes" (Eph4:22); what clothes will we need to take off? We need to remove the following Malice (concealed anger), guile (deceitfulness, slyness, working in the dark), hypocrisy (2-faced), envy (wanting what others have) evil speaking (gossip, slander). We are to strip these from our lives like taking off dirty clothes.

V2. As newborn babes, desire the
sincere milk of the word, that ye may
grow thereby:

Peter changes the picture from clothes to a newborn, fussy baby crying and clamoring for milk to be fed. (Ps1:1-2). This is how we as believers should be, constantly wanting more of the honest, dependable and easily digestible milk that is the Word of God. It is as sweet as honey to the soul and nourishing for the mind (spirit). It causes our spirits to grow strong and tall, like a tree planted by a stream.

V3. If so be ye have tasted that the
Lord is gracious.

This is a quote from Ps 34:8, referring to those who have believed on Jesus. At salvation, believers experience how gracious the Lord is, compelling them to seek more of that grace in his Word.

V4. To whom coming, as unto a living
stone, disallowed indeed of men, but
chosen of God, and precious,

Peter uses another O.T. metaphor that of Christ as a living stone to whom we are coming. Here "Coming" has the idea of getting to a point and staying there. When we come into the presence of Christ; we become part of his intimate fellowship (Jn 15:5-15). "a LIVING STONE" - Jesus is the living stone fulfilling Isaiah 28:16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation".

Jesus was a living stone rejected by man. But He is God's Son authenticated through His resurrection.

V5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Lively stones". Peter calls believers "living stones". Paul repeats this in I Cor 3:9, "ye are God's building". Paul agrees with Peter that Christians are living stones in a living building called the Church. We are selected, trimmed and fitted so that we are "a holy priesthood" (another OT figure since they offered up animal sacrifices acceptable to God). He compares believers to priests who offer up spiritual sacrifices. Paul tells us what these are in Heb 13:15: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name".

Praise and confessing His name is the sacrifice we are to offer, and it is "acceptable to God by Jesus Christ". To fail in this is to sin against a Holy God.

V6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

This is another metaphor Peter uses in this verse from Isaiah 28:16 and shows it as referring to Christ. Zion is Jerusalem.

Jesus is the foundation corner stone of the building called the Church.

He is elect (chosen) of God to this position; on Him all of the building sits and is fitted together. He is also "precious", perfect, wholly, and lovely. Anyone who comes to Christ and believes will not be confounded or "put to shame", or "fail to be saved". So we can say that, "the person who believes in Him will certainly not fail to be saved".

V7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

To believers, Jesus is valuable in that they honor, respect and worship Him. To unbelievers and those who are disobedient,

Jesus is the "head of the corner", the top stone in the building, ready to fall on them in judgment.

V8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

This is a quote from Isaiah 8:14: "But a stone of stumbling and a rock of offense to both the houses of Israel." To those who reject Christ, He is the means of judgment, a rock to trip over or a stone to fall on you.

From V9 -21, Peter deals with the believer's life in general.

V9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

Peter says "But ye" this is a contrast between judgment impending on unbelievers and believers. The focus is on the church at large.

"A chosen generation" — the roll was the chosen ones, now the Church is. "A royal priesthood" - the Aaronic priesthood is now our privilege. "An Holy Nation" - Israel was to be holy, but they failed. The Church is now called to be Holy to fulfill that role.

"A peculiar people" - Israel was God's special people; the Church is the bride of Christ which is made up of both Jew and gentile.

Why is the Church given these titles? So that we can do what Israel never did? "Shew forth" – This means to tell out, giving of the good news of God to all. That good news is that Christ is the light of the world, that God is calling people of darkness to this light.

V10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy

This verse is from Hosea 1:6, 9, 2:3, 23 Gentiles were not a people of God, but now they are called to be the people of God. They could not obtain mercy before Christ, but through Him we can have abundant mercy shown to us.

V11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Dearly beloved" — Peter is calling to those he loves in the spirit, reminding them that they are not citizens of this world but rather are travelers and strangers, foreigners in a strange land. Our citizenship is in Heaven. As Christians we are to "abstain from fleshly lust" - this means to hold yourself away from lusts of the flesh. In order for any Christian to be an impact on those around him for good, he must be disciplined in an inward way by avoiding those things and people that cause us to lust.

"Which war against the soul" – Peter says we are at war, or in a fight against a military company. Fleshly lusts are guerilla warriors who continually try to destroy the believers.

V12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

"Conversation honest" -conversation and behavior should be honest and honorable. It implies highest, noblest kind of goodness. We must outwardly live among non-Christians in a way which reflects that inward discipline. "Whereas they speak against you as "evildoers" - early believers were accused of rebellion with accusations of terrorism (burning homes), atheism (no idols), cannibalism (the Lord's Supper), and immorality (love one another).

"May be your good works" - as you live as disciples, it is to be a Godly life, those who mock you will have to give glory to God when they face him on the Day of Judgment.

V13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Submit yourselves" - this is a military term and it means to place in order under, to put oneself in an attitude of submission.

"Every ordinance of man" - we are to be subject to every human institution. Why? Because of Jesus; Paul said, "as much as was in you, live peaceably among all men".

"Whether it be to the king as supreme"—Nero was on the throne, persecutions were underway. Yet Peter tells them to be obedient citizens. Believers are to respect the office, but not necessarily the man in the office.

V14. Or unto governors, as unto them that are sent by him for the

punishment of evildoers, and for the
praise of them that do well.

"Or unto governors" - those placed over geographic locations by the king. Whether good or bad; this verse implies a good and just government, punishing evil and praising good. But this doesn't always happen.

V15. For so is the will of God, that with
well doing ye may put to silence the
ignorance of foolish men:

This is the will of God that we are to live right in whatever place we are and not be lawbreakers. So in our Godly living, we will silence the vain and useless workings of lost men.

V16. As free, and not using your liberty
for a cloak of maliciousness, but as the
servants of God.

"As free" - Christ made you free to live life, but with that freedom will come responsibility. You cannot use your freedom as a license to do evil works. Freedom is not an excuse for self-indulgence. (I Cor7:22, 8:9-13; II Thess 3:7-9). "But as the servants of God" - as such we are to live Holy separated lives, bringing glory to God.

V17. Honour all men. Love the
brotherhood. Fear God. Honour the
king.

Three things are very prominent in this verse. First we are to Honor all men - honor and respect all men, but not necessarily love what men do. Second we are to love brotherhood all those who have been brought by Christ are to be loved as dear relatives; third and most importantly, "Fear God", this is a holy reverence for his awesome power.

V18. Servants, be subject to your
masters with all fear; not only to the
good and gentle, but also to the
froward.

"Servants" – this word was used for a household or domestic servant that received wages as opposed to the slave that labored for nothing. These servants are to be subject (placed under) their masters, exhibiting Christian humility, not based on whether the master is good or bad (froward – this word means perverse evil). Why should we do this?

V19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Because this is "what pleases God"; the word "thankworthy" is the same word as grace. If a man, because of his conscience (i.e., faith, belief) toward God, has to undergo grief (pain, sorrow), suffering wrongly (at the hands of another), if you get treated badly by no fault of your own, and you keep your Godly demeanor, this is acceptable to God.

V20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

On the other hand, what praise is there if when you do wrong and get buffeted (beat with fists of the master) and take it? But when you do what is right and then are made to suffer, if you take that patiently, then this is acceptable to God.

V21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"For even hereunto" -for this reason, were you called (this call is to salvation), the humility or submission is the will of God for all Christians. Peter verifies this by citing Christ as our example in His suffering we are to follow in His steps of enduring abuse to bring glory to God. "Follow exactly" - Jesus left clear footprints.

V22. Who did no sin, neither was guile
found in his mouth

This is a quote from Isaiah 53:9; Jesus lived a perfect life, not even one slanderous word came from His mouth, even while on the cross (Isaiah 53:7).

V23. Who, when he was reviled, reviled
not again; when he suffered, he
threatened not; but committed himself
to him that judgeth righteously:

Peter says "Who when He was reviled" - reviled means to pile up abusive vile language against someone. When Christ was on the cross, the Priests and religionists heaped countless vulgar statements on Him, yet He never struck back. Instead, He "Committed" (handover to someone to keep) Himself over to His father, and placed whatever retribution those who were reviling Him into God's hands. Vengeance is mine, saith the Lord. What an idea when you are talked about, to turn yourself over to God. He will both vindicate and bring vengeance.

V24. Who his own self bare our sins in
his own body on the tree, that we,
being dead to sins, should live unto
righteousness: by whose stripes ye
were healed.

"Who His own self - this is from Isaiah 53:4, 5. "Bore our sins" - to be punished for them. Christ bore the punishment and penalty in our stead, thus satisfying a holy God. "That we being dead to sin" - that we might die to sin and its power, and live to righteousness (see Isaiah 53:6). "By whose stripes" (wounds) - we are brought to a place of spiritual wholeness a place of wellness (redemption)

V25. For ye were as sheep going astray;
but are now returned unto the
Shepherd and Bishop of your souls.

Peter likens Christians to sheep that had been wandering off on their own. But now we are brought back by Christ's death

on the cross. Jesus is now our Shepherd, the one who gives direction to our lives (i.e., a manager). He is the ultimate manager of our souls.

Chapter 3

Intro: This chapter continues the theme of suffering producing right conduct, but now Peter turns to Christian conduct in the home and church.

Conduct in the Home

V1. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

Peter continues using "Likewise" - or in the same manner; this takes us back to what was laid out in Chapter 2, a servant being subject to rulers and their masters. Peter moves into the conduct of Believers in the home. But before we go any farther, Paul has something we need to read in Eph Chapter 5, beginning with verse 8, Paul deals with the home of a couple who are spirit filled. See also I Cor 11:1-9, 22, 25 (optimum situation); Col 3:18; Titus 2:4-5. Now Peter deals with a different situation, a Christian spouse and a non-believer.

In every orderly situation, there must be found a means to order, God has set the order. The head of the home is the husband; the wife is to "submit" this word means to place under willingly; it is not the obedience of a child or slave. Another word that may better convey the meaning of submit would be to respond. The wife responds to her husband. Marriage is made on 3 planes: (1) physical; (2) psychological (having things in common to some degree) and (3) spiritual - marriage between believers. 3 strands making one cord, (Ecc 4:12); a threefold tie is not quickly broken. If the first two breaks, the third can still hold the marriage together, if it's not there, the marriage is doomed. This verse describes the situation wherein the wife becomes a believer after they were married. She is to continue on in voluntary submission, as long as it does not cause her to go against God's will (I Cor

7:13-16). God never tells any of us to engage in sinful or questionable activity. Her life is to be lived in such a way that she does not have to preach to him. She is to be a wordless sermon, with the purpose of covering him.

V2: While they behold your chaste conversation coupled with fear.

Peter says your husband will see you've changed your life, that it is so different; it has become a pure behavior with great reverence to God. You now read the word, go to church, and pray for him in earshot. Now you keep Christian material on hand, on the radio, etc.

V3: Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

This is not a ban on jewelry or makeup of any kind. The Roman and Greek culture put great emphasis on arranged hair with lots of jewelry and sexy clothes to entice men. This is not the way to win a man to the Lord. Women should dress in style, but not overboard in either direction, not too much or too little.

V4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

However, she is to adorn her life with the "Hidden Man"; i.e., the Holy Spirit is to control and guide her into a gentle, quiet spirit. Ruth is the best example; Boaz had heard of her character long before he saw her. There are racks of cosmetics, and there is nothing wrong with using whatever we feel makes us look the best we can.

Alexander Pope advised, "Be not the first by whom the new are tried, Nor yet the last to lay the old aside". Dress in style with an extra large dose of the Holy Spirit.

V5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Old Testament women such as Ruth, Rachel, Sarah, and Hannah lived in loving submission to their husbands. They did this because of the inner power of God (Prov 31:10-31).

V6. Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Sarah was so beautiful that several kings wanted her. But she called Abraham "my Lord". She looked up to him as he led their family. It is a wonderful thing when a wife can look up to her husband.

There can be favor in setting out to be submissive to an unsaved husband. Peter says not intimidated or afraid, but as a principle, she submits. Submit precludes coercion to sin, disobedience to God, or imposition of physical harm. See Acts 4:18-20, 5:28-29, Tit 1:6.

V7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Likewise, husbands receive instruction; every believing husband should read Eph 5:21. A husband is to submit to the loving duty of being sensitive to the needs, fears, feelings of his wife, whether a believer or not. He is to subordinate (place under) his needs to hers. He is to be considerate, chivalrous, and a companion. The phrase "Weaker vessel" — does not mean less inferior spiritually but physically weaker and deserving of protection, provision and strength.

"Heirs together of the grace of life" - this is not a reference to salvation but to marriage, the best relationship earthly life

has to offer. The husband is to cultivate this (Ecc 9:9). Prayers may not be hindered: this is a reference to the husband praying for his wife and salvation. It is of equal value to a wife praying for her husband.

V8. Finally, be ye all of one mind,
having compassion one of another,
love as brethren, be pitiful, be
courteous:

Peter shifts to conduct in the Church. Believers are to be like-minded (to think the same), having an inward unity of heart. We are to be examples of peace, unity, not disruption and disharmony. See Phil 2:102. We are to love as brothers do.

V9: Not rendering evil for evil, or
railing for railing: but contrariwise
blessing; knowing that ye are
thereunto called, that ye should
inherit a blessing

Be tenderhearted, courteous. Not vengeful, but committing these things to the Lord. On the contrary, give back a blessing. We are representing the Lord to the unbelievers. To obey this verse will bring about a blessing.

V10-12: For he that will love life, and
see good days, let him refrain his
tongue from evil, and his lips that they
speak no guile: 11 Let him eschew evil,
and do good; let him seek peace, and
ensue it. 12 For the eyes of the Lord
are over the righteous, and his ears are
open unto their prayers: but the face
of the Lord is against them that do
evil.

This is a quote from Ps 34:13-17. We as Believers have been given the opportunity to enjoy life (John 10:10). Peter gives ample advice on how to live it in the midst of hostility. Here he says to see well. We need to hold our mouths back from speaking harmful words about others, and to not be one to go

around telling lies. We need to turn away and hate evil, and then those seeking good days are to do good for others. While always seeking to live in a peaceful attitude and pursue or run after this thing called peace. (Ps 34:15-16). The Lord watches over His own and no others. This is a guarantee that He will hear those prayers offered up by those practicing Verses 10 and 11. He has never guaranteed to hear the prayer of those who are not His. The only prayer that a sinner can pray and be heard by God is "Lord, I accept Jesus Christ as my Savior" Ecc 2:17 says: "Therefore, I hated life, because the work that is wrought under the sun is grievous unto me, for all is vanity and vexation of spirit". It is not until you come into a right relationship with God that you can live life to its fullest.

V13. And who is he that will harm you,
if ye be followers of that which is
good?

Peter gives the idea that anyone doing right will not see harm. When we follow what the word says we will find ourselves less likely to end up trouble.

V14. But and if ye suffer for
righteousness' sake, happy are ye: and
be not afraid of their terror, neither be
troubled;

But, there is the possibility that somewhere in the future, they could suffer persecution for living right. When Peter says "Happy are ye" he doesn't necessarily mean singing about it, but more a feeling of being privileged to suffer for the cause of Christ (Matt 5:10).

V15. But sanctify the Lord God in your
hearts: and be ready always to give an
answer to every man that asketh you a
reason of the hope that is in you with
meekness and fear:

Even if we do suffer, we are to sanctify (set apart) our hearts. That is we are to create inside of us a sanctuary for the Lord where you can meet with God. If you have this place, people

will know you belong to God. The Church of America desperately needs to do this. See Heb 2:20: "But the Lord is in His holy temple; let all the earth keep silent before Him".

This means you ought to know about the Bible. There is a great tragedy in that so many people saying they are Christians, but the skeptics can tie them up in knots. Why? Because they rely more on hearsay than what God's word really says. We should be able to answer questions concerning the Christian life with humility, not arrogance, and with a reverential heart toward God.

V16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Have a clear conscience concerning those who talk about you, that they are truly talking in error. Because you know the things they are saying are not true.

V17. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

It is good, if it is God's Will that you suffer for doing what's right, far better than suffering for doing evil.

V18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Peter goes back to Christ for the great example, because He once and "For all time" suffered for sins for the whole world, past, present and future. He was the just one, the sinless one, perfect from the beginning. He vicariously paid the sin debt for the unjust, unworthy persons, so that God could bring us into a right relationship with himself by the blood of Jesus who

was put to physical death on the cross, and returned to life by the Holy Spirit.

V19. By which also he went and preached unto the spirits in prison;

By the Holy Spirit, which raised Jesus, also delivered the truth to the men of Noah's day, through Noah himself.

V20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

These spirits were rebellious and not just a little; they rebelled against the truth for 500 years. Every day, Noah worked and preached the truth of coming judgment, and men laughed. When judgment came, only 8 people went into the ark. Christ is our ark of safety, and the waters represent baptism.

V21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Peter here expresses an Antitype - this is an earthly expression of a spiritual reality. In this instance, Peter is referring to Noah's family going into the ark, and the ark carrying them through the flood. Peter is not referring to water baptism, but our being placed in Christ, our ark. When Christ arose, it was proof that God accepted Christ's death as full payment for sin. "Not the removal of the filth of the flesh".

Peter uses this statement so his readers will know that he is not referring to liquid water. It is instead "the answer of a good conscience": answer (pledge), agreeing to a covenant (NT). What saves a person is not a ritual, but an agreement with

God to get into His ark of safety (Christ). See Romans 10:9-10, Heb 9:14.

V22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Who (Jesus) was now at the "right hand of God". After His death and resurrection, He was exalted back to His place of prominence, honor and majesty. See Rom 8:34, Eph 1:20. Peter points out to his readers that suffering can be the context for one's greatest triumph. For example the young woman at Columbine High School.

Chapter 4

We find suffering produces obedience to the will of God. When life gets too easy, our minds have a tendency to drift into a state where we think blessings are owed to us. Suffering, however, gives us a new outlook on life. In Ps 66:10, David says "For thou, O God, has proved us: thou hast tried us, as silver is tried". We are put through the test not to hurt us but to drive us near to God.

The sweetest fragrance of a rose comes when it is crushed.

V1: Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Peter uses the word "Forasmuch" to take us back to 3:18; in light of Jesus triumph in His suffering and death in his flesh, we should be willing to suffer in our lives as well.

Arm yourselves (as to equip or outfit) as you would outfit a military unit with the best weapons. The weapon in this case is the "same mind" (that of Christ) where suffering was concerned, not that it was enjoyable but that it accomplishes God's purpose. See Matt 10:38-39, 1 Cor 4:8, 11.

Ceased, truly stopped -like at a stop sign. Your past suffering should be a stop sign in your heart where sin is concerned. Every time temptation comes urging you to sin; your past suffering for Christ should stop you.

V2: That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

The word "That" is used to indicate the reason for equipping your mind; You prepare your mind (heart) to no longer live in or among the natural desire to follow sinful men. But instead, live life in the Will of God, desiring and seeking after what pleases Him.

V3: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Peter reminds his Gentile readers that they had already spent enough of their lives thinking and behaving as ungodly men and women caught up in "lasciviousness" which is unrestrained sin, expressive indulgence in sensual pleasure. Gusto - coveting Excess of wine –which is drunkenness Revelings - swaggering, staggering, wreaking havoc in public Banqueting - gluttonous behavior; Abominable idolatries - they had come out of gross idolatry, worshipping the pantheon of Greek and Roman gods

V4: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

"They think it strange" -those still practicing this kind of life style saw it as peculiar that those who accepted Christ were now living clean, sober lives, worshipping only the one true God. In that day, it was a dramatic change of life. However, even today when someone steps up for Christ, their unsaved (and so-called) friends will turn away.

V5: Who shall give account to him that is ready to judge the quick and the dead.

"Give account" - those people who pursue a wicked lifestyles apart from Christ, and taunt and malign believers, these people are amassing a debt that all of eternity will not be able to payback. Matt 12:36, Rom 14:11-12. Whether alive or dead, they will come before the Judge see chapters Rev. 11-15.

V6: For for this cause was the gospel preached also to them that are dead, that they might be judged according to

men in the flesh, but live according to
God in the spirit.

The Gospel was delivered to many before Peter wrote this letter. They had died having chosen to suffer the condemnation of men here, and live for God by the Holy Spirit. Heb 12:23.

V7: But the end of all things is at hand:
be ye therefore sober, and watch unto
prayer.

"The end of things" - The word "end" here does not mean end in terms of time, but in terms of a result attained. This is Peter's introduction to triumphant suffering through the Second Coming, this being the goal of all things. We should live obediently and expectantly in view of His imminent return, even more so since we are so much closer. Peter saw the end as "at hand" or imminent, he gives no exact date, but at any moment, being in state of expectancy. Rom 13:12

"Be sober" - serious, not swept away by every wind of doctrine (teaching) that comes along. One example of such was the current Y2K hysteria. WE need a proper, eternal perspective on life. WE need not become zealots, fanatical like the survivalists; instead we should pursue holiness and a pilgrim's mentality, as in, "I'm a citizen of Heaven only passing through. When we leave here, there is a record in Heaven we must face, of what we have done for Christ read I Cor 3:10. "Watchful in prayers" - a mind controlled by and out of balance because of worldly lust, is one that cannot possibly know the full communion of prayer with God. The one whose mind is fixed on Him is the one being purified. I John 3:3.

V8: And above all things have fervent
charity among yourselves: for charity
shall cover the multitude of sins.

"Above all things" - beyond these things listed here in Vs7, and 8 the believer needs to practice a straining, and stretching love like a runner with taut muscles. This love requires a believer to absolutely put every one else's good above their own

lives, even when those same people are unkind, or even hostile
I Cor 13:4-7, Phil 2:1-4.

Peter pulls out another O.T. verse, Pro 10:2, to show that the true nature of spirit-driven love to cover sin (Rom 5:8), that is we should love enough to look over insults and unkindness. It comes down to loving the Lord so much that petty statements by petty people do not deter you from serving Jesus.

V9: Use hospitality one to another
without grudging

"Hospitality" this is a love of strangers this love is intensely practical. In Peter's day, it included opening your home, to look after the needy (such as traveling preachers, missionaries) for church services, and to feed strangers. Heb 13:1-2, Deut 14:28-29.

V10: As every man hath received the
gift, even so minister the same one to
another, as good stewards of the
manifold grace of God.

"Received a gift" -not a talent, which is learned, but a grace given ability (gift), something you get for nothing. It cannot be earned, pursued or worked up. It is received and acted upon. I Cor 12:4, 7, 11, 18. These gifts are to be used without grudging or expecting anything in return. We are to "minister to one another" these gifts are not given to exalt the person who has them, but instead to build up the body of Christ. I Cor 12:7.

"Good stewards" - a believer who uses his gift to edify the body will be a good steward (one who looks after another's resources). We do not own our gift; we are only to use it for others. "Manifold grace" -this is how God works manifold means varied. There is an enormous varied design of God's grace in the giving of these gifts to the Church.

V11: If any man speak, let him speak
as the oracles of God; if any man
minister, let him do it as of the ability
which God giveth: that God in all
things may be glorified through Jesus

Christ, to whom be praise and
dominion for ever and ever. Amen.

Peter here gives implication that there are two categories of gifts: speaking and serving. This is made clear in Rom 12 and I Cor 12. "Oracles of God" - these are God's words, straight from His mouth (Rom 3:2). "God may be glorified" - this is the goal of everything (Rom 11:33-36, 2 Tim 4:18).

Peter moves now to suffering for God's glory and in these last verses of Chapter 4:12-19. Peter will give four attitudes in suffering to be victorious: (1) expect it, v. 12; (2) rejoice in it, v. 13-14; (3) evaluate its cause, v 15-18; and (4) entrust it to God, v 19.

V 12: Beloved, think it not strange
concerning the fiery trial which is to
try you, as though some strange thing
happened unto you:

Peter makes it clear that standing for the Lord will bring "The fiery trial" - there is no reason to think that your trial (whatever it is, it will be fiery) for you it is something unusual (Why me, Lord?). It is not anything new, anyone, man, woman, child, adult, who will admittedly stand for Jesus should expect it.

V 13: But rejoice, inasmuch as ye are
partakers of Christ's sufferings; that,
when his glory shall be revealed, ye
may be glad also with exceeding joy.

Instead of crying or being upset, we are rather to rejoice. (Matt 5:10; 12:1, Gal 6:17, Col 1:24). Why? Because when we are telling the gospel and suffer, we are partaking in the suffering of Christ. This should give us strength to continue to stand, because when His glory is revealed on earth in Rev 19, then you will be standing with Him. You'll be there with exceedingly great joy. Luke 17:30, Matt 25:31, James 1:2.

V 14: If ye be reproached for the name
of Christ, happy are ye; for the spirit
of glory and of God resteth upon you:

on their part he is evil spoken of, but
on your part he is glorified.

To "Be reproached for the name of Christ" - reproached is to be insulted, treated unfairly for speaking for Christ. This is caused by confessing His name. "Blessed (happy) are ye" - this is a specific benefit of suffering triumphantly for Christ, it shows God's approval. "That is the Spirit who has glory", who is glorious. In OT times, this was represented by the Shekinah glory cloud Ex 33:15 34:9. "Rests upon you" -when a believer suffers, God's presence specifically rests and lifts him to strength and endurance beyond the physical dimension II Cor 12:7-10.

V15: But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

It is not suffering in itself or for foolish reasons or for sinful reasons. Peter mentions murder, theft, evil and being a busy body (someone who is always into someone else's life more than their own) in the same breath. Suffering for these things brings no glory. We are to live faithfully to Christ, a virtuous live, not causing the problem I Thess 4:11.

V16: Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Peter says "Yet" - however, if you suffer as a Christian (this name being given in derision to the followers of Christ in the 1st century) for proclaiming Christ, then we should never be ashamed. But just give God the glory for the privilege of suffering.

V17: For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

"For the time is come" - this refers to a specific time when something happens; in this case, the end of time, when judgment is to come. As this happens, one thing God will do is purge His true Church, purifying of the Church by His own hand. It is far better for us to suffer as the Lord purges and strengthens the Church, than to endure the eternal suffering of the unbelievers in the lake of fire.

Now if God is going to deal with it, then what will be His fury be like on the ungodly?

V18: And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

This is a quote from Prov 11:31. Peter uses this is to reinforce the idea that if the justified sinner is saved with great difficulty, suffering pain and loss, what will be the end of the ungodly? 2 Thess 1:4-10. "Let them that suffer" - if you're already suffering for your Christian stand (as the students at Columbine did), then "commit". This is a banking term that means to deposit for safe keeping; commit to the one that judges righteously Luke 23:46, Acts 7:59. Because the Creator of all; will always do right to and for those who stand for Jesus. Paul said when you've done all you can to stand, stand anyway.

Chapter 5

The focus of this chapter is "Suffering and its relation to Christ's Second Coming". Peter will take this final chapter and show believers how to live through suffering in light of our Lord's soon return.

Each person who says they're saved needs to have the second coming in their plans. For example, there was an ad for rapture will protection. Now, today's society, everyone needs a plan, even in school in the 9th grade you create a plan for your education that will even carry you through college. Christians need to put the second coming in their plans because we will come before Him, into His very presence. It will be a time of blessing; our suffering is related to that time coming.

Verses 1-4 - suffering develops service and hope. Verses 5-14 show that suffering can lead to humility and patience.

V1: The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

This is written to elders, men or women who are older and more mature spiritually. Peter calls himself an elder. Notice he did not say apostle. His humility will not let him go any further.

Peter speaks to them from first-hand experience. He had actually viewed the suffering of Christ and had experienced suffering himself. Peter had viewed the true glory of Christ. When? On the mountain of transfiguration; that scene was life-changing. No doubt there is one coming that will be even greater.

V2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

An elder who holds the position of Bishop is to shepherd the flock. This entails provision, protection, supervision, discipline, instruction and direction. "Take oversight" -the flock belongs to God, not to the shepherd who just looks after it. I Tim 3:2, Titus 1:9. In this task, he does it because he is called to it, lives for it. Not because he is forced to do it. Also, he is not to fill the role of shepherd just to gain wealth. This is a serious danger and we all have seen this happen in the past decade or so. However, the bible is clear: shepherds are to be taken care of by the flock. I Cor 9:7-14, I Tim5:17, 18.

V3: Neither as being lords over God's heritage, but being ensamples to the flock.

Shepherds are never to become demagogues, leading by domination, manipulation and intimidation. True shepherds lead by example of holiness, and servant principles of others first.

V4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Every shepherd must bear in mind that he is responsible to the Chief Shepherd, Jesus Christ. Zech 13:7, Heb 13:20-21. One day in the future, each shepherd must stand before the chief and give an account of his time with the flock, its accomplishments and its failures - grown or lack of, use of gifts, people sent to a flock, resources, etc.

(V5-14 - Suffering can produce humility & patience)

Attitudes for maturity;

Submit - V 5 Humility V 4, 6 Trust - V7 Sober minded - V8 Vigilant - V8, 9 Hope - V10 Worship - V11 Faithful - V12 Affection - V13,14.

V5: Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be

clothed with humility: for God
resisteth the proud, and giveth grace
to the humble.

Peter instructs the elders on proper conduct. Now he turns to the younger Christians. "Younger" here refers to spiritual children.

Submit yourselves -Place yourself under the care and direction of the elders, the spiritually mature. I Tim 3:1-7, Titus 1:5-9. Young Christians need to give honor and respect to their elders. Submission is a fundamental of spiritual maturity read also I Thess 5:12-14. Lack of willing submission makes effective ministry by elders difficult and forfeits God's grace. Be clothed with humility - Clothed means to tie something on oneself with a knot used of a slave putting on an apron to serve. Humility is "Lowly mindedness" it is an attitude that one is not too good to serve others. True humility was not considered a virtue then, just as it is not today. John 13:3-17.

V6: Humble yourselves therefore
under the mighty hand of God, that he
may exalt you in due time

Peter says shepherds are to humble or lower themselves willingly "Under the mighty hand of God" - This is an OT concept; we need to place ourselves under the power of God, allowing Him to work in us, accomplishing His sovereign purpose. Mark 6:8. We are not to fight the hand of God as He directs our lives.

"Exalt in due time" - when the time is right, the Lord will lift up the suffering and submissive.

V7: Casting all your care upon him; for
he careth for you.

"Casting all your care upon Him" this is from Ps 55:22. this means to cast something onto something else. Christians are to throw all discontent with life, discouragement, despair and suffering upon the Lord. Why? Because Jesus cares about you.

V8: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Be sober, serious-minded" - "Be vigilant" - Be an alert believer, trusting in the Lord means that you cannot live carelessly, because then evil forces are at work against you. "Your adversary" - Our legal opponent is the devil. He uses slander to malign believers. He lives to overwhelm a believer with temptation, persecution, and discouragement. He sows discord, accuses God to men, men to God, men to man. He will do all he can to drag a Christian out of fellowship and service. See John 13:27, II Cor 4:3, 4; Job Chapter 1.

V9: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

"Resist him steadfast in the faith" - resist or to "stand up against", not with formulas or works, but by remaining firm in the faith. That is, continue to live in accord with the truth of God's word. The more of God's word you put in you, the more Satan can be withstood see II Cor 10:3-5, Eph 6:17. "Same suffering" - every Christian everywhere in the world is or will be facing the same type of trials I Cor 10:13.

V10: But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Who called us this is an effective saving call (John 1:5)"to his eternal glory" - our final destination after life's struggle. "after you have suffered a while" - we need to come to a clear understanding that to see what God has planned for our future will require some pain now II Cor 1:3-7. "Perfect, establish strength" - words of strength, resolutions, God is

using what one goes through because of our service to Him, to produce strength of character.

V11: To him be glory and dominion for ever and ever. Amen.

He deserves all glory for what He is doing in your life. He also deserves dominion over your life as well. He created, saved, and sustains us; He deserves worship from us throughout eternity.

V12: By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

Silvanus - this is Silas who traveled with Paul. He is the scribe who wrote Peter's dictation, and then he took this letter to its readers.

V13: The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

"She who is in Babylon" — this is the house church. See II John 13.

"Mark, my son" - this refers to John Mark, writer of the Gospel account dictated by Peter to him (Acts 12:12). This is the one who failed Paul (Acts 13:13), but became a worthy servant after he had spent some more time in study and local ministry (II Tim 4:11).

V14: Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

"Greet with a kiss of love" — this is not practiced today, but then it was common as a way of identifying true believers. Peter concludes with one element everyone wants - Peace. It comes only from Jesus Christ. This is a powerful book with timely truths. May God's word give you both strength and peace.

II Peter

Outline

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Introduction

1. Title

V 1:1 - is proof of writer and gives us the title. This is the second letter Peter has written. Therefore, it is called "2 Peter".

2. Author & Date

After years of controversy, this book was accepted into the Canon of scripture after all arguments were found to be baseless. His style is different from I Peter. He had Silvanus write I Peter as he dictated it. In 2 Peter, he writes for himself. The message is different in 2 Peter; he focuses on the suffering of saints. In this letter, he will emphasize the coming danger of false teachers and their pervading deceptions.

The date of this written is AD 67-68, and shortly before his death.

3. Background

In the years since he wrote I Peter to a suffering church in what is present-day Turkey, his concern was for the false teaching he could see beginning to invade and influence this same group of churches, and all the churches. This was disturbing to him.

This letter is an effort to remind them of the cost of their salvation, the need to keep the church pure from the false teachers by warning them what to look for as traveling teachers came through their churches. His intent is to expose, thwart and defeat them before they arrived, by urging the churches to look to Christ's second coming and their salvation, and their Christian character.

Chapter 1

V1: Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Simon Peter. He starts this letter by using both his Jewish name (Simon) and the name given him by Jesus (Peter – the small rock). The Rock man is the writer who gives this introduction.

Who is he? He is a: Bondservant - a willing slave, or one who had attained freedom and then willingly backed up to a pole to have his ear pierced to show he would serve willingly his master until death according to the Old Testament law. He adds to this humble title that of Apostle this is his title of dignity. He uses it here only to prove his authority to write his letter; his authority is based on the facts that he was with Christ in His ministry, and later saw Him resurrected. Peter is writing to those who had reviewed the first Letter; compare II Peter 3:1 with 1 Peter 1:1.

“That have obtained” They received into their lives the same free gift of salvation that he had. He is reminding them that they had not earned it by effort, skill, or worthiness on their part. It was given solely by God's grace.

“Like Precious” They were equal in standing before God without distinction and Peter counted this faith as precious; compare this with Gal 3:28 (equal to the Jew); Acts 10:44-48. Faith is the power and capacity to believe; see Eph 2:8, 9. God gives it as the Holy Spirit awakens us in response to hearing God's Word.

Through the righteousness of; here is why you were granted faith to believe, because of and through the righteousness of Jesus, the Son of God (Is 43:3, 11, Titus 2:13). He is both our God and Saviour.

V2: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

Grace and Peace be multiplied. These two promises are available in an abundant supply, and God wants to give them to you. You need only the desire to have them. Knowledge of... this is an intense personal knowledge of Christ based on the clear objective, historically revealed truth of God. The more one deepens and widens his knowledge of Jesus, the more grace and peace He receives.

V3: According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

His divine Power hath given. Jesus' power is the source of a believer's sufficiency and perseverance. See Matt 24:30, Romans 1:4, and II Cor 12:9. This power has been given to us; it is a certain fact, that we possess the gift of power. You have it; you need only put it to use and what are we to use it for? All those things that pertain to one's ability to live a spiritual life. When you were saved, you were given this power, and it grows as your knowledge of Christ grows. Everything needed to live the Christian life here is fully given and readily available.

And Godliness; to be Godly is to live in reverence for and obedience to God. You need not seek after something to live in a Godly manner as though parts were missing and every resource has been given to manifest a Godly life.

Through ... knowledge of Him; the word knowledge is repeated six times and always in reference to an intimate and personal relationship with God. It is not superficial, as knowledge of some government official or movie star, but a deep relationship based on spending quality time with God every day.

Called us to glory and virtue; we are called to salvation and a deep knowledge of Christ. This comes by a revealing of His majesty and moral excellence. This is to be clearly presented in our lives as a testimony toward the unsaved. (See I Cor 2:1, 2).

V4: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Whereby are given unto us. What we have been guaranteed is the unmerited gift of...Great and precious promises. What are they all the promises of abundant and eternal life? All the great OT promises are fulfilled in this day, so that we might be "Partakers of the divine nature" this is an expression of the concept of being born again, being in Christ, and the abiding place of the Trinity. (See John 14:17-23). We have become a new creation (II Cor 5:17). We have the Holy Spirit in us (I Cor 6:19, 20). When we receive our glorified bodies, we will be more like Christ (Phil 3:20-21, I John 3:1-3). We have at this present time. Escaped the Corruption; because we have a new quality of life, we are free from the continuing moral and spiritual degeneration of the society that surrounds us. Our new life frees us from its bondage.

V5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And beside this or for this reason, you are being saved from moral and spiritual decay (See v3 and v4 above) this is a divine gift of grace into our lives that produces saving faith. Because of this, we need to be.

Giving all diligence; that is we are to make the maximum effort. You cannot honor God without putting forth effort (See Phil 2:12-13, Col1:28-29).

Add to your faith this phrase "Add to," is to give lavishly. This referred to the Greek chorus where the conductor paid for every expense of the members. So we are to supply abundantly to our lives the faith to live and be Godly how? By giving diligent devotion to our personal righteousness. We are to add to our faith the following qualities beginning with "Virtue" This is the ability to perform heroic deeds. What makes someone stand out as excellent? Virtue being demonstrated in their life;

this is moral energy. We need to add spiritually excellent living to our faith. Add to that Knowledge; this is understanding, or truth properly comprehended and applied. This requires effort in studying the truth of God's word. To your virtue and knowledge, we are to add.

V6. And to knowledge temperance; and to temperance patience; and to patience godliness;

The next quality we are to add to our lives is temperance. This is not what most thinks of, as control of alcohol, but self-control in all areas of our lives? A "Holding of oneself in", similar to what middle aged men do when a young, attractive woman walks by, they suck in their gut and hold it in, it is self-control of bodily desire rather than being dominated by them, (see I Cor 9:27, Gal8:23). So to your excellence and knowledge of God through the Word, we will add self-control of carnal desire. To these, we need to add "patience" this is not when you can sit in traffic without losing your cool, but rather the ability to endure testing and temptation with a spirit that would die before giving in to compromise or sin. It is enduring not because you just have to, but with vibrant hope. Then you need to add. "Godliness" this is to live reverently, loyally, and obediently toward God.

To this, we are to add. "Brotherly kindness" this is love for the brethren, this is mutual sacrifice for one another's benefit I John 4:20 a love for all in the family of God.

After you have added to your faith an inward love, then you are to add an outward Love. This is a love for those outside of Christ. You are to love lost and sinful people. You don't love their sin, but you love the person. Love them as Jesus did. (See I Cor 13). Once you have filled your life with these seven graces...

V8. And to godliness brotherly kindness; and to brotherly kindness charity.

You will find that your life is neither barren... To be barren is to be slothful, indolent and useless (Titus 1:12). With the

foregoing graces supporting our faith, we will be quite useful and active for and toward God.

Nor will it be unproductive (Rom 13:22, Eph 5:11). Without these supports for our faith, we will be virtually indistinguishable from someone who is evil or a superficial believer. When they are active, there is a manifestation of the divine nature in us.

V9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

He that "lacketh" these things; what is it to not have these graces supporting our faith? The person without them develops the following.

(a) Blindness and cannot see afar off. He has myopia and cannot see his own spiritual condition, he cannot see that he need to be cleansed from sin daily, never knows his true standing before God, because he cannot see he is so far off from Him.

(b) Forgotten. He not only has spiritual myopia, but he also has spiritual amnesia. He may be saved and possess all the blessings, but without these graces, he will live in doubt and fear.

V10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Instead of living with blindness and amnesia, we should rather do the following that is to make our calling and election sure. God has saved you and provided eternal life for you. Peter says each person is to have revealed to them the truth of your secure salvation Romans 8:31-39, John 10. Assurance is one's confidence that they possess salvation.

People who pursue the graces in verses 5-7 will produce fruit that he was called and chosen by God to salvation. If you do, you will never stumble. As you use and pursue these graces, you will not stumble into doubt, despair, and fear or question

God and His ways, but walk in the confidence that you are a real child of God. A church in Madison W. Va. put this on its sign: man cannot stumble when he is on his knees.

V11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

For so in this way, there will be an entrance, a way made into (John 14:6), that shall be ministered. God will serve up to you an entrance to Heaven that is abundantly into the everlasting kingdom.

Peter gives words of encouragement to a weary Christian's heart. An abundance of blessings is provided to each of us as we enter into Heaven, for the faithful and fruitful. So a believer who pursues the graces not only has the blessing of assurance right now, but a full and rich reward in the future. See I Cor 4:5, Rev 22:12.

V12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

"Wherefore" This takes us back to V3, "according as" and also introduces a new paragraph with the fact that we share a new nature and have a new quality of life "in Christ". Peter tells his readers - and us the following.

I will not be negligent to put you always in remembrance of these things. Here is the purpose of the letter: Peter intends it to be a constant reminder to them of their salvation, its cost and the graces and blessings associated with it. They knew the basics, but he wants to reinforce the truth they have. It is said that a person really needs to hear a thing seven times for it to stick. See II Thess 2:5, Jude 5.

V13. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Yes I think it fitting Peter says, and it's the right thing to do. As long as I am in this tabernacle (i.e., tent); the tabernacle Peter is talking about is this earthly body. As long as he lived, he wasn't going to stop. (See II Cor 5:1).

To stir you up by putting you in remembrance; the word "Stir" does not mean to mix something, but to shake someone out of their sleep to a wide awake attitude. He wants them this way because he fears his life may be taken suddenly. He wants them to have a sure frame of reference to stand upon.

V14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

Knowing that shortly; or sometime in the near future, he knew his end was near; I must put off this my tabernacle. He was going to fold up the tent of his body and unfold a new and perfect tent in glory.

Ever as the Lord Jesus Christ hath shewed me. This is a reference back to his time 30 or so years ago on a sea shore when he and Jesus went for a walk and the Lord showed Peter his life's work (See also John 21).

V15. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

Moreover I will endeavor; Peter intends to go above what might be enough. To his last breath he was going to labor on their behalf. That his readers May be able after his decease to carry on; Peter wants to leave this life with a confidence that his readers will be able to live in God's grace (see v 5-8).

V16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For we have not; the "we" here is first a reference to the apostles, and then to those who they instructed. Followed cunningly devised fables; they had not researched and devised

sophisticated fables, and there were plenty to go around. "Fables" are mythical pictures of God. (See I Tim 1:4, 4:7, Titus 1:14).

When we made known [a new revelation] unto you the power and covering of our Lord. They had not devised some exaggerated tale about Christ; they preached and taught through the power of Christ, about His life-changing power and His soon return in power to establish His kingdom.

The false teachers were denying his coming again. But were eyewitnesses of His majesty. Peter was not talking about something he had heard, but clearly what he had seen firsthand; his miracles, resurrection and Christ's ascension. But beyond this, Peter saw Christ in His glory as a preview to the day Jesus returns in full glory to establish His throne forever. (Matt 16:28 17:1-8; Rev1:1).

V17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

For He received from God: God directly spoke on the Mount, declaring His Son's Honor and Glory: Excellent glory is a reference to the Shekinah glory cloud (Matt 17:5). God spoke from this glory cloud these words This is my beloved Son. The memory of this phrase is "This one is in essence with me". The Father was affirming the deity and equalness of Father and Son (Luke 9:27-36).

V18. And this voice which came from heaven we heard, when we were with him in the holy mount

This Voice; Peter, James and John were right by Jesus and heard the clear voice of God as He made His declaration of the Son.

There was, therefore, no reason to believe the false teachers who were denying Jesus' deity and second coming. When Peter and the others had both seen and heard first-hand.

V19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

We have also a more sure word of prophecy. The meaning here is that we have the confirmed prophetic word. The entire O. T. was revealed and confirmed in Jesus Christ. The scriptures always take precedence over experience. Ye do well to heed... In light of false teachers, it is paramount that believers put their trust in the word of God alone. Peter says that the word is a light that shines in a dark place; People in the dark dungeon of sin need a light to show the way out. God's word is a lamp for our feet according to David in Ps 119:105.

The day dawns and the daystar also rise. This refers to the coming rapture of the Church and the appearing of Christ to the world. The Second Coming will have not only an external impact on the universe, but an internal effect on those of His alive at its happening John 14:7-11, 1 Cor 13:8-12.

V20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

Knowing this first; Peter gives a call to recognize that scripture is not of human origin. This is to be a preeminent thought.

That no prophecy of the "scripture". All the O.T. and by implication the N.T., none of it stands alone; is of any private interpretation; Private here refers to or pertains to a "Particular individual", namely, the prophet. The word Interpretation, has the meaning of "ingenuity". So you can say it this way: "How can you recognize a real prophetic word?" No prophecy of. Scripture ever arises from human ingenuity. False prophets create their own ideas.

V21. For the prophecy came not in old time by the will of man: but holy men

of God spake as they were moved by
the Holy Ghost.

For the prophecy came not in old time by the will of man; the revelation of God did not originate by human invention or "manuscripts from Heaven". But holy men of God spake as they were moved by the Holy Ghost, moved means to be "Borne along" with, or carried by the Holy Spirit (Acts 27:15,17).

The Spirit is the author; however, He allowed the personality of each writer to be reflected, their education, emotional make-up, etc. This is God's book, His letter to us. (II Tim 3:16).

Chapter 2

The apostasy brought on by false teachers. We have seen in the first chapter the power of the light of Jesus draws men away from the world. Now, in this chapter, Peter will take up the opposite, that is, the force that pulls people toward the world. The days Peter saw as in the future now are upon us.

V1: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Peter begins this section with a warning about false prophets. In Old Testament times, there had been false prophets that had tried to seduce Israel away from the truth of God. Peter is going to take this chapter to describe them, so that his readers (and each one of us) can have a plumb line to go by.

The greatest sin of those who reject Christ and Satan's most destructive tool is the misrepresentation of the God's truth (See Deut 13:1-18; Gal 3:1-2) among the people of God, especially Israel. Peter's point and application is that Satan has always endeavored to infiltrate and destroy. Since he could not overthrow God in Heaven, he has labored hard to deceive (II Cor 11:3-4).

There shall be false teachers. They were coming, and Peter could see it coming, a small cloud on the horizon building to the thunder storm that it is today. Who privily or (secretly) bring in damnable heresies. False teachers parade themselves as Christian pastors, teachers, and evangelists (Jude 4). Heresies – are self-designed religious lies which lead to division. They damnable, and destructive (Titus 3:9-11, I Tim 4:1-5); Denying the Lord. Here is the depth of their crime. They have denied the sovereign lordship of Jesus. Their basic error is denying and refusing to submit to Christ. All false religions have a false Christology.

Who brought them; Peter is not saying the false teachers are saved by any means, but that Jesus paid the release from the bondage of sin for them, and having rejected this pardon, they bring on themselves swift destruction. Here is a two-fold warning: physical death and judgment at Christ's return (Prov 29:1-2, II Thes 1:7-10)

V2: And many shall follow their
pernicious ways; by reason of whom
the way of truth shall be evil spoken
of.

Many shall follow their pernicious (destructive) ways. Many people profess to be Christians, but deny Christ's lordship over their lives. They refuse to live as obedient servants, following rather the lusts of the flesh and the devil. This is destructive to everyone and discredits the gospel. (Matt 2:21-23).

The way of truth shall be evil spoken of. Way of truth was a name for the church. You see the world mocks the gospel of Jesus because of nominal Christians who do not follow Christ, and are unmasked as hypocrites.

V3. And through covetousness shall
they with feigned words make
merchandise of you: whose judgment
now of a long time lingereth not, and
their damnation slumbereth not.

Through covetousness: Uncontrolled greed. Peter says this is the true nature behind false teachers. They only want your money, and don't care about the truth.

Made merchandise of you; our word "Emporium" comes from this word, it means to exploit. They will use any words necessary to accomplish this.

Their judgment hasn't been idle. The principle of God judging the false teachers was set in eternity past and repeated often in the Old Testament the word "Idle" indicates worn out or lost effectiveness. (See Jude 4)

Their damnation slumbereth not. Destruction is an executioner who is not asleep; he will carry out his orders at

the set time because God is Truth. He will by His truth judge all liars and deceivers. (Prov 6: 19, Rev 21:8, 27).

V4: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

For if or since God spared not the angels that sinned (See Jude 6). God did not spare the portion of angels who rebelled with Satan, who left their domain (i.e. Heaven) to follow the father of lies as he wreaks havoc here causing the people here to commit sin against God. Because of that, God cast them down to Hell. Hell here is Tartarus; the Greeks taught this was a place lower than Hades where the wicked of humans and demons were placed; Chains of darkness. The angels' bondage is darkness; imagine being in pitch-black darkness for 6,000 years. The thought of this caused demons to drown in a herd of pigs to keep from going there (Matt 8:29, Luke 8:31).

Reserved for judgment; These angels are like prisoners on death row, they are confined in the solitude of darkness awaiting the day they will be executed, so to speak, as God's sentence is carried out, that being cast into the Lake of Fire (Rev. 20:10).

V5: And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

God spared not the old world; Peter moves from God judging the angels; to the judging of the world. The time frame is before the flood the world was rampant with sin and the false prophets even when Noah delivered his message of impending doom. False prophets cried aloud with a false message of hope.

Because of this sinfulness God saved Noah one of eight. Not many out of a world full of people. Noah was a preacher of righteousness; he spent 500 years preaching to a world of

sinners and from them only seven people responded. Much as today, most of the world's people go blissfully on their way, ignoring the gospel message, going down an ever steeper path to destruction (Gen 6 & 7).

V6. And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Turning the cities of Sodom and Gomorrah; these are two of five cities of the plain at the end of the Dead Sea that God destroyed because of sin. They are note worthy for their heinous sin of homosexuality and rebellion before God; they were literally incinerated into ashes (Gen 13; 18:16-33). Condemned then with an overthrow: they would have been spared if only ten righteous people were found, yet only three survived, and two of them were extremely worldly.

God chose to make them an example: they were a model, a pattern for all future generations, wickedness like this will result in severe judgment.

V7: And delivered just Lot, vexed with the filthy conversation of the wicked:

God delivered just Lot; now Lot was a rascal who saw the beauty of the world; and went to live in it. The word "Just" is the same as justified, or to be declared right.

Lot was vexed with the filthy conversation or lifestyle of the Sodomites. The word "Vexed" means to tire down with toil, or to exhaust with labor, to afflict, or oppress with evil. Lot was tormented on the inside by living in Sodom. Because Lot was a just man, God delivered him from the judgment. Lot represents a good number of Christians, who will be delivered.

V8: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

For that righteous man dwelling among them; in seeing and hearing. Imagine the horrible lifestyles Lot saw all around him, that kind of life rubs off on you. Lot vexed or troubles his righteous soul from day to day with their unlawful deeds. Their ungodly, unholy lifestyles tormented his soul, until the angels led him out by the hand. His wife and two daughters went with him, and later, his wife turned to a pillar of salt; because she was too entangled with the world to leave it behind.

V9: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

The Lord knoweth how to deliver the Godly out of "temptation". Temptation is "an attack with intent to destroy" (Rev 3:10), and can result in severe divine judgment. God's plan is set for the rescue of His people from this wicked, perverse world before judgment falls.

To reserve the unjust unto the date of judgment to be punished; there is the false teaching that the church, the Lord's bride, will go through the tribulation period. God says differently, He will deliver His and hold the unjust the lost here for their fitting punishment (Rev 20:11-15).

V10: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

But chiefly them that walk after the flesh: Like these wicked people of Noah and Lot's day, the false teachers of Peter's day were slaves of the corrupt desire of the flesh. The lust of uncleanness; they pursue the things of darkness, while pretending to walk in the light.

Despise government; they reject authority not the secular authority rather, the authority of God, of Jesus, of the Spirit

and of the Word of God. Lust and arrogance are the two chief character traits of false teachers.

Presumptuous are they, self-willed: They are brazen and defiant; self-willed, obstinately determined to go one's own way.

Speak evil of dignities: to ridicule and blaspheme God's angels and God Himself. People take God's name in vain on a regular basis.

V11: Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Angels which are greater in power; that is they are greater in power than any human. False teachers will do something they will not do; in their pride, they will dispute God and His word.

Bring not railing accusation against them. God's angels will say nothing amiss against another, not even Satan. They turn it all over to God to deal with. Jude tells us that Michael would not even argue over Moses' body with Satan.

V12: But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Like natural brute beasts: False teachers have no sensitivity to the power and presence of demons or holy angels; instead they behave like wild animals with no regard to order or authority. Utterly perish: Since they live like a wild animal, they will be caught and destroyed by their own folly and passions like a wild animal.

V13: And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

The wages of unrighteousness, immorality and arrogant boldness will not pay in the end; it will only rob and destroy.

As they that count it pleasure to riot in the daytime. Committing sin in broad daylight without cover of darkness was a sign of low-level wickedness in Roman society (I Thess 5:7). But false teachers are so consumed by their lust that they will not wait for dark.

Spots they are and blemishes; dirt spots and scabs cover their souls. They are the opposite of the purity of Christ. The Church should be like her Lord (Eph 5:27). They carouse in luxury while they feast with you. False teachers, molding their works to appear as teachers of truth, while participating in communion, were nothing short of arrogant, covering their immorality with religious talk (II John 9-11, Jude 12).

V14: Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

Eyes full of adultery: False teachers are so full of themselves that they spend their time lusting after women wherever and whenever (Matt 5:28) they want. They are uncontrollable in their lust for life's pleasures. Enticing unstable souls this is a metaphor from fishing to beguile (entice) is to catch with bait. False teachers cannot catch those strong in the Word, they go after the weak and unstable, the young in the faith (Eph 4:14).

Their hearts are exercised in covetous practices. They are trained like athletes, and are prepared with their falsities; there concentration is on nothing but the forbidden. Things to fulfill their lust cursed children: This is a Hebrew term for the curse of sin being dominant in their lives, thus saying that they are condemned to hell for their wickedness (Gal 3:10, Eph 2:1-3).

V15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

Forsaken the right way; this is a statement for obedience to God (Acts 13:10). Following the way of Boshur; He is an Old Testament compromising prophet who was for sale to the highest bidder. He preferred wealth and popularity over faithfulness and obedience to God (Num 22-24). The way of Boshur, then is covetousness.

V16. But was rebuked for his iniquity:
the dumb ass speaking with man's
voice forbade the madness of the
prophet.

Peter says he was rebuked for his iniquity and how was he rebuked? While on a narrow road, he got his eyes opened for real. His dumb donkey spoke; the donkey let him have it for being beaten while trying to protect Boshur; someone said that in the old days, it was a miracle when a jackass spoke and now in our day, it is a miracle when one of them keeps quiet. Amen. This is one sure way to identify false teachers, by their covetousness.

V17: These are wells without water,
clouds that are carried with a tempest;
to whom the mist of darkness is
reserved for ever.

Wells without water: Peter has described some externals, now to the internals. These men are dry wells in Palestine, water is precious, so a dry well would be a great disappointment. False teachers have a pretense of spiritual water to quench the soul's thirst, but in reality, they have nothing.

Clouds carried by tempest: the coming dark clouds would seem to hold rain, then they pass by and nothing happens, and the ground is still dry and hot. They are all show and no substance (Jude 12).

The blackness of darkness; this is hell (Matt 8:12, Jude 13). People need the Word, and these people cannot really deliver.

V18: For when they speak great
swelling words of vanity, they allure
through the lusts of the flesh, through

much wantonness, those that were clean escaped from them who live in error.

Great swelling words of vanity: Vanity (emptiness); The false teachers deceive by using big words, high sounding words such as their knowledge of Greek and Hebrew, going on about their scholarship and spirituality, even to so-called direct revelation. They contradict the clear teaching of scripture; in reality, they say nothing, neither truth, scholarly, spiritual or divine (1 Cor 2:14). Allure through dust; or Lust/lewdness. They espouse a religion that appeals to the eye, to the ear and to the nose. They offer a religion that allows one to be religious and still embrace their fleshly desire.

Actually escaped error: I.e., barely escaping or trying to escape. These are not saved people, but people who are vulnerable because they have high levels of guilt, and anxiety; for example, a broken marriage, loneliness, and tired of sin and looking for a new start. False prophets exploit these vulnerable people.

They promise them liberty: False teachers promise these people an escape from the struggles of life, and yet, they end up slaves of corruption. They cannot deliver freedom because they themselves are enslaved to the corruption they promise escape from.

Overcome bondage: Anyone placing themselves into the hands of a false teacher, who is a prisoner himself also becomes a prisoner. Bondage to corruption awaits all followers of false teachers.

V20: For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

Escaped the pollution of the world; this is putrid or poisonous vapors. Morally, the world gives off a deadly influence. These false people at some point wanted to escape the moral contamination and sought religion, even Jesus, on

their terms, not His. However, they had never genuinely responded and been converted. They come close then reject Christ. This is apostasy. Their last end is worse than their first. (Heb 10:26-1, Luke 11:24-26).

V21: For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

For it would have been better for them not to have known. They in the date of Judgment would be better off having never heard the gospel, than to have heard it and perverted it and turned away from it.

A. C. Gabelaen says: For it is you who came in here today, unsaved, and you walked out of here unsaved, the worse enemy that you have ever had, because you have heard the gospel and you can never go into the presence of God and tell Him that you never heard it.

Turn from the holy commandments to turn back. These false teachers are not made outside the church; they are bred in the Church, half in, half out. They reject the truth.

V22: But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

It is happened unto them according to the true proverb; this is from Proverbs 26:11 and is quoted to show that they will go back to their true natural unregenerate condition. And the sow to her wallowing; this is a comparison to the prodigal son story. For awhile it is hard to tell a pig from a sow, at least for a while.

A false teacher is a self-washed pig. These verses describe an apostate and it is a frightening picture, only one other thing may be worse (Rev 17). We need always to be on guard for false teachers.

Chapter 3

In this chapter, there are three divisions. The First deals with our attitude regarding the return of the Lord Jesus. The Second unit deals with the agenda for the world as defined by God. The Third unit deals with Peter's admonition to believers. Peter, in writing this chapter shows the depth of his spiritual growth since the day of Pentecost.

Unit One, "A List of Apostates"

V1: This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

This second epistle, beloved; I now write unto you. Peter makes it very clear that he is the writer not only of this one book but of 1Peter as well. He is writing with great care and concern to the "beloved". In both letters, he has had but one goal:

I stir up your pure minds: Peter is intending to bring to remembrance in their pure (sincere, uncontaminated minds). These readers were to keep their minds unmixed from the seductions of the evil world and from the flesh.

In remembrance; a man said once "I have a good memory. My problem is that my forgetting is even better" Peter knows what is means to forget, his thoughts now may well have drifted back to the night he denied his Lord three times (Luke 22:61). Now what is to be remembered.

V2: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Mindful of the words; they are to keep fresh in their minds the words of the Old Testament canon. The Holy Prophets:

these are the writers of the Old Testament. They are holy in contrast to the unholy false teachers who were trying to deceive them. The Prophets in particular warned of a coming judgment (Ps 50, Is 13, 24, Micah 1, Malachi 4). They wrote about the Lord's coming, both of them (Zech 14:1-9).

Commandments of this apostle; Peter is referring to the warning he, Jude, Paul, Matthew and John wrote about: the 300 references to our Lord's return, His judgment, His future visible kingdom and His righteousness.

V3: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Knowing this first; this is about preeminence in matters not first on a list. Peter emphasizes that believers must be warned about false teachers who deny the coming return of Jesus and the ensuing judgment of the last days of which we have been in them for a longtime, and will be the last days until the time of tribulation comes.

Scoffers will come; these are the apostates of Chapter 2. They argued then that Jesus wasn't coming back and that only after thirty years (Is 5:19, Jude 18). They are still arguing against His return. Paul said in II Cor. 3 that there is a veil over their minds. It is not intelligence standing in their way, it is a spiritual problem.

Walking after their own lusts; their lifestyles are corrupt characterized by sexual lusts. They mock the second coming so they can live in their immoral lifestyles, without fear of retribution (see I John 2:28-3:3).

V4: And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Where is the promise of His coming? The early Church believed and taught an imminent return (I Cor 15:51, 1 Thess or 2 John 1, 2, 4, 5). These men used an emotional argument, laying on ridicule and disappointment. Some of you pre-

millennial fold have been saying for years Jesus is coming back. Well, when is He? Since the fathers fall asleep. The OT patriarchs abandon Isaac and Jacob (John 9:5, Heb 1:1).

All things continue as they were. This is an argument based on the theory of uniformity, which says that all natural phenomena have operated uniformly since the beginning. They even imply that God is absent from earthly affairs. Nothing has happened or will happen.

Peter now gives the agenda for the world; three worlds, in fact. Most of the world says one world, but there are three, and Peter will show us the Past World, the Present World and the Future World.

V5: For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

They willingly are ignorant of. These scoffers, false teachers in their desire to avoid the doctrine of judgments, deliberately ignore the clear teaching of the Bible that there have been previous cataclysmic events.

That by the word of God the heavens were of old. This is creation, God stepping into the emptiness of space and bringing the universe into existence. The whole universe created mature and complete.

Earth standing out of water and in the water; this planet was formed between two realms of water. The upper waters formed a canopy over the whole of earth, and then there was the water collected in underground reservoirs, rivers, lakes, seas (Gen 1:2-9).

V6: Whereby the world that then was, being overflowed with water, perished:

"Whereby" connects the creation with God forming these two great masses of water, built into the earth the means of its destruction. The world that then was; this refers to the pre-flood world, it was sheltered from the sun's ultraviolet rays, gentle climate, no rain, storms, winds, and people lived

extraordinarily long lives (Gen 5). The earth in its greenhouse setting produced abundantly.

Being overflowed with water perished; this is the second cataclysmic event, it defeats uniformitarianism, this flood was universal in extent, total in its destruction. Civilizations that have kept records all record a cataclysmic flood in their distant past.

This flood drastically altered the world order Gen 7:11. The flood occurred from two directions, the earth bursting open from below, and the canopy breaking like a balloon from above. These two events clearly show all things do not remain the same.

Now, Peter describes the present world.

V7: But the heavens and the earth,
which are now, by the same word are
kept in store, reserved unto fire
against the day of judgment and
perdition of ungodly men.

Out of the Heavens and earth which are now. This is the world that has been in existence since the flood even to today. The first most obvious difference in the two eras is the lifespan of the people from 900years to an average of 70-75. They are many others too numerous to recount here.

Are now preserved by the same word; this present world is being held, awaiting its day of judgment, this judgment will come by the Word of God just as creation and the flood. This time is in God's hand and only He knows when. What is the tool of judgment this time?

Reserved for fire; in Genesis 9, God placed a rainbow in the sky as a token that there would be no more floods to destroy the earth. When the time comes, it will be fire (Is 66:125, Mic 1:4, Matt 3:11-12; I Thess 17, 8). The heavens are full of stars, comets, asteroids, meteors, also the core of this rock we live on is molten hot a liquid lake of fire, about 12,400 degrees and there is only a 10-mile crust between it and us. We are sitting on a potential fire bomb.

Until the Day of Judgment of ungodly men: this earth is awaiting the coming Day of Judgment, and destruction of ungodly men. As the Godly will not be here (I Thess 1:10, 5:9).

V8: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Beloved, be not ignorant of this; Peter wants his readers then and now to be clear in their theology that time is not relevant to God, so he declares ...

One day is as a thousand years; God does not count days and years from our point of view. It's been 1900 years waiting on Christ' return (Ps 90:14) but from God's view, it's not been but a few days. We are right now according to scripture just short of 6,000 years of human history, the millennium would be the 7th and on that day, God rested.

V9: The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The Lord is not slack concerning His promise. God is not loitering or late concerning what He said would come to pass. (Gal 4: 4; Rev 19:11).

Long-suffering toward us; the "Us" refers to the saved people of God. He is waiting; God is imminently patient, he has all eternity you know before He unleashes His judgment (Joel 2:13).

God patiently endures endless blasphemy, rebellion to His law, all the while calling and redeeming His own. Why? Because; He is not willing that any should perish. God has proffered a plan of redemption open to the whole world, but not all will receive it, but God waits for all those who will. The only people who will go to hell are those who chose to reject Jesus Christ and continue their path of sin and destruction. I Tim 2:3-4; Rev 22:17.

V10: But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The day of the Lord; this is an extended time period beginning with the tribulation and including the millennial (1,000 year) reign of Christ here, the rebellion at the end of this time, and the white throne judgment (Ezra 13; Joel 1, 2; Zech 14; Rev 5, 20).

As a thief in the night; no one knows when a thief will strike, it is sudden, and disastrous to the unprepared. When God moves, we, the Church, will disappear and all events will come suddenly on earth.

The heavens will pass away with a great noise. Heavens here refers to the physical universe. Great noise is a whistling, crackling sound of an atom bomb as it consumes all in its path. The elements will melt with fervent heat. Elements are a word for the building blocks of nature, the atom. We know what happens when an atom is ripped apart. God will unleash all of them at once ("melt" means to untie or unleash). The earth and the worlds will be burned. This planet, solar system, universe will be consumed in judgment (Ps 24:19, 20, 34:4).

V11: Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

What manner of person ought you to be? This is an exclamation rather than a question. Peter is saying how excellent you ought to be living because of what is going to happen. This is a powerful challenge in this day and time to conform our lives more fully to God's standards. (I Cor 4:15; II Cor 3:9).

Holy conduct and godliness; Holy conduct is how we should live our lives. Paul said to come out and be separate from sin. This is what we do before men to show them Christians are

different. Godliness refers to our relationship between us and God; it is a reverence for Him and His Word that is to permeate our attitude and rule our hearts.

V12: Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Looking for and hastening. This is a motivation for Holy living and Godliness is expectation. Hastening eagerly desiring for something to happen. We should have no fear of this future day, but actually be hoping for it (I Cor 1:7, 16:22).

The day of God; this is not the same as the day of the Lord. This day is a day referring to an eternal state; in preparation of which the Heavens are burned; and a new creation comes into being. It is so named because of Paul's ideas of eternal glory of the new Creation, with God being all in all when this day comes, man's day will be forever over. Man or Satan will never be able to corrupt it again. Because of which the heavens will be dissolved. The new world requires the destruction of the sin covered universe we live in now (Rom 8:19-22).

V13: Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

According to promises we look for a new heaven and earth. This promise of the new has its base, foundation in the Old Testament (Ps102:25, Is. 65:17, 66:22). The word "new" means qualitatively new, different than the previous universe and not just in time.

In which righteousness dwells. Righteousness doesn't dwell here now, Christians are righteous because of Christ, but it doesn't dwell here or permeate the universe. But in that day, righteousness will be a permanent exclusive residence (Is 60:19-22, Rev 21:1-7).

V14: Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Therefore, beloved, looking forward; because of what's going to happen, the beloved of God are to be looking ever forward with anticipation not anxiety as some do, or indifferent as others.

Be diligent to be found by Him in peace. Are you living a worthwhile productive Christian life in light of the coming events? Are you purposely living in God's Will or your will, there really is no room on the throne of your life for both. Are you in peace and at peace with the Lord?

Without spot and blameless; we are to have lives washed clean of the spots of sin and be able to stand blameless before the Lord. This is in graphic contrast to the false teachers.

V15: And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

The longsuffering of our Lord is salvation; Jesus' patience in delaying His return in judgment is providing an opportunity for men to be saved. Our waiting is a mental adjustment to the present situation. The world isn't right but God is on the throne and He will make them right. But also Peter lets us know that his fellow apostles wrote of these things according to the wisdom given by the Holy Spirit.

V16: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

As also in all his epistles some of Paul's writing was hard to interpret, not impossible. Nevertheless, Peter uses Paul as

support for the teachings he has just passed on to his readers. The unlearned and false teachers were twisting and turning scripture to suit themselves and in so doing, brought on their own destruction.

V17: Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

You, therefore, beloved, those Peter loved in the Lord, this is personal to him what he wants us to know and since we know early,

Know this beforehand; since we know there will be false teachers who will appear, twisting and perverting the Word of God, they and we should be on guard. Jesus said if we know when a thief is coming, we will not be robbed, therefore, be warned so that; you will beware lest you also fall. Any time a believer takes a serious listen to a false teacher; he or she runs a risk of being led away from the truth into abject error. II Tim 2:14-18, Titus 1:10-16.

V18: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Grow in grace and knowledge. Peter restates his introduction in concluding this letter. Pursuing Christian maturity and a deeper knowledge of Jesus will lead us to doctrinal stability and keep us away from error. To Him is the glory. What a call to glory for Christ, demonstrating again Peter's stand that Jesus is God incarnate equal to God in every aspect (John 5:23).

