

The Epistle of II Peter

Authorship:

- A. There are many scholars who reject II Peter as a genuine work of the apostle Peter.
- B. However, there is no question that the author of this Epistle is Simon, the apostle and servant of Jesus Christ.
- C. This is seen in the salutation as well as the content of the book.

1:1, “Simon Peter, a servant and an apostle of Jesus Christ.”

1:14, “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.”

1:16-18, “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 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. And this voice which came from heaven we heard, when we were with him in the holy mount.”

3:1, “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.”

(If Simon Peter wrote the first, and he did, then the same wrote the second.)

The date of writing:

- A. Since Peter alludes to his own passing as imminent (1:12-15), the book is datable to just prior to his martyrdom.
- B. The “Handbook of Biblical Chronology” dates the deaths of Peter and Paul to be in A.D. 67.
- C. Therefore, II Peter was most likely written in early A.D. 67.

Historical Setting:

- A. Peter is imprisoned in Rome awaiting certain execution.
- B. Christianity has become distinctively different from Judaism.
- C. Therefore, it has come under official persecution, especially at the hands of Nero, who himself is nearing the end.

Original Readers:

- A. It is clear that Peter has instructed this group in the past and wishes to remind them of what he had said and to build on that foundation (cf. 1:13, 15; 3:1).
- B. “This second epistle,” II Peter 3:1 refers back to I Peter, therefore, the epistle includes both Gentile and Jewish Christians.

Occasion:

- A. There is no specific circumstance that has prompted Peter’s writing other than his imminent death coupled with the desire to encourage the church in their faith, especially in light of the challenges presented by certain false teachers.

Special Issues:

A. Relation to Jude.

1. The fact that most of II Peter 2 is paralleled in Jude raises the question of relationship.
2. There are three possibilities:
 - Jude was written prior to II Peter
 - II Peter is used by Jude
 - Both Peter and Jude used the same source.
3. A majority hold that Peter used Jude.
4. Guthrie concludes that it is impossible to prove any of the views but favors the priority of II Peter and Jude's borrowing from him.
5. In this case Peter has set the stage for what will happen in the future, and Jude has picked up on that, writing about what is presently taking place with regard to the false teachers.

Message:

In light of Christ's assured coming, Christians ought to be growing in grace and knowledge of Him so as to be ready.

Outlines:

- I. Salutation: Peter writes as servant and apostle to fellow believers. 1:1-2
 - A. Peter identifies himself as an original apostle. 1:1a.
 - B. Peter identifies with the readership as a fellow believer. 1:1b
 - C. Peter identifies the goal of his writing as grace and peace in the knowledge of God and Jesus. 1:2

II. Introduction:

The knowledge of the divine has given believers a supernatural advantage and an eternal perspective. 1:3-11.

- A. The past has seen the believer established in Christ. 1:3-4
 - 1. The believer has received resources for living a godly life. 1:3
 - 2. The believer has received promises for participation in the divine nature. 1:4
- B. The present challenge is the developing of Christian character. 1:5-9
- C. The believers future is the everlasting kingdom of our Lord and Savior 1:10-11

III. Content of the book:

The coming of Jesus Christ is adequate motivation for godly living in the present. 1:12–3:13

- A. Authoritative testimony has been given to certify His coming. 1:12-21
 - 1. The apostle's experience and example have confirmed it. 1:12-15
 - 2. The Word of God assures it. 1:16-21
 - The apostles had been eyewitness to divine testimony confirming the Lord's coming. 1:16-18
 - The prophetic Word had divine confirmation concerning the Lord's coming. 1:19-21
- B. False teachers, by tempting believers, will seek to obscure the reality of His coming. 2:1-22

1. False teachers will arise to blaspheme the way of truth. 2:1-3a
 2. The false teachers, already under the doom of judgment, will tempt the righteous. 2:3b-9
 3. The false teachers, who will perish in their corruption, are only blemishes to the Christian fellowship. 2:10-17
 4. The false teachers, themselves the slaves of corruption, seek to lure believers back into the bondage of flesh. 2:18-22
- C. False teachers, scoffing at the promise of His coming, do not nullify its certainty. 3:1-13
1. Rejection of the coming of the Lord is to be disregarded. 3:1-9
 - Their scoffing over the delay of His coming was not a surprise. 3:1-4
 - Their scoffing over delay does not consider past patterns of God's judgment. 3:5-6
 - Their scoffing over delay displays ignorance of God's ways. 3:7-9
 2. Certainty of the coming of the Lord is demonstrated. 3:10-13
 - The coming of the Lord will bring judgment. 3:10
 - The knowledge of the coming of the Lord ought to result in holy conduct. 3:11-13

IV. Concluding Admonition:

The believer must live looking for the coming of the Lord. 3:14-18.

- A. It provides opportunity to prepare for his judgment at the Bema of Christ. 3:14-15a
- B. It agrees with Paul's instruction. 3:15b-16
- C. It necessitates growing in grace and knowledge of Jesus Christ. 3:17-18

Admonitions:

- A. In the face of his execution, the apostle Peter continues to obey the Lord's commission to tend His sheep (John 21:16) and strengthen the brethren (Luke 22:32).
- B. He has instructed these believers in the faith and wishes to reinforce those teaching as well as warn them of the dangers they face from false teachers.
- C. His prescriptive admonition is to keep growing in grace and the knowledge of the Lord Jesus Christ.

Another prospective of II Peter:

I. Salutation:

Peter writes as servant and apostle to fellow believers (1:1-2).

- A. In no uncertain terms Peter establishes both the authority from which he speaks and his own solidarity in the faith with those who read the Epistle.
 - 1. Both stem from the righteousness of Christ extended by grace.
 - 2. His ultimate aim, repeated in the last verse of the book (3:19) **is** that they be growing in the grace and in the experiential understanding of Christ as their entire sufficiency.

II. Opening remarks:

As already stated the knowledge of the divine has given believers a supernatural advantage and an eternal perspective (1:3-11).

- A. As a preface to his concern, Peter reminds them of their great position, privilege, and provision in Christ (1:3-4) which becomes the basis for an appeal to continue developing a distinctively Christian character (1:5-9).
- B. If they do this, then they will be fully rewarded when Christ returns to establish His kingdom (1:10-11).
- C. This past, present, future pattern will occur throughout the book as Peter deals with the threat of the false teachers in light of who believers were in Christ and what they had to look forward to when He returned.

III. Instruction:

The coming of Jesus Christ is adequate motivation for godly living in the present (1:12–3:13).

- A. The coming (*parousia*) of the Lord refers to Christ's second advent, predicted by the Lord himself while He was still on earth (Matthew 24:27) and a main element of apostolic proclamation following His ascension.
 - 1. It is this coming that is so positively longed for by the believer and so belittle by the false teachers.
 - 2. Authoritative testimony has been given to certify His coming (1:12-21).
 - 3. Peter appeals to his presence at the Transfiguration as the basis for his confidence that Christ would one day return (1:16-18).

4. In addition, the church had in its possession the prophetic Scriptures as divinely authorized testimony that Christ would return as the dawn of a new (eschatological) day (1:19-21).
 5. Even though this testimony is complete it will be scoffed at by false teachers, to whom Peter directs his attention.
- B. False teachers, by tempting believers, will seek to obscure the reality of His coming (2:1-22).
1. The essence or core of the false teachers' doctrine is the denial of the atoning work of Christ.
 2. They deny the efficacy of His redemptive work and bring on themselves destruction (2:1).
 3. Thus Christianity will be ill spoken of and believers will be exploited (2:2-3) and challenged concerning their beliefs and conduct (3:4-9).
 4. In the end, the false teachers will perish, while believers will be delivered (2:9-10).
 5. However, in the meantime, the behavior of these wicked men will blemish the fellowship within the churches (2:12-17).
 6. Through their false teaching these false teachers will attempt to bring believers back into bondage to the lusts of the flesh which would cause them great harm (2:21-22).
- C. False teachers, scoffing at the promise of His coming, do not nullify its certainty (3:1-13).
1. For all the doctrinal confusion and behavioral mayhem that the false teachers may cause, the Lord's return is certain.

2. They may scoff all they wish at the delay, and live however they may please in the meantime (3:1-4).
3. However, what the false teachers ignore is the fact that God alone establishes the timetable of judgment (3:5-8), and that any delay is a matter of mercy (3:9).
4. Judgment will most certainly come (3:10); when it does believers ought to be prepared, armed with a life of holy conduct and godliness (3:11).
5. If there is anything can hasten that day, it is the readiness of the saints (3:12-13).
6. What the false teachers scoff at, the believer respects, thus causing them to live a life that will be pleasing to Him at His appearing.

IV. Concluding Admonition:

The believer must live anticipating the coming of the Lord (3:14-18).

- A. Peter concludes by exhorting these believers to a life of preparedness, summarized with respect to two areas:
 1. Harmony among themselves and personal holiness (3:14).
 2. There is ample motivation for spiritually responsible living (3:17).
 3. Each believer must continue to grow in grace and understanding of the person and ways of the Lord Jesus Christ (3:18).

II Peter Chapter 1

Text: II Peter 1:1-11,

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherfore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

I. Salutation: Peter writes as servant and apostle to fellow believers. 1:1-2

A. Peter identifies himself as an original apostle:

"Simon Peter, a servant and an apostle of Jesus Christ."

1. The writer of this epistle identifies himself by his names Simon Peter:

- “Simon,” a common Jewish name, was the name given him by his parents and the name by which he was called from his infancy.
2. He was given the name “Peter” or Cephas by the Lord Jesus Christ at his conversion.
 3. Peter or Cephas both signify a rock or stone, because he was built upon Christ, the rock and foundation, and chief corner stone.
 4. This name speaks of the future strength and constancy as a servant of the Lord Jesus Christ.
- B. Next he is described by his character – “a servant” of Jesus Christ.
1. He was not the servant of sin, nor Satan, nor man, but Jesus Christ.
 2. Whose servant he was, not only by creation, but by redemption and grace.
 3. The phrase “servant of Jesus Christ” is sometimes used to speak of the special calling to the ministry or as a preacher of the Gospel.
 4. Even though Peter was one of the apostles this phrase also shows his humility, his sense of obligation to Christ, and acknowledgment of him as his Lord.
 5. And that he considered it an honor to be allowed to have such a relation to him.
- C. The phrase, “an apostle of Jesus Christ.”
1. This phrase distinguished Peter as one taught and commissioned directly by the Lord Jesus Christ himself.

2. He, as the other apostles, was given the power to perform miracles to confirm his mission and ministry as being divinely given of God.
3. Likewise the Apostles were given the authority to go everywhere and preach the Gospel, plant churches, and put them in order, and place proper persons over them.
4. This salutation is used to give weight and authority to his epistle.

D. “To them who have obtained like precious faith.”

1. This is an acclamation of the grace that God had indiscriminately shown to all his elect people.
2. All God’s elect have been called to one and the same faith.

Ephesians 4:5, “One Lord, one faith, one baptism.”

3. All the elect possess by faith the same Christ with his righteousness, and the same salvation.
4. Then he adds, “through the righteousness of God, and our Saviour Jesus Christ” in order to remind them that they did not obtain faith through their own efforts or strength, but through God’s favor alone, which He imparts to men.

Romans 3:22, “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.”

5. The Apostle describes this grace and righteousness as flowing from God, through Christ, down to us.

E. Verse 2:

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.”

1. Faith is the acknowledging of God and Christ, from which all our blessedness issues and flows.
2. Grace is designated as God’s paternal favor towards us.
 - We were all reconciled to God by the death of Christ, and by faith we come to the possession of this great benefit.
 - A multiplication of grace seems to mean a larger discovery of the love and favor of God.
3. Peace is added to the phrase; for peace is the result of God receiving us into His favor.

II. The knowledge of the divine has given believers a supernatural advantage and an eternal perspective. 1:3-11.

- A. The believer is established in Christ. 1:3-4
 1. The believer has been given all the resources necessary to live a godly life (verse 3).

“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.”

- There must be spiritual life before there can be godliness.
- Thus the knowledge of God the first step to spiritual life according to John 17:3.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

- The child of God must first have vital breath before they may walk in the ways of their Father.
- It is not by godliness that we obtain life, but rather spiritual life brings forth godliness.
- It is very evident that Peter attributes the whole of godliness to the divine power of Christ.
- The reason being is that everything necessary for godliness and salvation is a part of the supernatural gifts of God.
- So men must learn not to confide in themselves, but to humbly ask God for whatever they need, and give him the glory for every thing that they have.

2. “Through the knowledge of him.”

- Then Peter goes on to describe the manner in which God makes us partakers of these great blessings.
- First, He reveals himself to us by the Gospel.
- So, the knowledge of God is the beginning of life and the first entrance into godliness.
- The Apostle also tells us that God the author of this knowledge, because a person never goes to God until called.
- Hence, the effectual cause of faith is not the perceptiveness or insightfulness of our mind, but the effectual calling of God.
- Peter is not speaking of the outward calling only, which is in itself ineffectual; but of the

inward calling that is issued through the power of the Holy Spirit when God draws the sinner to himself.

3. "To glory and virtue,"

- Or, by his own power and for his own glory.
- It is very clear that Peter's object was to ascribe the whole praise of our salvation to God, reminding us that we owe everything to him.
- He further hints that the effectual calling of the elect is to restore them to the glorious image of God, and to renew them in holiness and righteousness.
- Verse 4 continues the thought set forth in verse 3.

"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."

4. "Whereby are given unto us exceeding great and precious promises."

- "Whereby" or "by which," that is, by the glorious power of Christ we have all the promises of God, because they are at his dispose, and are given to the saints by him.

5. "Exceeding great and precious promises."

- The exceeding great and precious promises are the promises of the new and everlasting covenant, of which Christ is the Mediator.
- They are "exceeding great," because of their author, the great God of heaven and earth,

who was under no obligation to promise anything to his creatures.

- Therefore His promises come forth from His great grace and favor, and because of His great goodness, and power.
 - They are absolute, free, unconditional, and are unchangeable.
 - They fulfill a great purpose, the glory of God, and the everlasting good and happiness of His people; therefore they must be "precious," of more value and worth than gold and silver.
6. "That by these ye might be partakers of the divine nature."
- This does not speak of God's essence, but His holiness, which is the opposite of the "corruption through lust."
 - Sanctification is the imparting to us of God Himself by the Holy Spirit in the soul.
 - The "divine power" enables us to be partakers of "the divine nature."
7. "Having escaped the corruption that is in the world through lust."
- This is not speaking of the corruption and depravity of nature, which cannot be got rid of so long as the saints are in the world.
 - Rather it speaks of the corruptions and vices which are prevalent in the world, particularly the sins of uncleanness, adultery, incest, sodomy, and such unnatural lusts, which abounded in the world.

- But the Gospel, and the precious promises, being graciously bestowed and powerfully applied, teach Christians to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.
- The powerful effect of Gospel promises upon those who possess the divine nature, is the power of God to abstain from and avoid the prevailing corruptions and vices of their time.
- And is so doing “escaped the corruption” or that which involves the final condemnation of soul and body.

B. The present challenge is the developing of Christian character. 1:5-9.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

1. And for this very reason,” namely, seeing that His divine power has been given unto us over all things that pertain to life and godliness.”
2. “Give all diligence” or place side by side with God’s gift, your part “diligence.”

Verse 10, “give diligence to make your calling and election sure.”

II Peter 3:14, “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

3. "And beside this" refers to, and connects verse 5 to verse 3.

- The connector is "since."
- "Since" God has done all these things for us and given us these great promises, privileges and eternal hope.
- We are to give all diligence and:

"Add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."

- Add to your faith virtue, or, Supply to your faith virtue means that Christians are to strive, or diligently attempt to have faith that is adorned with good morals, wisdom, patience, and love.
- He begins with faith, without which no one can please God, then he admonishes us to add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and finally charity."

4. Verse 8:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

- These virtues are the fruits of the Spirit, and are wrought in you by the Spirit of God, and exercised and performed by His assistance.

5. Verse 9:

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

- “But he that lacketh these things” speaks of the virtues, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.
- Then the Apostle goes on to say that when a person does not possess these virtues such a person:
- “Is blind” and has no true knowledge of God, or of the Lord Jesus Christ, as the God of all grace and has no part in the covenant of Grace.
- Instead he only profess to know him in words, and in reality does not have any true knowledge of Christ.
- Since he has no true knowledge of the Son, that they might truly believe in him; does he have an working of the Spirit of God upon his heart, but only a form of godliness, without the power thereof.
- Therefore he is spiritually blind, “and cannot see afar off.”
- Nor does he look through “true faith” to see the place prepared for those that love the Lord, or the invisible things or eternal glories.
- Neither does he see what is within himself, the sin of his heart, the pollution of his nature, or the evil that dwells within.
- He does not understand that he is poor, wretched, and miserable.
- But rather consider themselves to be rich, and in need of nothing.

- This person sees only outward things, worldly and earthly things, and pursues these things with great zeal.
- “And hath forgotten that he was purged from his old sins”
- Many interpret this as ingratitude of being forgiven of their sin.
- Others say that the passage means, "and hath forgotten the purification of his old, or former sins"; or "sins of old."
- So, this person does not think that he was a sinner of old, a sinner in Adam.
- Neither does he believe that he was conceived in sin and came forth from the womb a transgressor.
- Consequently, he closes his eyes, or he does not think that he has a need to be purged from former sins; and does not believe that he needs to be cleansed by the blood of Christ.
- This is a person that has no true knowledge of God or salvation, because he does not have the light of the Gospel.
- This is evident because “if” he had spiritual understanding he would see that he is under obligation to cultivate, to the fullest extent the Christian graces spoken of.

C. The believer’s future is the everlasting kingdom of our Lord and Savior 1:10-11.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered

unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

1. On March 27, 1857 C.H. Spurgeon preached on these two verses in a message entitled "Particular Redemption" (You should read it).
2. Never the less, let us briefly examine these wonderful verses.
3. Wherefore the rather, brethren, give diligence
 - To exercise the afore mentioned graces, and to perform the above duties, since this is the way
4. "To make your calling and election sure."
 - "Your calling and election" speak the internal and effectual call by special grace to salvation.
 - That it is a particular and personal call is certain, since the scattered saints, and particular believers, are being written to.
 - Additionally, each believer is called upon to be diligent to make their own calling and election sure.
 - Furthermore, it is very clear that the election of particular people to eternal life and salvation is being spoken of.
 - The calling and election of each individual is an eternal act of God resulting from His grace, favor, and is according to his sovereign will and pleasure.
 - Furthermore, this calling and election is absolute, and independent of any condition, foreseen faith, or good work on the part of man.

- Why? Because all these things are the fruits and effects; not the causes or conditions of electing grace.
 - So, in respect to God, our calling and election cannot be made any surer than they are.
 - Since our effectual calling is according to the purpose of God, which cannot be frustrated, and is, without repentance, irreversible, and irrevocable, and is inseparably connected with eternal glory.
 - And our election stands, not upon our works, but on the grace of God that cannot be negated, and upon the will of God, which cannot be resisted.
 - It is the Holy Spirit assures the saints of their calling, election of God, and the surety of their salvation.
 - But here there is also a sense that diligence is to be used by the saints, to make their calling and election sure to others which they do by giving testimony of the work of God upon their souls and by their life and good works,
 - So, by exercising the grace the Apostle spoke they give the best evidence, to the world, that they are the called and chosen of God.
5. Then the verses says, “For if ye do these things, ye shall never fall, or sin.
- This does not mean that a saint will never fall, or sin, at all.

- For there is no Christian that does not “fall” or commit an act of sin.
- Nor is there a Christian that does not falter in the efforts to use the grace spoken of.
- What the Apostle says is that they will never sin the sin against the Holy Ghost, or fall totally and finally from grace.
- “Fall” is used as a metaphor – like one stumbling while in a race (I Corinthians 9:24).
- When the believer falls, by the power of Christ, they get up and continue forth and persevere.

6. An entrance.

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

- First, we are promised an abundant supply of grace and strength to carry us through all our obligation and trials of life.
- Then when this life is ended, whether by death or the second coming of the Lord Jesus Christ, we will be granted admission or entrance “into the everlasting kingdom of our Lord and Saviour Jesus Christ.”
- This does not speak of the Lord’s reign during the earthly reign on the earth with his saints, for that reign only last a thousand years.
- The “everlasting kingdom” speaks of the everlasting kingdom, the ultimate glory, which is eternal or everlasting.

- So what is this eternal kingdom of Christ?
- This kingdom belongs to Christ, is prepared, by Him, for His people, and is where they will spend all eternity with Him.
- As mentioned previously, this entrance takes place at the time of death, or the second coming.
- Speaking of this moment in the life of the faithful Christ Spurgeon described our entrance in this manner:

"Mark the other man; he too has to die. He has often feared death. He dips the first foot in Jordan; and his body trembles, his pulse waxes faint, and even his eyes are well nigh closed. His lips can scarcely speak, but still he says, "Jesus, thou art with me, thou art with me, passing through the stream!" He takes another step, and the waters now begin to refresh him. He dips his hand and tastes the stream, and tells those who are watching him in tears, that to die is blessed. "The stream is sweet," he says, "it is not bitter: it is blessed to die." Then he takes another step, and when he is well nigh submerged in the stream, and lost to vision, he says -

'And when ye hear my eyestrings break,
How sweet my minutes roll!—
A mortal paleness on my cheek,
But glory in my soul!'

That is the "abundant entrance" of the man who has manfully served his God—who, by divine grace, has had a path unclouded and serene—who, by diligence, has "made his calling and election sure;" and therefore, as a reward, not of debt, but of grace, hath entered heaven with higher honors and with greater ease than others equally saved, but not saved in so splendid a manner.

Just one thought more. It is said that the entrance is to be "ministered to us." That gives me a sweet hint that, I find, is dwelt upon by Doddridge. Christ will open the gates of

heaven; but the heavenly train of virtues—the works which follow us—will go up with us and minister an entrance to us. I sometimes think, if God should enable me to live and die for the good of these congregations, so that many of them shall be saved, how sweet it will be to enter heaven, and when I shall come there, to have an entrance ministered to me, not by Christ alone, but by some of you for whom I have ministered. One shall meet me at the gate, and say, "Minister, thou wast the cause of my salvation!" And another, and another, and another, shall all exclaim the same. When Whitfield entered heaven—that highly honoured servant of the Lord—I think I can see the hosts rushing to the gate to meet him. There are thousands there that have been brought to God by him. Oh how they open wide the gates; and how they praise God that he has been the means of bringing them to heaven; and how do they minister unto him an abundant entrance?

There will be some of you, perhaps, in heaven, with starless crowns: for you never did good to your fellow creatures; you never were the means of saving souls; you are to have crowns without stars. But "they that turn many to righteousness," shall "shine as the stars, forever and ever;" and an entrance shall be abundantly ministered to them.

I do want to get a heavy crown in heaven - not to wear, but to have all the more costly gift to give to Christ. And you ought to desire the same, that you may have all the more honours, and so have the more to cast at his feet, with - "Not unto us, but unto thy name, O Christ, be the glory!" "Rather, brethren, give all diligence to make your calling and election sure."

- First, we see the entry door – the Lord Jesus Christ – the way, the truth, and the light, and the way to the Father for “no man cometh to the Father except by Me,” He said.
- Secondly, Mr. Spurgeon mentioned wanting to have a heavy crown – “not to wear, but to

have all the more costly gift to give to Christ.”

- I preached a message on the judgment seat of Christ where we read of receiving rewards.
- Revelation 4:10 reveals what we do with these rewards.

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and **cast their crowns before the throne.**”

- This is the moment Mr. Spurgeon is speaking about.
- At this time believers casting their crowns before the throne, revealing that these rewards are not for the eternal glory of the recipient, but for the glory of the Giver, the Lord Jesus Christ.
- Since these rewards are not viewed as permanent possessions the logical question would be what is there purpose?
- I Corinthians 6:20 tells us that we were redeemed to glorify God.
- The act of placing these crowns or rewards at the feet of He who sits on the throne is one act in that glorification.
- But we will continue to glorify God throughout eternity.
- I believe that the greater the reward, the greater will be that believers capacity to bring glory to God throughout eternity.

III. The coming of Christ is motivation for living godly in the present. 1:12–3:13

- A. Authoritative testimony has been given to certify His coming. 1:12-21
 - 1. The apostle's experience and example have confirmed it. 1:12-15

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."

- Wherefore, or since the graces that I have spoken about are so necessary to your abundant entrance into Christ's kingdom I will not be neglectful, and will continually seek to remind you of these truths.
- The word "always" implying the reason why he writes the second Epistle so soon after the first.
- He feels there is likely to be more and more need of admonishment as corruption increases.
- "The present truth" is talking about the Gospel truth that has been presented to you, which confirms the promised of the Old Testament.
- Since they are presently "established" in the truth they are to hold fast and content for those things.

- In verse 13 he tells them that as long as he is alive and present he will continue to make the best of the short time I have left on this earth to encourage you.
- Verse 14, because I know that shortly that I must put this my tabernacle (implying a soon approaching, and probably sudden and violent death).
- Verse 15, Peter greatly desires to do all that he can to teach and encourage these saints to remain faithful after his decease (death, or exodus).
- “Exodus” is not the usual word used to denote death.
- It is a word used to indicate that he was going on a journey out of this world, he did not expect to cease to be, but he expected to go on his travels to a distant abode.
- This idea runs through all this beautiful description of the feelings of Peter as he contemplated death.
- Hence he speaks of taking down the "tabernacle" or tent, the temporary abode of the soul, that his spirit might be removed to another place.
- Thus by publishing this epistle he is fulfilling the command, “feed my sheep,” given him by the Lord before His departure.

2. The Word of God assures and testifies of this great truth. 1:16-21

“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 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. And this voice which came from heaven we heard, when we were with him in the holy mount. 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: Knowing this first, that no prophecy of the scripture is of any private interpretation. 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.

- The apostles had been eyewitness to divine testimony confirming the Lord's coming.
1:16-18
- At this time there were many false teachers teaching fables.
- But I have told you of the coming of the Lord Jesus Christ in “power.”
- And I can do so with all certainty because James, John, and I were eye witness to a demonstration of this power.
- He was speaking Transfiguration and the glimpse of Christ power and coming glory that witnessed.
- Verses 17, 18, speak of the honor and glory that Christ was given by God the Father; spoke to them from heaven proclaiming the excellent glory of the Lord Jesus Christ by saying, “This is my beloved Son, in whom I am well pleased.”
- Then verses 19-21 provide divine confirmation of the prophecy concerning the Lord's coming.

“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: Knowing this first, that no prophecy of the scripture is of any private interpretation. 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."

- The Apostle says "we have a more sure word of prophecy (or a confirmed prophecy)."
- By faith, we believed that the prophecies of old were true, but now we have partial fulfillment and assurance that the complete fulfillment is assured. So we are doubly sure.
- Thus the prophecy concerning Christ's second coming is "as a light"; it is a revelation of that which was dark, and it opens that which lay hid as a secret and a mystery in the heart of God.
- But now that which was foretold by God has been revealed to those to whom light is given.
- Therefore, Christians have a lamp, "that shineth in a dark place," to guide and direct them.
- Then he tells them "that no prophecy of the scripture is of any private interpretation."
- This means that we should not be reckless and rush hastily to a conclusion when we read Scripture, confiding in our own understanding.
- The reason being: that when we interpret the Scripture we must follow the guidance of the Spirit, who is the only true interpreter of himself.

- Because it was God the Spirit that illuminated their minds, and dictated to them what they should say or write; and moved upon them strongly, and by a secret and powerful impulse stirred them up to deliver what they did, in the name and fear of God.
- Thus who better to interpret the Scripture than the One who dictated them.
- Therefore, the Scripture is to be the rule of our faith and practice.
- So having the full revelation of God in the Scripture we are not to expect any other revelation until the second coming of Christ.

Chapter 2

Introduction:

- A. This is one of the most terrible and terrifying chapters of the Bible.
- B. Why? Because this chapter deals with the subject of the havoc being wrought in the church by false teachers concerning the nature of the Gospel.
 1. The apostle Peter, in this chapter, gives at great length the unsavory details of the false teachers he is writing about.
 2. We find similar warnings and exhortations in other Epistle, especially the book of the Revelation.
 3. All the Apostles were tremendously concerned with this issue and went to great effort to warn the early Christian about preserving the purity of the faith and “contending for the faith” that had once and forever been committed to them.

4. Since the apostle feels that this is a subject of vital importance he leaves no detail to chance.
 5. The apostles understood that they were to defend the faith and make sure that it not become tainted or adulterated.
- C. There is nothing more important for us, who are in the Lord's church today, to consider that what the apostle is saying here.
1. I do not believe that we can find a more accurate and perfect description of the world and Christendom during the last hundred years than what you find here.
 2. Here is a picture, of a world steeped in godless immorality, vice, looseness and lawlessness.
 3. You see here the kind of moral conditions prevailing in the history world at the time of the flood, in Sodom and Gomorrah, and at the when our Lord came into this world.
 4. When we look at the world around us today we cannot doubt that we are living in a time of apostasy.
 5. Because of the humanistic teachings of our schools and universities today people are turning from God, and becoming "lovers of self" and the things of the flesh and this world.
 6. We see lawlessness increasing exponentially today.
 7. It seems to me that we have outlined here the very which we find ourselves at this present time.
 8. And people simply say, "Such is the life of mankind at this present time."

9. I believe that you and I are living in a really difficult period of time.
 10. Perhaps, one of the most difficult the history of the church.
 11. When we compare life today with that of our fathers, just twenty or thirty years; or with that of our grandparents, who lived sixty or seventy years ago, we see how vastly different our country was then.
 - Christianity and religion were popular; men and women gathered together in the House of Christian teaching which influenced the everyday lives of people in our nation and even the actions of Congress.
 - At that time there was respect for the Gospel of Christ, no activities were scheduled on Sundays or Wednesdays and Christianity as a whole was respected, even by those who did not participate.
 - But we no longer live in such a society. The masses turned their backs upon the Gospel and we find comparatively small remnant of true believers to stand for the truth in today's world.
 - But for many finding a church that will make a stand for the true Gospel.
 - Other live in an area where there is no true church, and find it very difficult to stand for truth in a church that leans toward the liberal views many have today.
- D. The general subject of this chapter is stated in the first verse, and includes the following points:
1. This chapter contains a description of false teachers, that were then in Christian churches,

just as there had been false prophets among the Jews.

2. The apostle tells states that these false teachers were introducing destructive errors into church doctrine, and leading many astray.
3. And lastly, He clearly says that they would be punished for their evil actions.

E. A brief summary of the chapter:

1. There will be false teachers – verse 1.
2. Their characteristics, and some of the doctrines, or false teaching, to which they would hold to.
3. Their sure destruction.

I. Verse 1:

“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.”

- A. “But there were false prophets also among the people, even as there shall be false teachers among you.”
 1. The apostle reminds the church that false teachers were not a new thing.
 2. Just as there were true prophets, holy men of God, who prophesied by the inspiration and direction of the Holy Spirit; there were also false prophets among the Jews.
 - Biblical history teaches us that there were many false prophets in the time of Jeremiah, Ezekiel’s times.

- There are the four hundred and fifty prophets of Baal that were slain by Elijah.
- Then there were four hundred that called themselves the prophets of the Lord; from whom went forth a lying spirit, encouraging Ahab, promising him prosperity and success, if he would go up to Ramoth Gilead.
- There were others, so the next phrase makes the transition from the old to the new.

B. “Even as there shall be false teachers among you.”

1. Therefore, you should not consider it a new or strange thing that there are false prophets because where there is truth there will be those that oppose it.
2. Then he reminds them that the Lord told us that this would happen.

Matthew 24:11, “And many false prophets shall rise, and shall deceive many.

Matthew 24: 24, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

3. Therefore, we are simply seeing the fulfillment of the Lord’s words.

C. “Who privily shall bring in damnable heresies.”

1. Heresies or errors in the fundamental doctrines of the Gospel:
 - Today we see heresy concerning the Trinity. There are those who deny the three persons in the Godhead.

- We also see heresy relating to the person of Christ, his deity, his humanity and distinct personality, as well as his eternal sonship, and scoff at his office as Mediator.
 - There are also those who reject him as the true Messiah, the only Savior.
 - Others teach wrongly those things relating to the Holy Spirit, his deity, personality, and his divine influences and operations.
 - All these are "damnable," "heresies of destruction" that lead to eternal destruction for both those that introduce and propagate them, and those that embrace and profess them.
2. We also note that these heresies are never introduced openly, but are usually introduced "privily," or gradually, little by little, and usually under a disguise, which is the practice of those who lie in wait to deceive.
- They creep into churches unaware, and begin to prompt their principles slowly and craftily, handling the word of God deceitfully.
 - But soon the truth of their deception is revealed.
- D. “Even denying the Lord that bought them.”
1. This phrase combined with the next have been the center of great controversy, especially between those who hold to a limited and unlimited atonement.
- Those who believe in an unlimited or universal atonement say, “Does not the text of II Peter 2:1 indicate that although Jesus died to purchase these men, who became false teachers, they will not be redeemed?”

- Then they continue, “If Jesus died to purchase (bought them) them then why are they not finally saved?
 - Isn’t the passage much easier to understand if we simply take it as it is written - that although Jesus died for their salvation (potentially) they have rejected that free offer thereby bringing upon themselves the wrath of God?
 - And the answer is an emphatic “no.”
2. At this point someone might point out the importance of studying the Greek words “agorazo” and “despotes.”
- Someone might say, “Do we really have to distinguish between the use of these terms in redemptive and non-redemptive contexts in order to understand the verse?”
 - Must we know Greek infinitives, subjunctives, and participles to understand a single verse?
 - Is this not the intellectualism that disallows the average lay-person from simply reading his Bible the way it was written?”
3. There is no question that the Bible is clear in its message.
- God’s Word was not written to the “spiritual elite” or restricted to the intellectual theologian.
 - It was written for all the people of God. This is not to say that all of the Bible is equally understandable as Peter states in II Peter 3:16).

- Some passages take more work to understand, thus God has blessed his Church with learned and stable men who are able to extract from God's truth elements that are more difficult than others.
 - Having said that, even though an in-depth analysis of 2 Peter 2:1 helps our understanding it my contention that there is, in fact, a "plain" and "simple" reading of the passage, in its original context, that is quite clear.
4. So let's look at the verse again paying attention to the key "controversy" of the text, that being the meaning of the term "bought" and the unstated assumption that this is to be understood in redemptive terms:

II Peter 2:1, "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."

- Notice what the text says. These men were 'bought' by the Lord.
 - These men were not "potentially" bought but were in fact "bought!"
 - What is the object of the participle "bought?"
 - The object is "them" the false teachers.
 - To suggest that He "bought them" but does not "own them" is to contrary to the simple meaning of the text.
5. But does "bought" mean "redeem?"
- I want to use a comparison:

- I say, “I bought ice cream for my 10 grandchildren, but 3 of them did not take the ice cream.
- Now we compare this sentence:

I bought	ice cream for my ten grandchildren.
The Lord bought	them

- Notice the first sentence does not say that I bought ten children.
- Instead it says that I bought “something” for my ten grandchildren.
- Likewise, Peter does not say that they “denied the Lord who bought something for them (the implication being redemption) but that they themselves were the objects of the Master’s purchase.
- Peter could not have stated that any more clearly?
- This clearly illustrates that you cannot read words into the text without changing the meaning of the text.
- Nor does this reading correspond with many other verses of Scripture concerning the doctrine of perseverance of the saints.
- Since the apostle Peter did not write this epistle in English, but in Greek it is beneficial if we look at some of the words in the original language.
- This does not mean that we must have a complete understanding of Greek to understand the text, but we must see how

the English text corresponds with the writers originally usage.

- Hence a knowledge of the Greek language may not be absolutely essential but it is certainly very helpful.

6. The Problem is that of Ownership:

- For example: Say I sell computer parts. It would be unlikely that someone would come into my store and “purchase” a part and then leave without taking ownership of that part.
- To buy necessitates subsequent and inevitable ownership of that which is purchased.
- Moreover, it is equally important to understand that ownership is not contingent upon physical possession.
- For example, continuing the example above, a person could come into my computer store, purchase a part, and leave without it, but this does not relinquish his ownership of the product, nor does it give me the right to sell that part that rightfully belongs to that person.
- Another example, Maggie and I make payments on a Dodge truck. I have physical possession of the truck, but until I make that last payment, the vehicle legally belongs to the bank. And we are reminded of that fact every time we receive our statement in the mail.
- “But the objects of Christ’s sacrifice are human beings, not impersonal items;” however, the principle of ownership is the same. One cannot purchase something or

someone without acquiring subsequent ownership.

- For example, Onesimus; was just as much Philemon's slave when he was on the run as he was when he labored in Philemon's household?
- Indeed, those who sing the "new song" of the redeemed are owned by their Savior; we are not our own, we have been bought with a price. Certainly, we recognize that the principle of ownership is present here with regards to redeemed sinners.
- The relevance is this – it cannot be said that the Lord bought them (the false teachers) but does not own them!
- The concepts of buying and ownership are inseparable.
- This can be demonstrated biblically by appealing to passages that use the term *agorazo* (buy) whether the term is being used redemptively or not.

7. Consider Matthew 13:44-46,

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

- In this parable our Lord is describing the value of true salvation.
- Once a person is awakened spiritually they will give up everything they have to possess it.

- Relevant to our point is the way in which “bought” (agorazo) is used in the parable.
- Note that the object of the purchase is impersonal, thus establishing a non-redemptive context. Because it is the field that is purchased.
- But the buyer purchases the field in order to obtain the hidden treasure therein.
- He did this after selling all that he had.
- Secondly, note the obvious question, did he take ownership of the field?
- Could it be possible that he sold all that he had, went and “bought” the field, and then did not take ownership of it?
- Hence, this text emphasizes two elements:

First that “agorazo” can be used in a non-redemptive context, and secondly the result of the purchase is ownership.

- So “selling” is relinquishing ownership and “buying” is assuming ownership possession.
- Can one sell something and still retain ownership? No!
- More importantly, can one buy something and not take ownership?
- In other words, can the Lord be said to have “bought them” and yet not “own them?”
- So, is it possible that the Master could purchase these men and not own them? No!

- Therefore, the concept of ownership cannot be overlooked in the understanding of our passage.
- Thus, the Lord owns them, not potentially, but actually.
- This brings us to our next question: exactly how does He own them?
- The Greek word “despotes” (“master, lord,” used ten times in the NT) and it is a key in establishing whether we have here a redemptive or non-redemptive context.
- The common assumption is that the word “Lord” references to the Lord Jesus Christ, even though it could just as easily be referring to the Father.
- But what does matter is whether “despotes” can correctly refer to Christ as mediator, whether in this verse or any other?
- This word is used about thirty times in the Bible; twenty times in the Old Testament and ten times in the New Testament.
- However, it never refers to the Father, or the Son, as mediator unless II Peter 2:1 is the exception. Which it is not!
- Rather in both the Old and New Testaments “despotes” always speaks of God as “absolute sovereign.”
- So this verse is speaking of Him as “sovereign Lord” and owner of each member of the human race.

- With that in mind, we now turn our attention to the Greek word “agorazo” which is used some thirty times in the New Testament.
- It is important to understand that in the thirty occurrences of the word “agorazo” in the New Testament, none of them are used in a salvation context (again, unless II Peter 2:1 is the exception).
- When “agorazo” is used in either the Old or New Testament, the word itself does not include a payment price.
- When it is translated with a meaning “to buy,” whether in a salvation or non-salvation context, a payment price is always stated or made explicit by the context.
- In those contexts where no payment price is stated or implied, “agorazo” would be better translated “acquire” or “obtain.”
- So, in II Peter 2:1 “despotēs” being used expresses the power which masters have over their servants, and which God has over all mankind; and no redemptive aspect is stated or implied.
- Jude 1:4 is a parallel text.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

- In this verse, the “only Lord God” is denied by these men as well as the Lord Jesus Christ.
- Thus, “the Lord God” or the Father, by whom these men are said to be bought, is

clearly distinguished from “our Lord Jesus Christ.”

- It is very clear that this verse is not speaking about them being redeemed by the blood of Christ.
- Whenever redemption by Christ is spoken of, the price of redemption is always mentioned.
- The Scripture is very clear that those who are redeemed by Christ are: the elect of God, the people of Christ, his sheep, his friends, and his church, and that they will never leave or deny Him so as to perish eternally.
- For if those purchased by the blood of Christ or deceive, and through damnable heresies, be totally lost, and bring on themselves swift destruction, Christ’s purchase would be in vain, and the ransom price of their salvation be paid for ought.
- This is, of course, contrary to the Word of God.
- So, while these false teachers belong to God, as all men do, they are not redeemed by the blood of Christ, but are rather vessels of dishonor fitted for destruction.

II. Verse 2:

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

A. “And many shall follow their pernicious ways”

1. Or many shall follow in their principles and practices, that lead to destruction.

- Their “pernicious ways” is also translated “their lasciviousness’s”; “their impurity”; and “their lust.”
 - Simon Magus, the Nicolaitans, the Gnostics, and their followers were known as people who were immoral in their conversations, indulged themselves in unnatural lusts, uncleanness or lasciviousness’s.
 - Their destructive principles were consciously used in an effort to shipwreck the Christian faith and the Gospel of the Lord Jesus Christ.
 - Yet, we should not be surprised because their apostasy was foretold by the Lord Jesus Christ in Matthew 24:11 and Revelation 13:3.
2. The road of error and wickedness is a broad one, in which many walked; and in which many more are walking in the day in which we live.
- B. “By reason of whom the way of truth shall be evil spoken of.”
1. This phrase either speaks of Christ or the Gospel.
 - It can mean the Lord Jesus Christ because He is truth itself, and the true way to eternal life and happiness
 - Or it likewise can be the Gospel, the word of truth, which holds forth Christ the truth, and points to him, and every truth.
 2. It likewise can speak of true Christianity, which is the true way, and stands in direct opposition to all sects and heresies.

3. “By reason of whom” speaks of those “by whom” Christ, His truths, and His people shall be spoken of, in offensive ways.
 - They will be reproached and reviled.
 - They will bitterly oppose “the glory of his truth.”
 - As already mentioned this was true of the Nicolaitans and the Gnostics in the early church.
 - And is true of the Charismatic and holiness groups today.
 - I personally believe that the “doctrines of Grace” uphold and proclaim “the glory of his truth.”
 - Yet today one of the greatest attacks is the Armenians continual attack of these great truths and the promotion of easy believism.

III. Verse 3:

“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.”

- A. “And through covetousness”
 1. This trait is a prevalent vice among false teachers:
 - They are concerned with no one but themselves.
 - Most of what they do is for one motive - the applause of people.

2. Likewise they are covetous and have an insatiable desire to accumulate riches for themselves.
 - You see it among the prosperity preachers today – very expensive home(s), cars, boats, many have private jets, body guards, etc.
 - Through their prosperity preaching they amass large amounts of wealth while fleecing the people through false teachings.
 - There are many stories told of their greed and ungodly actions:

People gave everything – need help – told to go away.

Lady gave her home – stay in it until she died – kicked her out.

3. “Shall they with feigned words”

- Teaching of their own devising.
- They use just enough Bible to give credence to what they say, but their teaching does not come from the Lord but self and their self motives in order to gain worldly advantage.

Acts 17:11, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

4. “Make merchandise of you”

- These false teachers deal with the souls of their followers as a merchant does with goods to be sold at market.
- They seek only personal gain.

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

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

- Here we are reminded that their condemnation, which God in righteousness has determined, "from the creation of the world," will be brought upon them at the appointed time.

6. "And their damnation slumbereth not"

- Almighty God has appointed them to damnation for their sins.
- And even though it seems that the Lord may slumber and men "get away with sin"; be assured that the justice of God is not asleep, nor careless, forgetful, or negligent.
- God is fully awake and aware of their evil and has reserved a just judgment that will be brought upon them.
- This determined judgment and destruction will fall with dreadful weight on these wicked sinners, as seen in the following instances.

IV. Verses 4-6:

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

- A. "For if God spared not the angels that sinned."

1. This verse speaks of the devil and his angels; who are spirits created by God and as such were good; their first estate which was pure and holy.
 - They were once numbered among the morning stars and sons of God, and were angels of light.
 2. But Beelzebub, the prince of devils, rebelled against God and drew a large number of the angels to rebel with him.
 3. What their first sin was, or the occasion of it, we are not told. However, it is generally thought to be pride, or a desire to be equal with God; since this was the temptation Satan them tempted man with.
 4. John 8:44 says that their sin "not abiding in the truth."
- B. Because of their sin and rebellion – “God spared not” or “had no mercy on them.”
- Or God showed no mercy and inflicted the due and just punishment on them.
- C. “But cast them down to hell, and delivered them into chains of darkness.”
1. Hell is “tartaroo,” or “Genenna” the deepest abyss of Hell where they are held captive and punished for their evil deeds.
 2. “And delivered them into chains of darkness.”
 - The meaning seems to be, that they are confined in that dark prison as if by chains.
 - I don’t believe that we are to understand that these spirits are literally bound with chains.

- In this time it was common to shackle prisoners who were in dungeons, and the representation here is taken from that fact.
- While the mass of these fallen angels are confined in this prison.
- However, Satan, their leader, is permitted to roam the earth; and it seems to bring many of those evil spirits forth to tempt and sometimes torment men.
- But even Satan and those who are permitted to roam the earth are under bondage, and are only permitted to work within certain boundaries that are set by God.

3. But all are said “To be reserved unto judgment.”

- Jude 1:6, "to the judgment of the great day."
- At that time will be brought to trial for their sins.
- And after the judgment these fallen angels will be punished according to Revelation 20:10.

4. Therefore, since God, shows no mercy, judges, and punishes the angels; it cannot be thought that these false teachers, who, abide not in the truth, but deny and oppose it, will escape the judgment of God.

5. The same is true of the “old world.”

“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.”

- This verse reveals that the righteous, however few in number, would be saved when the wicked were cut off.

- The phrase "Noah the eighth," means Noah and seven others.
- The meaning is that only eight people of the race were saved.
- The message or meaning is clear; while the wicked would be punished, however numerous they might be, and the righteous, regardless of how few they may be will be saved.

6. Then he speaks of Sodom and Gomorrha.

"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."

- This third example again demonstrates that God will punish the wicked.
- The Greek word here rendered, "turning into ashes," occurs nowhere else in the New Testament.
- It means to reduce to ashes, and then to consume or destroy.
- The fact that they were overthrown showed that God disapproved of their conduct; and that they were to be condemned.
- Their disaster came specifically because of their wickedness and makes them an ensample!
- God disapproved of their sins and punished them. Therefore, He disapproves of those same sins in every age and in every land.
- Thus His punishment of one wicked man or people is a warning to others.

V. Verses 7 – 9:

“And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

- A. “And delivered just Lot” shows that God makes a distinction between the righteous and the wicked; and while the wicked will be destroyed, the righteous will be saved.
 - 1. Lot is called just, because he kept himself uncontaminated even though he was surrounded by wickedness.
 - 2. As long as he lived in Sodom he maintained the character of an upright and holy man.
 - 3. Lot witnessed much of the corruption of Sodom, yet his heart was pained by the sins of those around him.
- B. Verse 8 tells us that Lot, in seeing and hearing the sins of the people, was vexed of soul, day to day, by the sin.

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

- 1. The word “vexed” is also translated tormented in other verses.
- 2. The use of this word seems to imply that because Lot was vexed in his soul, he was seeking a way in which he might show them the consequences of their deeds on behalf of the Lord.

3. The question is often asked “why did Lot remain in Sodom among such a sinful people? Why didn’t he move away?
4. Perhaps this verse explains his one purpose in remaining - to endeavor to be a witness for the Lord.
5. This then is an example that it is our duty, as we reside among the wicked to live for the same purpose. To be a faithful and true witness for our Lord and Savior.
6. Thus we have a lesson from the life of Lot:
 - First, just as Lot resided in Sodom — the most corrupt place on the earth — for sixteen years, and maintained a godly testimony while being surrounded by the wicked.
 - Secondly, that we have an example set before us that you and I as the Lord’s people can live a godly life not be contaminated by the wickedness of our sinful world.
 - And thirdly, even though we are in the world we do not and should not, be conformed to their evil ways.

C. The Lord knoweth how.”

Verse 9, “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

1. This verse reminds us that God is able to deliver his people when they are tempted, and knows the best way of escape.
2. He can: send an angel to take his tempted people by the hand; he can destroy the power of the tempter; he can raise up earthly friends;

and he can and will deliver his people completely and forever from temptation, by their removal to heaven.

3. And to reserve the unjust.

- Just as He has reserved the wicked angels, God will also keep wicked men, under bonds, reserved for their final trial at his bar.
- Though it seems that they do what they please, they are under his control, and are kept or reserved until the final judgment.

VI. Verse 10:

“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.”

A. “But chiefly them.”

- Here the Apostle speaks of a specific class of men and women.
- B. He is speaking of those “that walk after the flesh in the lust of uncleanness.”
1. This phrase is not merely speaking of those who walk after the dictates of corrupt nature, for all men, even God’s elect do that, while in an un-regenerated state.
 2. The Apostle Peter is speaking of a specific sin – those that “walk after the flesh in the lust of uncleanness.”
 3. Jude 1:7 says "going after strange flesh."

Jude 1:7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to

fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

4. The Apostle Paul said in Romans 1: 24-27,

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.”

5. From these passages of Scripture it is very easy to understand that “the lust of uncleanness” was not speaking about fornication and adultery, but sodomy, and sodomitical, or homosexual, practices.
 6. Scripture makes it very clear that this sin is exceeding great in the eye of God and will be punished by God with great severity.
- C. Then he adds, “and despise government.”
1. They despise civil magistrate who have the power and authority to establish laws that restrain their evil activities.
 2. These evil persons wish all governments destroyed that they might live as they please, without fear of reprisal or punishment.
- D. They are likewise, “presumptuous,” self-willed, and not afraid to speak evil of dignities.
1. They are bold, daring, prideful, desire to do as they please, and are not afraid to speak out

against anyone who disagrees with them, regardless of who they are or their position among men.

2. Nor do they show any fear of speaking out again the Lord, His commandments or His laws.
3. Instead they seek ways to get rid of authority, that they may live as they desire.

VII. Verses 11-13

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

- A. These verses speak of the arrogance of these false teachers, because they dare to assume more liberty than the angels.
- B. Verse 11, even the good angels, who excel in strength, carry out the bidding of the Lord over kingdoms, provinces, and individuals, as well as serve as guardians of the saints, do not bring railing accusation against them before the Lord.
 - Why? Because they understand that authority is given by the Lord and willingly submit to that authority.
- C. Verse 12, “But these, as natural brute beasts,” do not even act as those of their species, but have sunk so low that they are compared to brutish beasts in both their knowledge and behavior.
 1. They have ignored those revelations that even unsaved men know from the light of nature.

- 2. Thus they have corrupt themselves; and have been given over to judicial blindness, and a reprobate mind.

- D. Verses 13 and 14, "And shall utterly perish in their own corruption." – Verse 14, And shall receive the reward of unrighteousness,
 - Because of their moral corruption, in their filthy and unnatural lusts, they will be cast into everlasting perdition and destruction, to which they are righteously appointed of God as "vessels of wrath fitted for destruction.

VIII. Verses 14-18

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 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; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 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."

- A. Ver. 14, "Having eyes full of adultery."
 - 1. The seventh command is not only violated by unclean actions, and obscene words, but also by unchaste looks.

 - 2. The Jews explained Exodus 20:14 like this:
 - "Thou shalt not commit adultery," or you shall not go after your hearts, nor after "your eyes."

- R. Levi, a Jewish writer, is quoted as saying, the heart and the "eye" are sin's two brokers."
3. Hence "having eyes full of the adulteress" continually lustng after and having lewd thoughts of woman to the point that the person "cannot cease from sin."
- Their mind has become so depraved that like a troubled sea, that cannot rest, but are continually thinking about or committing sexual sin.
4. Next, "Beguiling (or baiting) unstable souls."
- By using the metaphor of baiting the Apostle reminds the faithful to beware of their hidden deceptions.
 - He warns believers to be cautious and not allow themselves to be baited or lured in by them.
5. "An heart they have exercised with covetous practices."
- One of the qualifications of a Gospel minister is that he be not greedy of filthy lucre, I Timothy 3:3, 8.
 - I Timothy 6:10 says that an immoderate love of money is the root of all evil.
 - This sin was the starting place of these false teachers heretical teaching.
 - It is a vice that has always prevailed among false teachers.
6. "Cursed children" or "children of the curse";

- This is a Hebraism, and literally means, "Children of the curse."
- Or people who were under the curse of the law, and from which there was no redemption for them.
- At that last day they will have the awful sentence pronounced on them, Go, ye cursed, into everlasting fire.

IX. Verses 19-22

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 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. 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. 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."

- A. Ver. 19, "While they promise them liberty."
 1. What they promise is not the Christian liberty that includes freedom from sin, its dominion, guilt, and condemnation. It also includes the joy of serving God
 2. Instead the promised a false liberty, a sinful carnal liberty.
 - The false teacher spoke of a liberty from the law of God, from having to be obedient to it in the life.
 - It likewise included a freedom from the laws of men, from being subject to the civil

magistrate, from servitude to masters, and obedience to parents.

- But most sadly that taught that men could lay aside and neglect the ordinances of the Gospel, and live in sin and wickedness as they pleased.
 - A true believer quickly understands that this liberty was contrary to the nature of God and His will.
 - It was also in direct contradiction to the teachings of the Lord Jesus Christ and the Gospel, which sets forth the conduct of true saints.
 - So, we understand that this was the snare by which these false teachers beguiled unstable souls.
 - It is easy to see how easy it was for them to beguile people because their teaching were very desirable to the carnal nature of men.
3. But the Apostle says that “they themselves are the servants of corruption.”
- These preachers promised liberty to others while they themselves were the servants of sin.
 - They were under the power of sin. First, because they were born in sin, but secondly they were slaves to sin and workers of wickedness; voluntarily.
 - Thus they were captives of sin, and the blind leading the blind.

- Therefore they would never be able to make good on their promise. The reason being seen in the next phrase.
4. “For of whom a man is overcome, of the same is he brought in bondage.”
- Just as in war, when one man is conquered by another, he is no longer a free man, but the other’s prisoner and captive, and finds himself in servitude and bondage.
 - So when a man is under the dominion of sin it rules him to the point that he yields himself as an instrument of unrighteousness.
 - Such a person is not a free man himself, nor can he promise or give liberty to others.

B. Verse 20:

“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.”

- A. This does not mean that they had been true Christians, and fallen from grace.
 1. We discussed this point in verse 1. In fact we used this verse in that discussion.
 2. The truth is that men may reform outwardly, forsake open sin for a time, yet not have experienced the grace of God.
 3. Nor does the phrase, “Through the knowledge of the Lord and Saviour Jesus Christ” imply that they were true Christians, or that they had ever had any saving knowledge of the Redeemer.
 - Men can have a knowledge of God that causes them to abandon their sinful habits,

yet it is not, in any manner, connected to saving grace.

- Thus, they may profess religion, and still never be true Christians.
4. Therefore, soon, “They are again entangled therein and overcome” or overtaken.
- The word rendered entangled means to be braid in, to interweave; or to be entangled in the pollutions of the world, which are as gins, pits and snares to them.
 - Here it means that they are soon caught up in those vices to the point that they are like an animal that is entangled in a net.
5. And, “The latter end is worse with them than the beginning.”
- This is usually what happens in the case of apostates.
 - When they return to their old lifestyle they usually become worse than they were before their professed conversion.
 - This is often seen in the case of reformed drunkards.
 - If they go back to drinking they usually become worse than they were before.
 - The same is true with those who profess to become religious, and then fall away.
 - The reasons of this may be:
 - That they can show others that they are no longer under the restraints that they had previously bound themselves to.

- Or it could be that God allows them to indulge in their sin with fewer restraints than they formerly had.
- It may also be that their old companions tempt them to sin in order to feel triumphant.

B. Verse 21, “For it had been better for them.”

1. This does not mean that ignorance is good, or is an excuse.
 2. The Apostle is showing that a state of apostasy is worse than a state of ignorance because it is a condemning of the way of righteousness.
 3. “The way of righteousness is the same as “the way of truth in verse 2 and “the right way” in verse 15.
 4. The apostates had a notion of the Gospel, but not an experimental knowledge of it.
 - Those who have a true knowledge of the Gospel understand that it points out the way and method of a sinner’s justification before God.
 - They understand that salvation is not by the works of the law, but by the righteousness of Christ imputed to them, and received by faith.
 - And that conversion enables the believer to live soberly, righteously, and godly in this present world.
- A. Yet having a general and not effectual knowledge of the Gospel, “After they have known it,” they turn from the holy commandment delivered unto them and return to their former ignorance, whether Judaism or the paganism of the Gentiles.

B. And lastly verse 22 says, “But it is happened unto them according to the true proverb.”

1. This proverb is Proverbs 26:11,

“As a dog returneth to his vomit, so a fool returneth to his folly.”

C. “The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” speaks of the filthy nature of sin.

1. There abominable character is illustrated by the use of the words vomit, mire, and dirt; for there is nothing more defiled than these things.

2. Thus these apostates are justly compared to dogs and swine who act in accordance with their nature.

- When a sow is taken out of the mire and dirt, and washed, it naturally returns to it again.
- And likewise, these apostates return to their former principles and practices.

Chapter 3:

Introduction:

A. This chapter begins with the apostle making mention of the purpose of this second epistle.

1. First to tell them that there would be those who scoff at the coming of Christ.
2. There were already scoffers and likewise will be those who scoff even more in the last days.
3. He then describes the coming of Christ and the burning of the world.

B. And lastly he closes with the how the saints should use this information.

1. The purpose of his writing of both I and II Peter was to remind those to whom he wrote of the doctrines and ordinances of the Gospel that were delivered to God's people by the prophets and apostles, II Peter 3:1,2.
2. After stating that he was in agreement with what the prophets had said, he predicts that there would be scoffers in the last day.
3. He goes on to say that they will be known by their sinful lifestyle, and by what they would say concerning the coming of Christ, (verses 3, 4).
4. He then tells his listeners that their false beliefs come forth from their ignorance of the creation of the heavens and the earth; then he refutes the false prophets teaching that it was not possible for the earth to have been covered by water, so that all but those in the Ark perished.
5. Then he proceeds to present the truth that the present heavens and earth are reserved and prepared for a general burning at the day of judgment, in which wicked men will be destroyed, (verses 5-7).
6. In verse 8 the Apostle Peter says to let these men scoff as they will, because the length of time between the promise of Christ's and His coming could not be considered a valid objection since the longest term of time is nothing with God, regardless of how long it seems to men.
7. In verse 9 he gives the reason for the delay.
 - First, the Lord does not lack the power to bring the promised coming of Christ to pass.

- But the reason for the seeming delay is the longsuffering of God towards his elect.
 - The Lord is not willing that anyone of them be lost, but that in the time of God, all of them should be brought to repentance.
8. Then he goes on to say that the coming of Christ is an absolute certainty, will be very sudden, and we usher in the awful judgment of God (verses 10-12).
 9. Verse 11 – knowing that these things shall come to pass is a tremendous reason for the saints to live a holy and godly life.
 10. Verses 12-13 encourage the saints to be eagerly looking for the coming of Christ, as He has promised.
 11. In addition, after the Lord's second coming, according to the Lord's promises, they may also expect the Lord to destroy the old heavens and earth and bring forth a new heaven and a new earth, in which the righteous of the Lord will dwell for eternity.

I. Verses 1, 2:

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

- A. Chapter 3 is a transition from the false teachers, the secret enemies of the Christianity to the open adversaries, or the profane scoffers.
- B. The apostle Peter calls this epistle his "second epistle," because he had already written another epistle to the same people.

- His authorship of both is evident II Peter 3:2 and II Peter 1:18.
- C. In verses 8, 14, 17 these saints are addressed as “beloved.”
1. First, they were the beloved of the Father, because they were chosen by him according to his good pleasure, and regenerated because of His abundant mercy.
 2. Secondly, they were the beloved of Christ:
 - Who gave his life as a ransom to redeem them; not with gold and silver, but with his precious blood.
 - They were the elect for whom he suffered, and therefore partakers of his sufferings, and the benefits purchased by it.
 - They were “beloved” because they were the recipients of all things given them by him, pertaining to life and godliness, and His exceeding great and precious promises.
 - And lastly, they were “beloved” to Peter because even though strangers, they were the elect of God, the redeemed of Christ, and those who were sanctified by the Spirit, and therefore had the same kind of faith that he had.
- D. “In both which I stir up your pure minds by way of remembrance.”
1. That he is speaking of both this epistle as well as I Peter is apparent from I Peter 1:13 and II Peter 1:12-15.
 2. The Apostle calls their minds pure:

- It was not because they were pure of mind naturally; because the minds and consciences of natural man are defiled with sin.
- Nor can any man, by his own power or works, make himself pure from sin.
- Only the blood of Christ purges and cleanses man of it and enables him to have a pure mind.
- It is in the Lord Jesus Christ that the spiritual man finds power and purity.
- Then we find that the pure mind needed to be stirred up through remembrance. Remembrance of both of the truth of the Gospel, and the duties of the saints.
- Why? Because the saints need to be reminded of these things lest they forget the doctrines and exhortations of God's Word.
- So we understand that this is the ministry of God's called ministers – to teach and preach the Word – they the saints be reminded of those things necessary in their Christian walk with the Lord.

II. Verses 3, 4:

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

- A. First we understand the fact that just because the false teachers, and scoffers mock or ridicule the promise of His coming, does not nullify its certainty.

- B. Their scoffing over the delay of His coming was not a surprise because:

III. Verses 5 - 7:

“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: Whereby the world that then was, being overflowed with water, perished. 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.”

- A. The scoffers were willingly ignorant:

1. These men had the opportunity to read the Scriptures concerning the revelation concerning the heavens.
2. But they chose to ignore and thus be ignorant of the fact that “the heavens were of old.”
 - They ignored the fact that heavens and the earth were from the beginning of creation.
 - They came into existence when God spoke them into being.
 - The Scripture also tells us that in the beginning the earth (the land) was entirely covered with water.
 - So how could they say that the earth could not have been covered in the days of Noah?
 - They had nothing to base their argument on since it was God that brought them into being from nothing.
 - It was also through the power of God that they were sustained and preserved.

- So if God willed to cover the earth with water, or destroy the heavens, He was absolutely capable of bringing His declared judgment to pass.
- Thus the Apostle reminds these believers that their scoffing over God's delay does not take into consideration God past patterns of judgment.

IV. Verses 8, 9:

"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. 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."

- A. Here is one of the places that the apostle addresses the saints as "beloved," a term of tender affection and regard.
- B. He is concerned with their spiritual welfare and explains the obvious delay in the Lord coming:
 1. He does so, lest they stumbled at the length of time it has been since the promise of the coming of Christ was given.
 2. He tells them to consider one thing that will put their minds at ease, and keep up their faith and expectation of the coming of Christ:
 - C. "That one day is, with the Lord as a thousand years, and a thousand years as one day."
 1. The apostle is referring to either Psalm 90:4 or to a common saying among the Jews, founded on the same passage, which says, "The day of the holy blessed God is a thousand years."

2. In using this passage of Scripture he reminds them that even though it had been between thirty and forty years since the promise that Christ would come again had been given them, they should not falter.

- Why? Because even if a thousand pass before the coming of Christ, it was no impediment to the accomplishment of God's promise.
- For even though a thousand years or more than a lifetime to a man, yet it is not "with God."
- For to God a thousand years, and even eternity itself, is but as a day according to Isaiah 43:13.

D. "The Lord is not slack concerning his promise" or promises.

1. Since it had been over thirty years since the Lord promised that He would return the scoffers had began to say that God was slack in fulfilling His promise.
2. Therefore, the apostle explains the delay when he says,

"But is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

- The true reason of the supposed delay was that all the elect might be gathered together.
- Even thought the Christians of the age had been told to go into Jerusalem, Judea, Samaria, and the uttermost part of the world; the Christians of this age had no idea that the Lord had an elect people that would be saved in 2012.

- But many of the primitive Christians thought that the Lord had promised to return in their generation and were genuinely concerned that the Lord had not returned.
- Thus they were greatly affected by the scoffers charging the Lord with slackness in fulfilling His promise.
- Their scoffing over delay displays ignorance of God's ways.

V. Verses 10:

"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."

- A. In this verse the Apostle assures these believers that the Lord will come in that day, which he has fixed, according to his promise:
 1. He assures them that nothing is more certain; and he will come as a thief in the night.
 - Some believe this to indicate that the Lord will actually come "in the night," as his first coming was in the night (Luke 2:8, 10, 11).
 - The second possibility is that this term is used figuratively of a time of darkness.
 - A time when there will be little faith on the earth.
 - A time when both the wise and foolish virgins will be slumbering and sleeping.
 - A time when men feel secure as they did in the days of Noah, and at the time of the burning of Sodom and Gomorrah.

- Regardless, He will come "as a thief," in the hour that He is not expected, He will come suddenly upon an unaware world, and especially the scoffers.

VI. Verses 11, 12:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting 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?"

- A. We must understand that just as judgment came in the day of Noah and in the day of Sodom and Gomorrah so will the Lord come to judgment the world.
- B. Therefore we are to be a certain manner of people.
 1. First, not like the scoffers,
 - But Christians are to have their loins girt, and their lights burning, waiting for their Lord's coming.
 - Because the knowledge of the coming of the Lord ought to result in holy conduct.
 2. We are to seek and exercise grace, and we watching, praying, hearing, reading; living soberly, righteously, and godly; while guarding against worldly mindedness, and lust of worldly things.

VII. Concluding Admonition – Verses 13 -18:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 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; 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. 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 stedfastness. 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.”

- A. Believers are to live looking for the coming of the Lord.
- B. Then – we will look forward to and enjoy the new heavens and new earth for all eternity.
- C. The hope of expectation of His coming and spending eternity strengthens our resolve to live “in peace, without spot, and blameless.”
- D. We must also give diligence that we not be lead astray by the false teachers and scoffers of the last day.
- E. But are rather to, “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.
- F. And glorify and give Him ALL the glory.