

## Second Peter 1:1-2 A Godward Greeting

**Introduction:** Right now, I have roughly seventeen sermons planned for this important book. That number may change.

### 1) The author—1:1a

- a) His names
  - i) Hebrew name: <sup>1</sup> *Simeon* ...
    - (1) His Aramaic name transliterated into Greek and then into English. Cf. Acts 15:14.
  - ii) Greek name: *Peter*,
    - (1) The Greek translation of His Aramaic name Cephas/Kephas.
    - (2) It was given to Simon by Jesus Himself. (cf. Mark 3:16; Luke 6:14; John 1:42)
- b) His description (cf. with Paul's use in Rom. 1:1)
  - i) Humility and honor: *a slave* [δοῦλος] (of Jesus Christ)
    - (1) Of the various words for slave in the Greek NT, this is the lowest on the ladder.
      - (a) See chart on PowerPoint slide.
    - (2) But Peter was still the slave of Jesus Himself!
      - (a) And what is said and done to Peter is said and done to Christ's property.
  - ii) Accountability and Authority: *and apostle* [ἀπόστολος] of Jesus Christ,
    - (1) He is the authorized representative bound to communicate exactly and pursue the priorities his Master desires.
    - (2) He is the authorized representative who speaks and acts with all the authority of the One who sent him.
  - iii) Jay Adams reminds us: Humility in serving, out of Scriptural balance, leads to servile, sloppy, uninformed, and often obsequious behavior. Authority, untempered by humility and a desire to serve, leads to austere, cold uninterested attitudes and actions.

### 2) The recipients—1:1b

- Note that no names, ethnicities, or locations are identified
- a) *To those who have received the same kind of faith as ours*,
    - i) Note the gift of faith from a sovereign God. cf. Phil. 1:29
      - (1) Faith is the God-given capacity to trust Him. (Michael Green)
    - ii) These (possibly) Gentile readers who have believed have the same faith as the Jewish believers. They are of equal status in the eyes of God and with equal privileges.

- iii) Our faith may differ from others in degree, but it is the same in its nature, origin, its objects, and its results. (Charles Spurgeon)
- b) *by* (better “in”) *the righteousness of our God and Savior, Jesus Christ:*
  - i) Christ’s gift of saving righteousness is the sphere in which they experienced the gift of faith.
    - (1) This is what the false teachers do not genuinely know. (cf. 2:21)
  - ii) Note well the deity of Jesus Christ
    - (1) Cf. John 1:1, 18; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8 & 1 John 5:20.
    - (2) Note how Peter longs for Jesus to receive glory (cf. 3:18)
  - iii) We are **saved from** danger (God’s wrath) and **saved to** safety (God’s acceptance).
- c) Remember that this is not the first letter they have received from Peter. (cf. 3:1)

### 3) The wish-prayer salutation—1:2

- a) What does Peter desire for them?
  - i) Greek greeting: <sup>2</sup> *Grace ...*
    - (1) Enablement springing from God’s goodness and kindness.
  - ii) Hebrew greeting: *and peace ...*
    - (1) The completeness of life only God can give.
  - iii) Aren’t these two things that people long for?
- b) To what extent does he want them to experience these two things?
  - i) *be multiplied to you*
    - (1) Not just sprinkled or dripped out occasionally.
- c) How are grace and peace multiplied to believers?
  - i) *in the full knowledge* [ἐπίγνωσις] *of God and of Jesus our Lord;*
    - (1) This seems to be a coming to know someone for who they really are.
    - (2) This is knowledge **about** God the Father and Jesus. And as John Calvin reminds us: God the Father cannot be rightly known apart from Jesus Christ.
    - (3) Note how Peter **distinguishes** God the Father from God the Son, but he does not **separate** them into separate gods.

### 4) Things to remember:

- a) Jesus is clearly recognized as God, with the use of God, Savior, and Lord.
- b) In our day we are rightly warned about the danger of a sterile faith, of a “head” knowledge that never touches the heart. But we need equally to be careful of a “heart” knowledge that never touches the head.  
(Douglas Moo)

Second Peter 1:3-4  
A Godward Call to Develop Christian Character (part one)  
The Importance of Godward Transformation

**Introduction:** These two verses focus on God’s deliberately generous gifts to believers. God has already given us what we need to continue developing a stable Christlike character.

**1) Sufficient resources that enable us to obey—1:3**

- a) What has Christ given us? <sup>3</sup> *seeing that His (Christ’s) divine* [θεῖος] *power* [δύναμις] *has granted* [pf. pass. ptc. δωρέομαι] (not earned, but given from a person in a superior position) *us everything* [πάς] (emphatic) ...
- i) Eternal life plus daily life: *pertaining to* [πρός] *life* [ζωή]
  - ii) Everyday practice and beliefs: *and godliness* [εὐσέβεια]
    - (1) There is identifiable right conduct that results from correct religious belief.
    - (2) “Godliness” is a Godward orientation of life expressed in thoughts, feelings, attitudes, speech, and action; (Matthew Harmon)
  - iii) Jay Adams says it this way: When God effectively called Christians to become His children He provided all they would ever need in terms of vital information to live the godly life that He requires of them. That is important for an understanding of the doctrine of the sufficiency of the Bible.
- b) How has Christ made this possible? *through* [διὰ] *the full knowledge* [ἐπίγνωσις] *of Him (Christ) who (effectively) called* [aor. act. ptc. καλέω] *us by* [διὰ] *His (Christ’s) own glory* [δόξα] *and excellence* [ἀρετή] (excellence of character).
- i) “Glory and excellence” are used in the Greek OT (LXX) in Is. 42:8, 12, which refers to Christ.
  - ii) Our obedience to His call is partly because He makes His majestic splendor and character attractive to us.

**2) Promises we need to trust—1:4**

- a) What has Christ done? <sup>4</sup> *For by* [διὰ] *these* (glory and excellence) *He (Christ) has granted* [pf. pass. ind. δωρέομαι] *to us His precious* [μέγας] *and magnificent* [τίμιος] *promises* [ἐπάγγελμα],
- i) The form of *me-gas* is a superlative, “very great.”
  - ii) This is not something we investigated or discovered on our own.

- b) What are the benefits of these promises from Christ?
- i) **Restoration of the distorted:** *so that* [ἵνα] *by* [διὰ] *them* (the things promised) *you may become partakers* [aor. mid. subj. γίνομαι + κοινωνός] *of the divine* [θεῖος] *nature* [φύσις],
    - (1) We do NOT become God or even little gods. We do share some of His moral attributes and character. And nature determines the appetite.
    - (2) The more we learn and act positively upon His promises, the more we share in His moral nature.
    - (3) The image of God is increasingly restored throughout our Christian life.
  - ii) **Purification of the corrupted:** *having escaped* (at salvation) [aor. act. ptc. ἀποφεύγω] *the corruption* [φθορά] *that is in* [ἐν] *the world by* [ἐν] *lust* [ἐπιθυμία].
    - (1) Holiness in our lives reflects His holiness.
    - (2) When God saves us, our desires are transformed. We begin to desire what He desires.
      - (a) Lust is the desire for more and more.

### 3) Things we need to remember:

- a) Listen to Charles Spurgeon, who pastored in London from 1854-1892:
  - i) Suppose a corpse is before us. How great a pretender would he be who should boast that it was in his power to restore it to life! Certainly, it would be even a greater pretense if anyone should say that he could give to himself or to another the divine life, the spiritual life by which a man is made a Christian.
  - ii) You who are partakers of the divine nature, know that by nature you were dead in trespasses and sins, and would have continued so until this day if there had not been an interposition of divine energy on your behalf. There you lay in the grave of your sin, rotten, corrupt. The voice of the minister called to you, but you did not hear. You were often bidden to come forth, but you did not and could not come. But when the Lord said, “Lazarus, come out!” then Lazarus came forth (John 11:43). When he himself said, “Live,” then you lived also, and the spiritual life beat within you, with joy and peace through believing. This we ought never to forget, because if our religion is the thing that sprang from ourselves, it is of the flesh and must die.

Second Peter 1:5-7  
A Godward Call to Develop Christian Character (part two)  
The Importance of Godward Progress

**Introduction:** To develop Christian character in a God-honoring manner, we need to exercise the appropriate motivation, effort, and goal. This is parallel to what Paul says in Phil. 2:12-13 and Rom. 8:13. We all come from a life of corruption (cf. 1:4).

Grant Osborne notes: whereas the subject or active agent in 1:3–4 is God/Christ, the active agent in 1:5–7 is the believer.

- 1) **Necessary MOTIVATION:** <sup>5</sup> *Now for this very reason also,*
  - a) The motivation are the three realities: Christ has granted us everything pertaining to life and godliness, we share in His divine nature, and we possess and trust His promises.
  
- 2) **Necessary strenuous EFFORT:** *applying/* having applied [aor. act. ptc. παρεισψέρω] *all* [πάς] *diligence* [σπουδή],
  - a) Negative:
    - i) Spiritual maturity does not come to those who let go and let God.
    - ii) Spiritual maturity does not come to the spiritually lazy or distracted.
  - b) Positive:
    - i) Spiritual maturity normally arrives because we make deliberate plans and expend the necessary effort to grow.
  
- 3) **Necessary GOAL:** *supply* [aor. act. impv. ἐπιχορηγέω] (generously provide what is necessary to accomplish the task)
  - Note: while some may argue this is like a staircase or a ladder (stages of development that build on the previous), I would suggest it is more like a cluster of grapes.
  - These seven aspects are not the only ones we need to pursue.
  - a) **Internal aspects**
    - i) *in* [ἐν] *your faith* [πίστις] (which you received from God) *moral excellence* [ἀρετή],
      - (1) Faith is that trust in God that allows us to accept and obey all that He says. (Grant Osborne)
      - (2) Moral excellence and integrity reflect God's character (cf. 1:3). This is the development of Christlikeness.
      - (3) Spurgeon argued that this is the concept of moral courage.
    - ii) *and* [δέ] *in* [ἐν] *your moral excellence* [ἀρετή] *knowledge* [γνώσις],

(1) Knowledge, including knowledge of Scripture, that is not turned into practical action, that does not produce the character of God/Jesus in one's life, is worse than useless, for it can blind one to his or her true sorry state. (Peter Davids)

iii)<sup>6</sup> *and* [δέ] *in* [ἐν] *your knowledge* [γνώσις], *self-control* [ἐγκράτεια],

(1) Cf. Gal. 5:23

(2) Keeping a grip on one's desires, affections, actions, etc. It is the opposite of self-indulgence. It is self-restraint and self-discipline.

iv) *and* [δέ] *in* [ἐν] *your self-control* [ἐγκράτεια] *perseverance* [ὑπομονή],

(1) Stick-to-it-iveness.

v) *and* [δέ] *in* [ἐν] *your perseverance* [ὑπομονή] *godliness* [εὐσέβεια],

(1) Living with a God-awareness and a desire to please God. It is the appropriate respect and reverence for God. Perhaps "awe" fits best here.

#### b) **External aspects**

i) <sup>7</sup> *and* [δέ] *in* [ἐν] *your godliness* [εὐσέβεια] *brotherly kindness* [φιλαδελφία],

(1) The affection and generosity displayed for your family.

ii) *and* [δέ] *in* [ἐν] *your brotherly kindness* [φιλαδελφία], *love* [αγάπη].

(1) Biblical love is not a feeling provoked by the beauty of its object but rather is a commitment of the heart, mind, and soul to pursue what is best for the one being loved. (Matthew Harmon)

(2) Selfless affection and activity toward others based on a deliberate act of the will.

#### 4) **Things to remember:**

a) The grace of God demands, as it enables, *effort* in man. (Michael Green)

b) D. L. Moody once stated, "Our greatest fear should not be of failure, but of succeeding at something that doesn't really matter."

## Second Peter 1:8-9

### A Godward Call to Develop Christian Character (part three) The Importance of Godward Encouragement and Warnings

**Introduction:** Peter assumes there will be two differing displays of the virtues referred to in 1:5-7. A person's response shows the person's nature.

#### 1) Encouragement, the POSITIVE response of believers—1:8

- a) **The condition:** <sup>8</sup> *For* [γάρ] *if* (assumed reality) *these things* (cf. 1:5-7) ...
  - i) **Possessing:** *are* [pres. act. ptc. ὑπάρχω] (consistently) *yours* (believers)  
...  
(1) Not just one or two, but all of them.
  - ii) **Abounding:** *and are increasing* [pres. act. ptc. πλεονάζω],  
(1) Not stagnant but increasingly abundant in one's life.
- b) **The results:** *they render* [pres. act. ind. καθίστημι] *you* (cause you to be) ... *in* [εἰς] (unto the goal of) *the full knowledge* [ἐπίγνωσις] *of* (not simply "about") *our Lord Jesus Christ*. (cf. 1:3)
  - These two results are stated negatively as a figure of speech known as litotes. It states something negatively but means it positively. Like our English "You won't be sorry" means "You will be happy."
  - i) **Effectiveness:** *neither useless* [ἀργός] (not working, idle)  
(1) Too many Christians are dysfunctional or inactive
  - ii) **Productivity:** *nor unfruitful* [ἄκαρπος]  
(1) Too many Christians appear fruitless or unproductive.  
(2) It is possible to have some knowledge of Christ and yet be unproductive. (FSB)
- c) **The Point:** Deliberate Christians engaged in growing in Christlikeness will grow more complete in their understanding of Christ.

#### 2) Warnings, the NEGATIVE response of unbelievers—1:9

- a) **The potential condition:** <sup>9</sup> *For* [γάρ] *in whom* (indefinite unbelievers) *these things* (cf. 1:3-7) ...
  - i) **Absent fruit:** *are not present* [pres. act. ind. πάρειμι],  
(1) The fruit is not merely wilted; it doesn't exist.
- b) **The results:** *that one is* [pres. act. ind. εἰμί] ... (as cf. with "you")
  - i) **Lacking perception:** *blind* [τυφλός],
  - ii) **Lacking clarity:** *being nearsighted* [pres. act. ptc. μωπαζώ],  
(1) Those who must squint in their attempt to see better.

iii) **Lacking awareness:** *having forgotten* [aor. act. ptc. λαμβάνω λήθη]  
(having received forgetfulness of) *the purification* [καθαρισμός] *from his former* [πάλαι] *sins* [ἀμάρτημα].

(1) Some say this forgetting is deliberate, like ignoring.

(2) Purification, however, may indicate that these are genuine Christians.

(a) Many say this purification is a reference to baptism.

(3) However, cf. 2:1, 20-22. The payment and purification have been accomplished.

c) **The Point:** Apparently, these people know enough about Christ's finished work for them and have an awareness of the implications of what it will cost them to follow Christ, but they choose not to submit and follow Christ.

### 3) Things we need to remember:

a) Deliberate Christians engaged in growing in Christlikeness will grow more complete in their understanding of Christ.

b) Apparently, some of these people know enough about Christ's finished work for them and have an awareness of the implications of what it will cost them to follow Christ, but they choose not to submit and follow Christ.

Second Peter 1:10-11  
A Godward Call to Develop Christian Character (part four)  
The Importance of Godward Promises

**Introduction:**

**1) What are we to do? 1:10a**

- a) **Consider the previous context:** <sup>10</sup> *Therefore* [διό], *brothers*,
  - i) Because of the blessing in 1:8 and the warning in 1:9.
- b) **Prioritize:** *be all the more diligent* [aor. act. impv. σπουδάζω] (cf. 1:5)
  - i) Make a greater effort, work even harder. We need to be diligently conscientious in discharging this obligation. (BDAG)
  - ii) This condemns the “let go and let God” advice.
  - iii) God’s grace should not lead to moral relaxation but intense effort. (Thomas Schreiner)
- c) **Prove the validity of these two works of God.** The order of these two works is the order of our awareness of them.
  - i) God’s **effective** call in real space and time: *to make* (for yourself) [pres. mid. infin. ποιέω] *your calling* (summons) [κλήσις] ... *sure* [βέβαιος];
    - (1) After being elected
  - ii) God’s **gracious** election in eternity past: *and choosing* [ἐκλογή] *sure* [βέβαιος];
    - (1) Prior to the effective call
  - iii) This validation may be observed:
    - (1) **Subjectively** by ourselves
    - (2) **Objectively** by other believers and to non-believers.
  - iv) R. C. Sproul helpfully details four types of people regarding assurance of salvation:
    - (1) Unserved people who know they are not saved;
    - (2) Saved people who are unsure if they are saved;
    - (3) Saved people who know they are saved; and
    - (4) Unserved people who are sure they are saved.
- d) **The Point:** by demonstrating appropriate diligence, you yourself and others will have no legitimate reason to question the genuineness of God’s work. We confirm the power of Jesus’ work by our choices. (FSB)
  - i) William MacDonald writes: If we fail to progress in divine things, we are in danger of wrecking our lives.
  - ii) This is parallel to Paul’s words in Phil. 2:12-13.

**2) What is the two-fold promise we can enjoy? 1:10b-11**

- a) **Surefootedness in the present:** *for* [γάρ] *in doing* [pres. act. ptc. ποιέω] *these things* (1:5-10a), *you will never* [οὐ μη ποτέ] *stumble* [aor. act. subj. παταίω]; (cf. Jude 1:24)
- i) You will not stumble into false and sinful teaching.
  - ii) You will not stumble into sinful behavior (cf. James 2:10; 3:2)
- b) **Honor in the future:** <sup>11</sup> *for* [γάρ] *in this way* [οὕτως] (of doing these things) *the entrance* [εἴσοδος] *into* [εἰς] *the eternal* [αἰώνιος] *kingdom* [βασιλεία] *of our Lord* [κύριος] *and Savior* [σωτήρ] *Jesus Christ will be abundantly* [πλουσίως] *supplied* (cf. 1:5) [fut. pass. ind. ἐπιχορηγέω] *to you.*
- i) Christ is the Forever King in this future kingdom. There will be no successors. Cf. Dan. 7:27 and Luke 1:33.
  - ii) “Lord and Savior” is a phrase used only by Peter in the NT, all in this book. (1:11; 2:20; 3:2, 18)

**3) Things we need to remember:**

- a) Those (professing Christians) who live ungodly lives show no evidence that they truly belong to God, that they have genuinely received forgiveness. (Thomas Schreiner)
- b) Genuine believers are promised the necessary surefootedness in the present and honor in the coming kingdom. This outweighs any promises with which the world, the flesh, and the devil may tempt us.

Second Peter 1:12-15  
A Godward Call to Develop Christian Character (part five)  
The Importance of Godward Reminders

**Introduction:** The importance of Godward reminders from our teachers.

**1) The need for a timely reminder—1:12**

- a) **Preparation:** <sup>12</sup> *Therefore, I will always be ready* [fut. act. ind. μέλλω]
- b) **Repetition:** *to remind you* [pres. act. inf. ὑπομιμνήσκω] *of these things* (cf. 1:3-11),
  - i) Through the contents of this letter.
  - ii) We can never grow complacent in our Christian life. We need constant reminders of our priorities, etc.
  - iii) A pastor who fails to remind his hearers is guilty of negligence.
- c) **Commendation:** *even though* [καίπερ]
  - i) **Comprehension:** *you already know them* [pf. act. ptc. οἶδα]
  - ii) **Stabilization:** *and have been strengthened* [pf. pass. ptc. στηρίζω] *in the truth* [ἀλήθεια] *which is present* [pres. act. ptc. παρειμι] *with you.*  
(1) Cp. with things being absent in 1:9

**2) The time is short—1:13-14**

- a) **Appraisal:** <sup>13</sup> *I consider* [pres. mid. ind. ἡγέομαι] *it right* [δίκαιος],
- b) **Opportunism:** *as long as I am in this earthly dwelling* [σκήνωμα],
  - i) Emphasizing the temporary nature of the dwelling of his immortal soul. Cf. John 1:14; 2 Cor. 5:1, 4.
- c) **Stimulation:** *to stir* [pres. act. inf. διεγείρω] *you up by way of reminder* [ὑπόμνησις],
- d) **Anticipation:** <sup>14</sup> *knowing* [pf. act. ptc. οἶδα] *that the laying aside* [ἀπόθεσις] *of my earthly dwelling* [σκήνωμα] *is imminent* [ταχινός] (related to our English word tachometer, measuring the speed of the engine),
  - i) *as also our Lord Jesus Christ has indicated* [δηλόω] *to me.*  
(1) Cf. John 21:18-19  
(2) He knows his days are numbered.

**3) Diligent effort—1:15** (essentially restating 1:12)

- a) **Intense:** <sup>15</sup> *And I will also be diligent* [fut. act. ind. σπουδάζω]
- b) **Intentional:** *that at any time after my departure* [ἔξοδος] *you will be able to call these things* (emphatic) *to mind* [μνήμη ποιέω].
  - i) “Departure” is the same word used for Jesus’ death in Luke 9:31.  
(1) Depart is contrasted with entrance into the kingdom in 1:11.

ii) “These things” cf. 1:8, 9, 10, 12, 15

**4) Things we need to remember:**

- a) Christian growth demands Biblical information, instruction, and reminders.
  - i) Memory fades.
  - ii) Memory fades fast.
  - iii) Memory fades fast when the pressure is OFF.
  - iv) Memory fades fast when the pressure is ON.
- b) Truth needs to be repeated repeatedly.
- c) False teachers are constantly trying to sneak into churches. Churches must remain vigilant to not forget Biblical teaching.
  - i) We need to do more than merely memorize Scripture. We must treasure it (Ps. 119:11) and obey it (John 13:17).
- d) Charles Spurgeon reminds us: When we are gone from the earth, we want the truth that we have spoken to live on after us, we want even from our graves to continue to speak for Christ.

Second Peter 1:16-18  
A Godward Call to Develop Christian Character (part six)  
The Importance of Godward Truth

**Introduction:**

**1) We speak True Truth in real space and time—1:16**

- This is rooted in what Peter saw with his own eyes
- a) **What does Peter do?**
  - i) <sup>16</sup> *For* [γάρ] ...
    - (1) This explains why Peter intends to keep reminding them (1:12-15).
    - ii) *we* (Peter and the other apostles) ... *make/made known* [aor. act. ind. γνωρίζω] *to you the power* [δύναμις] *and* (future) *coming/arrival* [παρουσία] *of our Lord Jesus Christ*,
      - (1) The apostles shared (*we made known*) God's revelation with those among whom they ministered.
      - (2) These two things (power and coming) are covered by one definite article, possibly referring to one concept.
        - (a) The Second Coming is what the False Teachers are challenging. (cf. 3:3-4)
        - (b) Jesus refers to this in Mark 13:26.
  - b) **How does Peter do this?**
    - i) **Negatively:** *we did not ... following/follow* [aor. act. ptc. ἑξακολουθέω] *cleverly devised/invented* [pf. pass. ptc. σοφίζω] *myths* [μῦθος],
      - (1) These are stories rooted in man's imagination, not God's revelation.
    - ii) **Positively:** *but* [ἀλλά] *being* [aor. pass. ptc. γίνομαι] **eyewitnesses** [ἐπόπτης] *of His/ that One's* [ἐκεῖνος] *majesty/grandeur, magnificence, impressiveness* [μεγαλειότης].
      - (1) They closely observed those splendorous qualities of Jesus that inspired awe.
      - (2) Remember the Shekinah Glory cloud.
      - (3) God's majesty is also revealed in the OT: Deut. 33:6; Ps. 8:2; 29:4; 68:34; 96:6; 111:3; 145:5, 12.

**2) God the Father spoke True Truth in real space and time—1:17-18**

- This is rooted in what Peter heard with his own ears. He is not peddling secondhand hearsay.

- a) **The Father GAVE to Christ:** <sup>17</sup> *For* [γάρ] *when He received* [aor. act. ptc. λαμβάνω] *honor* [τιμή] *and glory* [δόξα] *from* [παρά] *God the Father,*
- i) Honor—The public commendation of His exalted status
  - ii) Glory—The public display of His radiant appearance
    - (1) Unlike Moses’ face, however, which only reflected the glory of God, Christ’s face shone with the glory that was intrinsic to him as both Messiah and God. (D. Moo)
    - (2) Isaiah states that God will not share His glory with another. (Is. 42:8).
      - (a) Tom Schreiner writes: Peter implied that the majesty of the one and only God was shared by his Son. Furthermore, the glory that belongs to God also belongs to Jesus, for the Son received glory from the Father, the one who is majestic in glory.
      - (b) Remember Daniel 7:14.
- b) **The Father SPOKE to Christ:** *such* [τοιόσδε] *an utterance* [φωνή] *as this was made* [aor. pass. ptc. φέρω] *to Him by* [ὑπό] *the Majestic* [μεγαλοπρεπής] *Glory* [δόξα],
- i) **What the Father SAID:** *“This* [οὗτος] *is* [pres. act. ind. εἰμί] *My beloved* [ἀγαπητός] *Son* [υἱός] *with* [εἰς] *whom I am well-pleased* [aor. act. ind. εὐδοκέω]”—
    - (1) Similar to Matt. 17:5. Three important truths:
      - (a) Jesus is Messiah: *This is My Son.* (cf. Ps. 2:7)
      - (b) Jesus is Unique. *This is My Beloved.* (cf. Is. 5:1)
      - (c) Jesus is the Suffering Servant: *This is the One in Whom I am well-pleased.* (cf. Is. 42:1)
  - ii) **What we HEARD the Father say:** <sup>18</sup> *and we* (emphatic) *ourselves* **heard** [aor. act. ind. ἀκούω] *this utterance* [φωνή] *made* [aor. pass. ptc. φέρω] *from* [ἐκ] *heaven when we were* [pres. act. ptc. εἰμί] *with Him on* [ἐν] *the holy mountain.*
    - (1) “Holy mountain” may be an echo from Ps. 2:6.
    - (2) Mt. Hermon becomes holy only because the glory of Jesus was revealed there.

### 3) **Things we need to remember:**

- a) Warren Wiersbe writes: Experiences fade, but the Word of God remains! Experiences are subjective, but the Word of God is objective. Experiences may be interpreted in different ways by different participants, but the Word of God gives one clear message. What we

remember about our experiences can be unconsciously distorted, but the Word of God remains the same and abides forever.

- b) Peter should be listened to because he has the appropriate evidence.
  - i) Peter has the evidence of **sight**. *We were eyewitnesses.*
  - ii) Peter has the evidence of **hearing**. *We heard this utterance.*
  - iii) Peter has the evidence of **physical presence**. *We were with Him.*
- c) Jesus will return as the glorious king, just as He promised. Peter was given a temporary glimpse of this glory at the Transfiguration.
- d) God's honor is at stake.
  - i) Will He fulfill His promises about sending His Son a second time?
  - ii) Will His prophets and teachers be proven correct when Jesus comes the second time?

Second Peter 1:19-21  
A Godward Call to Develop Christian Character (part seven)  
The Importance of Godward Authority

**Introduction:** Warren Wiersbe wrote in 1989: In some respects, the world is getting better. I thank God for the advances in medicine, transportation, and communication. I can speak to more people in one radio program than the Apostles preached to in their entire lifetimes. I can write books that can be spread abroad and even translated into different languages. In areas of scientific achievement, the world has made great progress. But the human heart is still wicked, and all of our improvements in means have not improved our lives. Medical science enables people to live longer, but there is no guarantee they will live better. Modern means of communication only enable lies to travel faster! And jet planes enable us to get places faster, but we do not have better places to go!

**1) The CERTAINTY and ILLUMINATION of God’s Word—1:19**

- a) **Confirmation:** <sup>19</sup> *And we have* [pres. act. ind. ἔχω] *as more sure* [βέβαιος] *the prophetic* [προφητικός] *word* [λόγος],
  - i) The Transfiguration confirmed that the prophesied Second Coming of Christ will indeed take place. There’s an even greater degree of certainty. The Word is undeniably reliable.
  - ii) The God’s Word is more trustworthy than our feeble interpretations of our subjective personal experiences.
- b) **Admonition:** *to which* (the prophetic word) *you do* [pres. act. ind. ποιέω] *well* [καλῶς] *to pay attention* [pres. act. ptc. προσέχω]
  - i) “It would be a good thing if you ...” or “Hey! Pay attention!”
  - ii) Take the Word of God seriously. Confidence in the reliability of God’s Word should lead to obedience to its teaching.
- c) **Illustrations:**
  - i) **The Word as an oil lamp for guidance:** *as to a lamp shining* [pres. act. ptc. φαίνω] *in a dark* (and dirty) [αὐχμηρός] *place,*
    - (1) Perhaps an echo from:
      - (a) Ps. 119:105, “*Your word is a lamp to my feet and a light to my path.*”
      - (i) Prov. 6:23, “*For like a lamp is a commandment, and instruction is light, and the way of life is the reproof of discipline.*”
    - (2) We live in the squalor and gloom of a godless society. The light of God’s Word exposes the filth of our culture.
  - ii) **The return of Christ as the Dawn:** *until ...*

- (1) *the day dawns* [aor. act. subj. διαυγάζω] *and the morning star* [φωσφόρος] (lit. “the Light-Bringer”) *arises* [aor. act. subj. ἀνατέλλω] *in your hearts*.
- (2) Perhaps an echo of:
  - (a) Num. 24:17, “... *a star will go out from Jacob, a scepter will rise from Israel.*”
  - (b) Mal. 4:2, “*But for you who revere my name, the sun of righteousness will rise, with healing in its wings, and you will go out and leap like fattened calves.*”
- (3) A similar concept is Rev. 22:16, where Jesus states, “*I am the root and the descendant of David, the bright morning star.*”

## 2) The ORIGIN of God’s Word—1:20-21

- a) **Rejection of individualism:** <sup>20</sup> *Know* [pres. act. ptc. γινώσκω] *this first of all, that* [ὅτι] *no prophecy* [προφητεία] *of Scripture comes* (about, springs from) *by* [pres. pass. ind. γίνομαι] *one’s* (the prophet’s) *own interpretation* [ἐπίλυσις].
  - i) Two primary views:
    - (1) The **student’s** interpretation: believers should pay careful attention to the prophetic word and carefully interpret it because they know that it does not have a merely human origin.
    - (a) Differing views:
      - (i) No one should interpret the Word apart from the church.
      - (ii) No one should interpret the Word apart from orthodox tradition.
    - (2) The **prophet’s** interpretation: The prophet did not depend on his own interpretation of experiences but on God’s revelation to him.
      - (a) Jer. 1:9, “*I will put my words in your mouth.*”
      - (b) 2 Sam. 23:2, “*The Spirit of Yahweh speaks through me; his word is upon my tongue.*”
  - b) **Explanation of inspiration:** <sup>21</sup> *For* [γάρ] ...
    - i) **Negatively:** *no prophecy* [προφητεία] *was ever made* [aor. pass. ind. φέρω] *by the will* [θέλημα] *of man*,
      - (1) Scripture does not originate in the imagination of the prophets.
    - ii) **Positively:** *but* [ἀλλά] *men being moved* [pres. pass. ptc. φέρω] *by* [ὑπό] *the Holy Spirit spoke* [aor. act. ind. λαλέω] *from* [ἀπό] *God*.
      - (1) The Spirit enabled the human writers so that the choice of their words formed exactly the message God wanted communicated, without destroying the individual style and vocabulary of the writers.

- (a) Note the third use of φέρω (1:17, 18, 21).
- (2) Note how this is contrasted with the false prophets in 2:1-ff.

**3) Things to remember:**

- a) While we are clearly given the unspeakable privilege of interpreting the Bible for ourselves, we are also given the awesome responsibility to interpret it accurately. (R. C. Sproul)

Second Peter 2:1-3  
A Godward Warning Against False Teaching (part one)

**Introduction:** Compare this section with Jude 1:4.

**1) The reality of false teachers—2:1**

- a) Historically: <sup>1</sup> *But false prophets* [ψευδοπροφήτης] *also arose among the people* (of Israel),
  - i) Remember Deut. 18:22.
  - ii) As Arnold Fruchtenbaum writes: While God declared His revelation to the true prophets, false prophets were doing the work of deception.
- b) Present day: *just as there will also be false teachers* [ψευδοδιδάσκαλος] *among you*.
  - i) Unbelievers were outwardly identifying with the true believers.
- c) Second Peter is not written **TO** false teachers. It is written to believers to warn them **ABOUT** false teachers.

**2) The contrasting activities of the false teachers—2:2-3a**

- a) Bringing destruction yet are being destroyed
  - i) Devious infection: *who will secretly introduce* (without being noticed) [fut. act. **ind.** παρεισάγω] **destructive** [ἀπώλεια] *heresies* (opinions) [αἵρεσις],
    - (1) Stealthy infiltration, smuggling opinions. Cf. Gal. 2:4.
    - (2) Warren Wiersbe describes their methods well: They do not throw out the truth immediately; they simply lay their false teachings alongside the truth and give the impression that they believe the fundamentals of the faith. Before long, they remove the true doctrine and leave their false doctrine in its place.
  - ii) Rebellious renunciation: *even denying* [pres. mid. ptc. ἀρνέομαι] *the Master* (Christ) [δεσπότης] *who bought* [aor. act. ptc. ἀγοράζω] *them*,
    - (1) They refuse to acknowledge the Owner. cf. 2:20-21.
    - (2) Jesus paid the penalty for their sins in accordance with 1 Tim. 2:6; 4:10; Heb. 2:9; 1 John 2:2.
  - iii) Unintended consequences: *bringing* [pres. act. ptc. ἐπάγω] **destruction** [ἀπώλεια] *upon themselves*.
    - (1) How ironic that the false teachers taught that there would be no final judgment; but in reality their teaching had the effect of leading people to experience the judgment that these teachers themselves had denied. (Arichea and Hattan, UBS Translator's Handbook)

(2) The emphasis is twofold: (UBS)

(a) The suddenness with which destructive forces come upon them.

(b) The quickness with which the teachers are destroyed.

b) Popular yet harmful—2:2

i) Seductive shamelessness: <sup>2</sup> *And many will follow* (imitate) [fut. act. **ind.** ἐξακολουθέω] *their sensuality* [ἀσέλγεια],

ii) Discrediting impact: *and because of them* (whom? the many? The teachers?) *the way of the truth* [ἀλήθεια] *will be maligned* (by unbelievers) [fut. pass. **ind.** βλασφημέω].

(1) What some would call “negative publicity.”

c) Taking advantage, financial profit—2:3a

i) Merchandizing deception: <sup>3</sup> *And in their greed* [πλεονεξία] *they will exploit* [fut. mid. **ind.** ἐμπορεύομαι] *you with false* (fabricated; cf. 1:16) [πλαστός] *words* [λόγος],

(1) They use the same vocabulary but a different dictionary.

ii) It is true that teachers of God’s Word have the right to receive financial support (1 Cor. 9:1-14; Gal. 6:6; 1 Tim. 5:17-18). But this cannot be their motivation.

### 3) The judgment of the false teachers is inevitable—2:3b

a) The sentence: *Their judgment* [κρίμα] *from long ago* [ἐκπαλαι] *is not idle* [pres. act. **ind.** ἀργέω],

b) The punishment: *and their destruction* [ἀπωλεία] *is not asleep* [pres. act. **ind.** νυστάζω].

### 4) Things we need to remember:

a) Tom Schreiner writes: he described the false teachers as believers because they made a profession of faith and gave every appearance initially of being genuine believers. Peter did not refer to those who had been outside the community of faith but to those who were part of the church and perhaps even leaders among God’s people. Their denial of Jesus Christ reveals that they did not truly belong to God, even though they professed faith. Peter said that they were bought by Jesus Christ, in the sense that they gave every indication initially of genuine faith. In every church there are members who appear to be believers and who should be accepted as believers according to the judgment of charity.

Second Peter 2:4-10a  
A Godward Warning Against False Teaching (part two)

**Introduction:**

- 2:4–10a is a single conditional sentence, one of the longest in the NT
- See chart of key words in 2:4-10a.

1) **OT examples of punishment and reward from God—2:4-8** <sup>4</sup> *For if* [1<sup>st</sup> class condition] *God* ...

- “For” indicates that God will exact retribution for false teachers consistent with what He has done in the past. (cf. 2:3)

a) Time leading up to the universal Flood—2:4-5 (Gen. 1-8)

i) **Negative example # 1:** *did not spare* [aor. mid. ind. φείφομαι] *angels who sinned,*

(1) Negative:

(a) Temporary punishment: *but* [ἀλλά] (having) *cast them into the pit* [aor. act. ptc. ταρταρώω] *and delivered* [aor. act. ind. παραδέδωμι] *them to chains of darkness, being kept* [pres. pass. ptc. τηρέω] ...

(i) From the highest reaches of heaven to the lowest hell.

(b) Permanent punishment: *for* [εἰς] *judgment* [κρίσις];

(2) Who are these angels?

(a) Some see angels in Gen. 6:1-4. A popular Jewish tradition.

(b) Some see angels who fell before Adam’s creation. (Is. 14; Ezek. 28; Rev. 12:4)

(c) Some see unknown angels and unknown sin.

(3) As Charles Spurgeon (1834-1892) wrote: Behold here a wonder of wickedness: angels sin. A wonder of justice: God did not spare them. A wonder of punishment: He cast them down to hell. A wonder of future vengeance: they are reserved unto judgment!

ii) **Negative example # 2:** <sup>5</sup> *and did not spare* [aor. mid. ind. φείφομαι] *the ancient world,* (cf. Gen. 6:5-7, 11-13)

(1) Positive: *but* [ἀλλά] *preserved* [aor. act. ind. φυλάσσω] *Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly* [ἀσεβής];

(a) The Flood impacts Peter’s thinking in each letter. (1 Pet. 3:20; 2 Pet. 2:5; 3:6)

b) The specific time of Sodom and Gomorrah—2:6-8 (Gen. 18-19)

- i) **Negative example # 3:** <sup>6</sup>and if *He condemned* [aor. act. ind. κατακρίνω] *the cities of Sodom and Gomorrah to destruction* [καταστροφή]
- (1) How did God do this? *by reducing them to ashes,*
  - (2) Why did God do this? *having made them an example to those who would live ungodly* [ἀσεβής] *lives thereafter;*
  - (3) What was the sin of Sodom and Gomorrah? Ezek. 16:49-50
- ii) **Positive example # 1:** <sup>7</sup>and if *He rescued* [aor. mid. ind. ρύομαι] *righteous* [δίκαιος] *Lot,*
- (1) Who is Lot? *oppressed* [pres. pass. ptc. καταπονέω] *by the sensual conduct* [ἀσέλγεια ἀναστροφή] *of unprincipled men* [ἄθεσμος]
    - (a) Lot has not become spiritually desensitized to the shameless, sinful culture of his day.
  - (2) How did this happen to Lot? <sup>8</sup> (for by what he saw and heard that *righteous* [δίκαιος] *man, while living* [ἐγκατοικέω] *among them, felt his* *righteous* [δίκαιος] *soul tormented* [impf. act. ind. βασανίζω] *day after day by their lawless* [ἄνομος] *deeds),*
    - (a) What he saw and heard **externally** severely impacted him **internally**.
  - (3) The credit for Lot's rescue goes not to his own virtue but to God, who graciously intervened at the request of Abraham. (Moo)
  - (4) But from what/whom was Lot rescued?
    - (a) The rescue has to do with something other than any danger Lot faced from the inhabitants of Sodom, just as the rescue of Noah had to do with something other than any danger that he may have faced from the other inhabitants of the earth. They needed rescue from the evil they saw around them. (Peter Davids)
    - (b) Noah and Lot were also rescued from the punishment God brought upon their wicked cultures.
- 2) **NT application—2:9-10a** <sup>9</sup> *then the Lord knows* [pf. act. ind. οἶδα] *how ...*
- Expand on God's omniscience as the basis for what He does.
    - Because His knowledge is infinite and His character perfect, God always chooses the best means for the highest ends. He never learns or forgets. He is focused on every thing and everyone and the same time. (Terry Johnson)
- a) **Positive:** *to rescue* [pres. mid. inf. ρύομαι] *the godly* [εὐσεβής] *from trial* [πειρασμός],
- i) Just like Noah's family and Lot.

- ii) Rescue from the everyday, soul-searing grief believers experience while living in an ungodly culture.
- b) **Negative:** *and to keep* [pres. act. inf. τηρέω] *the unrighteous* [ἄδικος] *under punishment* (in custody) [pres. pass. ptc. κολάζω] *for* [εἰς] *the day of judgment* [κρίσις], <sup>10</sup> *and especially those who ...*
  - Just like the demons, the wicked world, and Sodom and Gomorrah.
  - These two characteristics describe the false teachers. These summarize the sins exemplified in 2:4-8.
- i) **Sexually impure:** *go after* [pres. mid. ptc. πορεύομαι] *the flesh in its corrupt* (polluted) [μιασμάς] *lust*
  - (1) These “leaders” are actually followers of something else.
- ii) **Contemptuous and self-oriented:** *and* (those who) *despise* [pres. act. ptc. καταφρονέω] *authority* [κυριότης]
  - (1)

### 3) Things we need to remember:

- a) Final judgment is certain, even if the sentence has not yet been carried out.
- b) While judgment is certain, God cares for His own. (Gen. 18:25)
- c) While living in a shameless culture, we must never lose our Godward orientation.
- d) Our evaluation of other professing believers is not always accurate.

Second Peter 2:10b-16  
A Godward Warning Against False Teaching (part three)

**Introduction:** The false teachers appear to gather regularly with the congregation, and in doing so, are trying to seduce believers away from the truth.

**1) They are ARROGANTLY INSOLENT—2:10b-11**

- a) **Reckless:** *Daring* [τολμητής],
- b) **Self-oriented:** *self-willed* [αυθάδης],
- c) **Contemptuous:** *they do not tremble* [τρέμω] *when they blaspheme* (speak humiliating insults) [pres. act. ptc. βλασφημέω] *glorious ones*,
  - i) Angels know better: <sup>11</sup> *whereas angels who are greater in strength and power do not bring a reviling judgment against them before the Lord.*
  - ii) Perhaps a reference to them verbally attacking fallen angels.

**2) They are ABOUT TO BE DESTROYED—2:12-14**

- 2:12-16 are one sentence in the Greek NT.
- a) What are they like?—2:12a
  - i) **Irrational:** <sup>12</sup> *But these, like unreasoning* [ἄλογος] *animals,*
    - (1) The ability to reason is part of the image of God in people.
  - ii) **Instinctual:** *born* [pf. pass. ptc.] *as creatures of instinct to be captured and killed,*
    - (1) Why does a dog bark? Instinct.
    - (2) They have confused the thrill of animal instinct with the presence of the Holy Spirit. (Michael Green)
  - iii) **Disrespectful:** *blaspheming* [pres. act. ptc. βλασφημέω] *where they have no knowledge* [ἄγνοέω],
    - (1) They are ignorant “experts.”
- b) *will in the destruction of those creatures also be destroyed* [fut. pass. ind. φθείρω],—2:12b
  - i) <sup>13</sup> *suffering unrighteousness / harm* [pres. pass. ptc. ἀδικέω] *as the wages of their unrighteousness* [ἀδικία],
  - ii) Their sentence will be carried out in God’s time, even if the false teachers deny a future judgment by God.
- c) Why will these false teachers be destroyed? Because of what they are and what they do.—2:13-14
  - i) **Undisciplined luxury:** *considering* [pres. mid. ptc.] *it a pleasure to revel* [τρυφή] *in the daytime—*

- (1) They don't even try to hide their sin. They sin all day, every day.
- ii) **Pollute congregations:** *they are stains* [σπίλος] *and blemishes* [μῶμος],
- iii) **Undisciplined deception:** *reveling* [pres. act. ptc. ἐντροφάω] *in their deceptions* [ἀπάτη],
- iv) **Hypocritical:** *as they feast* [pres. mid. ptc. συνευωχέομαι] *with you,*  
(1) We must always be on guard about letting such people into our congregation.
- v) **Incessant sin:** <sup>14</sup> *having* [pres. act. ptc.] *eyes full of adultery* (lit. “an adulteress”) *and unceasing* [ἀκατάπαυστος] *sin* [ἁμαρτία],  
(1) When they see a woman, they think of her only as a sex partner.  
They are predators and groomers seeking their next conquest.  
(2) Lust makes empty promises and never satisfies the soul.
- vi) **Seduce the vulnerable:** *enticing* [pres. act. ptc. δελεάζω] *unstable* [ἀστήρικτος] *souls,*
- vii) **Disciplined desire for more:** *having a heart trained /devoted to* [pf. pass. ptc. γυμνάζω] *in greed* [πλεονεξία]—  
(1) They have advanced degrees in the unbridled desire for more. It is not just the body that can be trained; so can the heart.
- viii) **Under God's curse:** *they are accursed* [κατάρα] *children.*  
(1) This is not vindictive or a wish; it is a statement of fact.  
(2) Unless they repent and turn to Christ, they remain under God's curse.

### 3) They have GONE ASTRAY—2:15-16

- a) *they have gone astray* [aor. pass. ind. πλανάω],  
i) They have wandered away from the right path.
- b) How does one go astray?
- By doing these things, they follow the pattern of combining sexual immorality and greed just like Balaam.
- i) **They reject what is right:** <sup>15</sup> *Forsaking* [pres. act. ptc. καταλείπω] *the right* [εὐθύς] *way, ...*
- ii) **They embrace the sinful:** *... having followed* [aor. act. ptc. ἔξακολουθέω] *the way of Balaam,* (cf. Num. 22-24)  
(1) *the son of Beor,* (lit. son of Bosor, meaning “son of the flesh”)  
(a) Perhaps a word play from the Hebrew word for flesh basar.  
(2) *who loved* [aor. act. ind. ἀγαπάω] *the wages* [μισθός] *of unrighteousness* [ἀδικία],  
(3) <sup>16</sup> *but he received* [aor. act. ind.] *a rebuke* [ἐλεγξις] *for his own lawlessness* [παρανομία],

(a) *for a mute donkey, speaking out with a voice of a man,  
restrained the madness [παρραφρονία] of the prophet.*

- c) The false teachers, like Balaam, had sinned so long and so intensely that their sin had become a form of insanity. (Kenneth Gangel)

**4) Things we need to remember:**

- a) The lostness of the false teachers is part of the penalty of being self-focused.
- b) False teaching is often revealed in false living. (Douglas Moo)
- c) False teachers will be judged by God, as certainly as were the angels, the world in Noah's day, and the sinful people of Sodom and Gomorrah. (Kenneth Gangel)

Second Peter 2:17-22  
A Godward Warning Against False Teaching (part four)

**Introduction:** This section describes the destructive influence that false teachers have on gullible people.

**1) They give disappointing promises—2:17**

- a) False teachers make worthless promises: <sup>17</sup> **These** [emphatic] (false teachers) *are* ...
  - i) Empty promises # 1: *springs without water* [ἄνυδρος]
    - (1) It looks like the weary desert traveler can get a drink here at this green oasis, but, sadly, it is dry.
    - (2) Related to our word “anhydrous ammonia”, a waterless source of nitrogen for the fields.
  - ii) Empty promises # 2: *and mists* [MT “clouds”] *driven by a storm*,
    - (1) Looks like rain is coming but the clouds dissipate.
  - iii) They deceptively raise hope but deliver nothing.
- b) False teachers will certainly be punished: *for whom the black darkness has been kept* [pf. pass. ind. τηρέω].
  - i) God’s preparations are complete. The prison stands ready to receive these false teachers.
  - ii) They brought this judgment upon themselves. (cf. 2:1)

**2) They entice the vulnerable—2:18-19**

- As Peter Davids writes: even though they pour out hot air, they are not harmless.
- a) They seduce: **they entice** [pres. act. ind. δολιάζω] **by** [ἐν, in the sphere of] **sensual** / shameless [ἀσέλγεια] **lusts** [ἐπιθυμία] **of the flesh**,
    - i) Way back in 1965, an Episcopalian chaplain wrote: We all ought to relax and stop feeling guilty about our sexual activities, thoughts and desires. And I mean this, whether those thoughts are heterosexual, homosexual or autosexual.... Sex is fun ... and this means that there are no laws attached which you ought to do or not to do. There are no rules of the game, so to speak.
    - ii) Some even argue that because bodily appetites are God-given, to restrain them might would be harmful.
  - b) They seduce with their words: <sup>18</sup> *For speaking out* [pres. mid. ptc. φθέγγομαι] *arrogant words* [ὑπέρογκος] *of vanity* / worthlessness [ματαιότης],
    - i) They claim sexual immorality is a legitimate expression of Christian freedom.

- c) They seduce immature converts: *those who barely escape* [pres. act. ptc. ἀποφεύγω] *from the ones* (the unsaved) *who conducted themselves* [pres. pass. ptc. ἀναστρέφω] *in* [ἐν, in the sphere of] *error* [πλάνη],
  - i) False teachers are clever at picking their victims. They are experienced predators and groomers.
- d) They have a system to seduce with hypocritical promises: <sup>19</sup> *promising* [pres. mid. ptc. επαγγέλλομαι] *them* (the immature converts) *freedom / personal liberty* [ἐλευθερία] (from moral restraint) *while they themselves* (the false teachers) *are slaves* [δούλος] *of corruption* [φθορά];
  - i) The principle: *for by what* (sin) *a man is overcome* [pf. mid. ind. ἡττάομαι], *by this* (sin) *he is enslaved* [pf. pass. ind. δουλόω].
    - (1) You become the slave of the person who defeated you in battle.
  - ii) As Michael Greene states: “In their quest for self-expression, they fell into bondage to self.”

### 3) The reality of their lack of conversion—2:20

- a) <sup>20</sup> **For if** [1<sup>st</sup> class condition, assumed true] *they* (the false teachers) *are overcome* [pres. mid. ind. ἡττάομαι],
  - i) *having both escaped* [aor. act. ptc. ἀποφεύγω] *the defilements of the world* by [ἐν, in the sphere of] *the knowledge* [ἐπίγνωσις] *of the Lord and Savior Jesus Christ*
    - (1) This is like 1:3-4.
    - (2) The NET Bible note: The implication is not that these people necessarily knew the Lord (in the sense of being saved), but that they were in the circle of those who had embraced Christ as Lord and Savior.
  - ii) *and having again been entangled* [aor. pass. ptc. ἐμπλέκω] *in them*,
- b) **then** *the last state has become* [pf. act. ind. γίνομαι] *worse for them* (the false teachers) *than the first*.
  - i) An echo of Jesus’ own words in Matt. 12:43-45.

### 4) The reason why the last state is worse than the first—2:21

- a) <sup>21</sup> *For it would be better for them* (the false teachers) *not to have known* [pf. act. inf. ἐπιγινώσκω] *the way of righteousness*,
  - i) Louis Barbieri states: Ignorance of the way of righteousness is preferable to apostasy from it.
- b) *than having known it* [aor. act. ptc. ἐπιγινώσκω], *to turn away* [aor. act. inf. ὑποστρέφω] *from the holy commandment handed on* [aor. pass. ptc. παραδέδωμι] *to them* (the false teachers).
- c) It is true they had a religious experience, but it was not genuine.

**5) The hard truth of Scripture—2:22 (Dogs and hogs)**

- Jesus also used dogs and hogs as illustrations in Matt. 7:6
- a) <sup>22</sup> *The message of the true proverb has happened* [pf. act. ind. συμβαίνω] *to them,*
  - i) Peter uses two unclean animals to illustrate the false teachers.
- b) Seeming removal of **internal** corruption: “A DOG RETURNS [aor. act. ptc. ἐπιστρέφω] TO ITS OWN VOMIT,” (Prov. 26:11)
  - i) The dog gets rid of its vomit but cannot resist going back to it, to smell it or to eat it.
- c) Seeming removal of **external** corruption: *and, “A sow, after washing* [aor. mid. ptc. λούω], *returns to wallowing in the mire.”*
  - i) No matter how clean the pig is externally, it is the pig’s nature to wallow in the mud to keep cool.
- d) Their true nature is revealed in their actions. There has been no change to their nature. Only through genuine repentance and faith in Jesus Christ can we receive a new nature (cf. 1:4) and thus be transformed from the inside out.

**6) Things we need to remember:**

- a) Faith is only as good as the object. (Warren Wiersbe)
- b) To call darkness light, to call bondage liberty, is unforgivable sin, unforgivable not because God is unwilling to forgive, but because the man who persists in such self-delusion refuses to accept the forgiveness which God patiently proffers to rebels. (Michael Green)
- c) R. C. Sproul wrote: Truth divides because it is important, and it is important because the consequences are eternal. Peter is not asking people to hate the false prophets. He is asking them to flee from them and to protect the flock from their influence. That is a task the church has to do in every generation.

Second Peter 3:1-7  
A Godward Hope for the Future (part one)

**Introduction:**

**1) We need to remember in a way that impacts our lives—3:1-2**

- a) **We need to be reminded—3:1** <sup>1</sup> *This is now, beloved* (this is more than the NIV's "dear friends"), *the second letter* (probably not a reference to 1 Peter) *I am writing to you in which I am stirring up your sincere mind* (uncontaminated reasoning) *by way of reminder*, (cf. 1:13)
  - i) Believers, no matter how long they have been saved, never outgrow the need for reminders.
- b) **Cling to the Word of God!—3:2**
  - Notice how Peter links the two groups with the same level of authority.
  - i) OT prophets: <sup>2</sup> *that you should remember the words* [ῥῆμα] *spoken beforehand by the holy prophets*
  - ii) NT apostles: *and* (that you should remember) *the commandment* [ἐντολή] *of the Lord and Savior spoken by your apostles*,
    - (1) The commandment of Jesus necessitates active obedience on our part.
    - (2) Peter Davids highlights three things about these apostles:
      - (a) Some of the apostles evangelized in the area of the readers.
      - (b) These apostles accurately communicated Jesus' command.
      - (c) These apostles were no longer in the area. The readers need to remember what these apostles taught them.

**2) We need to be aware of dangerous mockers—3:3-4**

- a) Priority: <sup>3</sup> *knowing* [pres. act. ptc. γινώσκω] *this first of all, that ...*
  - i) Cf. 1:20
- b) When? *in the last days* (between Jesus' ascension and coming again)
- c) Who is he talking about? *mockers* [ἐμπαίκτης]
  - i) A mocker is someone who deliberately insults others (often with humor) with the intent of challenging their legitimate honor, encouraging others to treat that person with less respect.
- d) Their guaranteed arrival: *will come with their mocking* [ἐμπαίγμονή],
- e) What are they like? *following after* [pres. mid. ptc. πορεύομαι] *their own lusts* [ἐπιθυμία],
  - i) While they appeared to be Christians, they were not.
  - ii) Man-centered pleasure-seekers always mock the idea of ultimate standards and the final judgment between the saved and unsaved.

- f) What will they teach? <sup>4</sup> *and saying*,
- i) Their mocking question: “*Where is the (fulfillment of the) promise of His coming [παρουσία]?*”
    - (1) There are @ 15 NT passages promising His return.
    - (2) This is not an innocent question.
  - ii) Their mocking (and inaccurate) observation: *For since the fathers (Patriarchs) fell asleep, all continues just as it was from the beginning of creation.*”
    - (1) They assume that their knowledge of history is complete.
    - (2) They assume we live in a closed universe. This is what is known as uniformitarianism.
    - (3) By assuming there is no future judgment, they attack and mock the honor of the God who made the promise.

### 3) We need to remember past and future judgments—3:5-7

- a) **Ideas has consequences:** <sup>5</sup> *For when they maintain [press. act. ptc. θέλω] this (their skepticism of God’s Word and embracing uniformitarianism), it escapes their notice [pres. act. ind. λανθάνω]*
- i) Their forgetting is a result of their desire for no future judgment.
  - ii) Be careful what you think and what you desire.
- b) **Long ago:**
- i) **A definite starting point: Creation:** *that **by the word of God** the heavens existed [impf. act. ind.] long ago and the earth was formed [pf. act. ptc. συνίστημι] out of [ἐκ] water and by [διά] water,*
    - (1) Cf. Gen. 1:3, 9-10; Heb. 11:3
  - ii) **A definite interruption: Judgment:** <sup>6</sup> *through [διά] which (The Word and water) the world [κόσμος the world’s system] at that time was destroyed [aor. mid. ind. ἀπόλλυμι], being deluged [aor. pass. ptc. κατακλύζω] with water.*
    - (1) Gen. 9-11
  - iii) God created the world with sufficient water to destroy the world.
- c) **Present and future:**
- i) **A definite activity: Preservation:** <sup>7</sup> *But **by His word** the present heavens and earth are being reserved for [pf. pass. ptc. θησαυρίζω] fire,*
    - (1) Peter teaches more about this coming fire in 3:10, 12.
    - (2) OT: Isa. 66:15-16; Mal. 4:1
    - (3) NT: 2 Thess. 1:8; Rev. 9:17-18; 16:8; 20:9
    - (4) As previously with Sodom and Gomorrah. (cf. Gen. 19)

ii) **A definite purpose: Judgment:** *being kept* [pres. pass. ptc. τηρέω] *for* [εἰς] *the day of judgment* [κρίσις] *and destruction* [ἀπώλεια] *of ungodly* [ἀσεβής] *men.*

(1) Cf. 2:9

d) Both Biblical arguments show that the mockers are out of touch with reality.

#### 4) **Things we need to remember:**

- a) Everyone is ignorant about something. But there are different kinds of ignorance, due to lack of opportunity, lack of ability, or unwillingness.
- b) We must always be on the alert and remember the dangerous mockers that surround us.
- c) We must always be on the alert and remember the guaranteed promises of God's Word.

Second Peter 3:8-10  
A Godward Hope for the Future (part two)

**Introduction:**

**1) The SOVEREIGNTY of God regarding time—3:8**

- a) **Christians must not be like the mockers:** <sup>8</sup> *But do not let this one fact escape* [pres. act. impv. λανθάνω] (like the mockers of 3:5) *your notice, beloved,*
- i) Even though the mockers reject God's revelation, believers must not.
- b) **Christians must remember two aspects of God's time:**
- i) *that with the Lord one day is like a thousand years, and a thousand years like one day.*
- ii) This is an echo of Ps. 90:4.
- iii) This does not mean that we can assume the world will last 7,000 years because there are seven days in a week.
- c) Don't let the propaganda of the mockers confuse your thinking. Just because God does act within a certain time frame that we want doesn't mean He is not working.
- d) We have a choice between the eternity of God and the impatient perceptions and speculations of time-bound people.

**2) The CHARACTER of God regarding time—3:9 <sup>9</sup> The Lord ...**

- An event has happened (God appears to have delayed fulfilling His promise). How we interpret this event is crucial. How we answer these questions reveals a great deal about what we think of God.
    - Has God really made a promise?
    - Is God indifferent about fulfilling His promise?
    - Is God hesitant to fulfill His promise?
    - Is God unable to fulfill His promise? Is God hindered in some way by someone or something from fulfilling his promise?
    - Is God unwilling to fulfill His promise?
    - How will I respond when God does fulfill His promise?
  - This may be an echo of Hab. 2:3, "*For the vision is yet for the appointed time; it pants toward its end, and it will not lie. Though it tarries, wait for it; for it will certainly come; it will not delay.*"
- a) Stated **NEGATIVELY: God is never late: is not slow** [pres. act. ind. βραδύνω] *about His* (lit. "the") *promise* (of Christ's return) (cf. 3:4),
- i) *as some consider* [pres. dep. ind. ἡγέομαι] *slowness* [βραδύτης],
- (1) Mockers accuse God of negligent delay. But delay does not mean that God will not fulfill His promise.

- b) Stated **POSITIVELY: God is patient:** *but* [ἀλλά] *is patient* [pres. act. ind. μακροθυμέω] *toward you* (the beloved),
- Rooted in Exod. 34:6
  - i) Stated negatively: *not willing* [pres. mid. ptc. βούλομαι] *for any* [τίς] *to perish* (eternally) [aor. mid. inf. ἀπόλλυμι]
    - (1) God's will of decree.
    - (2) God's will of command.
    - (3) God's will of desire.
  - ii) Stated positively: *but* [ἀλλά] (willing) *for all* [πᾶς] *to come* [aor. act. inf. χωρέω] *to repentance* [μετάνοια].
- c) Be grateful for the delay. It gives people opportunity to repent.

### 3) The promise of God fulfilled in time—3:10

- a) **Promised** and long-awaited fulfillment: <sup>10</sup> *But the day of the Lord ...*
- i) The time in which God brings judgment on the world, beginning after the Rapture and culminating with the beginning of the Eternal Kingdom.
  - ii) There will be evening (judgment; Joel 2:1-2) and day time (kingdom; Joel 3:17-21).
- b) **Guaranteed** fulfillment: *will come* (emphatic) [fut. act. ind. ἔκω]
- i) Even though God is waiting patiently, this does not mean that He has canceled the Day of the Lord.
- c) **Unexpected** fulfillment: *like a thief* (some MSS add “in the night”),
- i) Jesus used a similar illustration (Matt. 24:42-44) as did Paul (1 Thess. 5:2).
- d) **Three areas** of fulfillment:
- i) Sounds: *in which* (day of the Lord) *the heavens will pass away* [fut. mid. ind. παρέρομαι] *with a roar*
    - (1) Isaiah talk about this (cf. Is. 3:13; 34:4)
    - (2) Jesus talked about this. (cf. Matt. 24:35; Mk. 13:31; Lk. 21:33)
    - (3) John sees this as a completed action in Rev. 21:1.
  - ii) Heat: *and the elements will be destroyed* [fut. pass. ind. λύω] *with intense heat* [pres. pass. ptc. καυσώω],
    - (1) The elements are probably earth, water, air, and fire. These are the basic building blocks of the universe.
    - (2) Two-thirds to three-fourths of the earth's surface will be destroyed during the Great Tribulation.
  - iii) Evaluation: *and the earth and its works will be found out / laid bare* [fut. pass. ind. εὕρισκω].
    - (1) Some MSS read “burned up” [fut. pass. ind. κατακαίω]

**4) Things we need to remember:**

- a) There are two kinds of forgetfulness: one is sinful because it is deliberate, and the other is not sinful, but is part of being human.
- b) God's time is not our time. Therefore, we should not criticize God's behavior or motives by our standards.
- c) God's apparent delay is not to be viewed as a negative, but rather it is to be viewed positively as an act of grace and mercy.
- d) Charles Spurgeon reminds us: The right way of knowing anything is to know how to act in consequence of it, and in spiritual things a man knows nothing until he lives what he knows.
  - i) This is what we will look at next time in 3:11-13.

Second Peter 3:11-13  
A Godward Hope for the Future (part three)

**Introduction:**

- 1) **The ASSUMPTION of fulfillment—3:11a** <sup>11</sup> *Since all these things* (cf. 3:10) *are to be destroyed* [pres. pass. ptc. λύω] *in this way*,
  - a)
  
- 2) **The OBLIGATION of holiness—3:11b** *what sort of people* [ποταπός] *ought* [pres. act. ind. δεῖ] *you* [some MSS read “we”] *to be* [pres. act. inf. ὑπάρχω]
  - Both are plurals, indicating living our entire lives to honor God.
  - a) *in holy conduct* [ἀναστροφή] (i.e. holy behaviors)
    - i) Jay Adams writes: The Christian’s life should exhibit decision-making, acting, speaking and thinking that is unlike that behavior that is taking place all around him.
  - b) *and godliness* [εὐσέβεια], (i.e. pieties)
    - i) Jay Adams writes: Godliness is living that is oriented toward God because it is regulated by His Word.
  - c) William MacDonald writes: It is a simple matter of living for eternity rather than time, of emphasizing the spiritual rather than the material, of choosing the permanent over the passing.
  - d) Warren Wiersbe reminds us: When you are different, you attract people; when you are odd, you repel them.
  
- 3) **The ANTICIPATION of fulfillment—3:12** <sup>12</sup> *looking for* [pres. act. ptc. προσδοκῶ] *and hastening* [pres. act. ptc. σπεύδω] *the coming* [παρουσία] *of the day of God*,
  - Only 2 uses of the phrase “day of God.” (cf. Rev. 16:14) Possibly a synonym of “day of the Lord” but it seems better to view this as the Eternal State after the Day of the Lord.
  - a) **A question:** Can Christians cause the day of God to come more quickly?
    - i) In one sense, by praying, living holy lives, and encouraging people to come to genuine repentance. (Cf. Peter in Acts 3:19-20)
  - b) **The basis:** *because of which* (day of God) ...
    - In other words, these events are not merely the results of mere natural laws or causes. God is the One doing these things.
    - i) *the heavens burning* [pres. pass. ptc. πυρόω] *will be destroyed* [fut. pass. ind. λύω],

- ii) *and the elements will melt* [pres. pass. ind. τήκω] *with intense heat!*  
[pres. pass. ptc. καυσόω]
- iii) These two events are preparation for the eternal Day of God.

**4) The ANTICIPATION of righteousness in the renovation—3:13** <sup>13</sup> *But according to His (God's) promise we are looking for* [pres. act. ptc.

προσδοκάω] *NEW* [καινός] *HEAVENS AND A NEW* [καινός] *EARTH,*

a) *in which* (plural, the new heavens and the new earth) *righteousness dwells* [pres. act. ind. κατοικέω].

i) People will live in line with God's demands and expectations.

b) OT: Is. 11:4-5; 32:16; 45:8; 65:17; 66:22; Dan. 9:24

c) NT: Rev. 21:1

d) Righteousness is also found in the Righteous One (cf. Jer. 23:5-7; 33:16)

**5) Things we need to remember:**

a) We look forward not only to the destruction of the corrupted but also to the renewal.

b) If your understanding of the end times does not change the way you live now, something is very wrong.

c) To borrow from Warren Wiersbe: We need to move off the Planning Committee and join the Welcoming Committee.

Second Peter 3:14-16  
A Godward Call for Purity and Clarity

**Introduction:**

**1) The assumption of obedience—3:14a**

- a) <sup>14</sup> *Therefore, beloved, since you are looking for* [pres. act. ptc. προσδοκάω] *these things* (3:13; destruction and renovation),  
b)

**2) Two primary responsibilities—3:14b-15a**

- a) **Make every effort:** *be diligent* [aor. act. imprv. σπουδάζω] (cf. 1:5; 3:12) *to be found* [aor. pass. inf. εὐρίσκω] *by Him* (cf. 3:10) *in peace*,  
i) Morally acceptable to God: *spotless* [ἄσπιλος] *and blameless* [ἀμώμητος], (Christlikeness, (cf. 1 Pet. 1:19)  
(1) Compare with the false teachers in 2:13.  
b) **Do the necessary reasoning:** <sup>15</sup> *and consider* [pres. mid. imprv. ἡγέομαι] *the patience* [μακροθυμία] *of our Lord as* (the opportunity for) *salvation*,  
i) Rather than scoffing at the apparent delay. (cf. 3:3-4)

**3) The confirmation of other Scripture—3:15b-16**

- a) **A specific letter:** *just as also our beloved brother Paul, according to the wisdom* (skill) *given him* (by God), *wrote to you*,  
i) Even after Paul rebuked Peter @ 15 years earlier. (cf. Gal. 2:11-14)  
b) **Paul's letters in general:** <sup>16</sup> *as also in all his letters*,  
i) *speaking in them of these things* (the future),  
(1) cf. Rom. 2:4; 9:22-24; 1 Thess., 2 Thess.  
ii) *in which are some things* (not all) *hard to understand* [δυσνόητος],  
(1) Being considered “hard-to-understand” is not a criticism.  
(2) Distortion by the irresponsible: *which the untaught / undisciplined* [ἀμαθής] *and unstable / without a foundation* [ἀστήρικτος] (cf. 2:14) *distort / torture* [pres. act. ind. στρεβλόω],  
(a) They are accountable to God for distorting His Word.  
Ignorance can be unfortunate or deliberate.  
(b) Not limited to Paul's writings: *as they do also the rest of the Scriptures*,  
(i) Paul's writings were accepted as the authoritative word of God by his contemporaries, long before some church council recognized the established canon of Scripture.  
(ii) The false teachers distort all Scripture, including Paul's.

(3) Destruction: *to their own destruction* [ἀπώλεια].

(a) Destruction because they reject God's way and they want their kingdom to come and their will to be done on earth.

**4) Things we need to remember:**

a) Pastor Charles Spurgeon wrote: Good doctrine can be twisted to bad purposes. This is not the fault of the doctrine, but of the foolish or wicked minds that pervert it.

b)

Second Peter 3:17-18  
A Godward Call to Spiritual Growth

**Introduction:**

- 1) **Peter's conclusion—3:17a** <sup>17</sup> *You* (emphatic) *therefore, beloved*, (cf. 3:1, 8, 14)
  - In contrast with the ignorant and unstable ones in 3:16
  - a) Foundational knowledge: *knowing this* (i.e. self-destruction by distorting Scripture) *beforehand* [pres. act. ptc. προγινώσκω],
    - i) This is not new information, folks!
    - ii) The root of our English word “prognosis.”
  
- 2) **Negative aspect; Peter's first command—3:17b** *be on your guard* [pres. mid. impv. φυλάσσω] ...
  - The necessity to keep guarding yourselves. Every believer is responsible to keep his life in line with God's Word.
  - a) **The danger of losing stability:** *lest* [ἵνα] *you, ... fall from* [aor. act. sub. ἐκπίπτω] *your own steadfastness* [στηριγμός], (cf. 3:16 “unstable”)
    - i) These readers were already steadfast (cf. 1:12)
    - ii) The word *ekpipto* was used of ships that were blown off course.
  - b) **How can a believers fall from their current stability?** *having been carried away* [aor. pass. ptc. συναπάγω] *by the error* (deception) *of unprincipled* (refusal to obey the law) *men* [ἄθεσμος] (cf. 2:7),
    - i) Error has many attractive faces, and even experienced believers can be deceived, falling into error. (Louis Barbieri)
  - c) This command is always timely because there are always false teachers around us. It is easy to grow over-confident and think we know enough already.
  
- 3) **Positive aspect; Peter's second command—3:18a** <sup>18</sup> *but* [δέ] *grow* (increase) [pres. act. impv. αὐξάνω] ...
  - Refusing to be deceived by false teachers is not sufficient.
  - Refusing to lose your footing is not sufficient.
  - a) Develop **spiritually:** *in* [ἐν] *the grace* [χάρις] ... (of our Lord and Savior Jesus Christ.)
    - i) cf. 1:2
    - ii) As Charles Spurgeon warns us: Don't measure growth in grace by your feelings.

- b) Develop **intellectually**: *and* [in the] *knowledge* [γνῶσις] (cf. 1:5-6) *of our Lord and Savior Jesus Christ*.
  - i) cf. 1:5, 8
  - ii) All of us know far more of the Bible than we really live. (Warren Wiersbe)
  - iii) R. C. Sproul quipped: I have yet to see anyone who has earned a diploma from the school of Christ.
- c) Growth is always in direct relationship with time spent in Scripture. (Louis Barbieri)
- d) Warren Wiersbe: Knowledge without grace is a terrible weapon, and grace without knowledge can be very shallow.

#### 4) Peter's doxology to Christ—3:18b

- a) Remember Isaiah 42:8: *I am Yahweh, that is My name; I will not give My glory to another, nor My praise to graven images.*
- b) *To Him* (Jesus) *be the glory, both now* (don't postpone glorifying Him) *and to* [εἰς] *the day of eternity* (we will never stop glorifying Him).  
*Amen.*
  - i) False teachers want all the glory for themselves. (Louis Barbieri)
  - ii) "The glory" that belongs to God alone. That Christ will be honored and exalted by all for who He is and what He does. That His greatness, honor, and majestic radiance would be genuinely acknowledged.
  - iii) Paul (2 Tim. 4:18) and John (Rev. 1:5-6) both includes doxologies to Jesus.

#### 5) Things we need to remember:

- a) Peter asserts that the best way to resist incorrect teachings is to grow in understanding of Christ and His work. (FSB)
- b) Warren Wiersbe reminds us: The stability of the Christian comes from his **faith** in the Word of God, his **knowledge** of that Word, and his **ability** to use that Word in the practical decisions of life.