

1st & 2nd Peter

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Peter

Peter was a fisherman by trade --- **Matthew 4:18**

Peter was a married man --- **Matthew 8:14**

Peter / Apostle of Jesus Christ --- **1st Peter 1:1**

Peter/ elder --- **1st Peter 5:1**

Date 1st Peter

64-65 A.D. --- **The New Testament Book By Book** --- Roy E. Cogdill pg.155

64-65 A.D. --- **1st Peter / Truth Commentaries** --- Clinton D. Hamilton pg.xxxvii

Near 65 A.D. --- **Truth for Today Commentary** --- Duane Warden, Ph.D. pg. 20

PURPOSE: There are at least two reasons for Peter writing this letter.

1. To challenge and strengthen believers to stand against the onslaught of persecution being leveled against them. This is Peter's primary purpose. (See Special Feature, point 3.)

2. To reinforce the glorious truth that the believer is only a stranger and a pilgrim upon the earth (1 Pt.1:1-4; 2:11; cp, Heb.11:13). Peter sensed that the message of holiness and dedication was especially needed during this period of persecution. There was a strong temptation to return to the world in order to save one's life and property.

The Preacher's Outline & Sermon Bible (Volume 12) pg. 1

Remember

Chapter 1

Living Hope --- Trials --- Conduct / Holiness --- Redemption

Chapter 2

**Descriptive terms for the Christian --- Chief Cornerstone --- Battling Sin
Conduct Towards Others**

Chapter 3

Husband/Wife Relationship --- Conduct --- Suffer for Righteousness

Chapter 4

Live for the will of God --- Conduct "One another" --- Suffering

Chapter 5

Elders --- Humility --- Prayer --- Battle

¹ Peter, an apostle of Jesus Christ, To the **pilgrims of the Dispersion** in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

E.S.V. ... exiles of the dispersion.... **N.A.S.** reside as aliens, scattered....
N.I.V. ... strangers in the world, scattered **K.J.V.**..... strangers scattered....

The picture in the metaphor here is that heaven is our native country and we are only temporary sojourners here on earth. **Word Pictures in the New Testament.**

1st Peter 1:4, Hebrews 13:14, Philippians 3:20, Colossians 1:5 & Colossians 3:1-4

² elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Elect/chosen by means of God’s plan = **Romans 1:16-17, Neg. Acts 13:46**

God’s foreknowledge = **Acts 2:23, Acts 3:18. Acts 4:27-28, 1st Peter 1:10-11 & 20 & Galatians 4:4-5**

"Through sanctification of the Spirit and belief of the truth" The word "sanctification" means to be set apart or consecrated to God's service. By the agency of the Holy Spirit, God's word has been revealed (2 Pet.1:21), and since this is the means through which one is called by God (2 Thess.2:13-14), it can be said that one is “sanctified” or “purified” through the Spirit when he believes and obeys the truth.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 3-4

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a **living hope through the resurrection of Jesus Christ** from the dead,

1st Corinthians 15:3-4, 1st Corinthians 15, 14 & 1st Corinthians 15:20

Our hope = Colossians 1:5, Titus 1:2, Hebrews 6:18-20

⁴ to an inheritance incorruptible and undefiled and that does not fade away, **reserved in heaven for you,**

Incorruptible #862 “uncorrupted, not liable to corruption or decay, imperishable”: of things,
Undefiled #283 “not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired” . . . (without defect),
Thayer’s Greek-English Lexicon of the New Testament.

(3) The inheritance is “unfading.” The words, "that fadeth not away," are translated from the beautiful word *amarantos*, that which does not fade, or wither. The amaranth was a fabled flower whose bloom was perpetual, and whose loveliness never failed. The inheritance which awaits the children of God will, not deteriorate, nor will passing ages render it less desirable or attractive.....
Peter John and Jude by Guy N. Woods pg. 26-27

⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time.

v.5-In view of their faith, Christians are kept by the power of God. The Greek word translated "kept" (phrouoreo) is a military term and is translated in other versions "guarded (ASV); "protected" (NASV); and "shielded" (NIV). As if a garrison of soldiers surround the Christian, one is protected and delivered from the assaults of the devil.

a. The guarding power of God is "through faith." He has not promised to keep one in a saved condition regardless of an individual's lifestyle, Col.1:23. A believer who is "steadfast in the faith" will thereby resist the devil, 1 Pet.5:8-9. However, faith can fail, Lk.22:31-32. If a believer turns to a life of ungodliness and develops an evil heart of unbelief, he will thereby destroy this fortress of God, Heb.3:12-14; 2 Pet.2:20-22. Therefore it is imperative that one put on the whole armor of God to maintain God's spiritual protection, Eph. 6:10-18.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 7

⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

This heaviness of heart is brought about **through manifold temptations**. Their trials are real, actual and not hypothetical. **Temptations** comes from *peirasmos*, "an experiment, attempt, trial, proving; ... spec. the trial of man's fidelity, integrity, virtue, constancy, etc. . . . ; adversity, affliction, trouble ... sent by God and serving to test or prove one's faith, holiness, character" (Thayer 498). The verb for *tempt* is *peirazo* and can be used either in a good or bad sense. The good sense has the meaning of "to try, make trial of, test" (Thayer 498). In the bad sense, it has the meaning of "to solicit to sin, tempt" (*Idem.*). One must depend on the context to determine which is the sense: good or bad. In James 1:13-15, it has the meaning of enticement to sin, but in the passage before us, it means to test or try without the notion of enticement to sin. God does not entice men to sin and is not enticed by evil (James 1:13). These tests or trials that Peter speaks of their enduring come from outside the Christians themselves, from their enemies. These enemies seek to destroy Christians by enticing them to do wrong. Their efforts viewed from God's side become tests or trials of the genuineness of the Christian's faith. This is how Christians should view them also. **Manifold** these trials or temptations are. *Poikilos* is the word used by Peter. It means "of divers colors, variegated ... divers sorts" (Thayer 527). These trials are of all kinds or sorts. There is nothing stereotyped about them as they are of different hues and colors.

1st Peter by Clinton D. Hamilton pg. 21 (Truth Commentaries)

⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

⁸ whom having not seen **you love**. Though now you do not see *Him*, **yet believing, you rejoice** with joy inexpressible and full of glory,

⁹ receiving the end of your faith--the salvation of *your* souls.

¹⁰ Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,

¹¹ searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

¹² To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into.

¹³ Therefore **gird up the loins of your mind**, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

1 Peter 1:13 (ESV) Therefore, **preparing your minds for action**, and being **sober-minded**, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

1 Peter 1:13 (NASB) Therefore, **prepare your minds for action**, keep **sober** *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

1 Peter 1:13 (NIV) Therefore, **prepare your minds for action**; be **self-controlled**; set your hope fully on the grace to be given you when Jesus Christ is revealed.

gird up the loins of your mind = Romans 12:1-2, Colossians 1:9-10, 2nd Timothy 2:15, 2nd Corinthians 4:16

¹⁴ as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

¹⁵ but as He who **called** you *is* **holy**, you also be holy in all *your* conduct,

Called = **Acts 2:39** (how) **Romans 1:16** & **2nd Thessalonians 2:14** & **Acts 18:8**

“Holy in all your conduct” The design of God’s calling is holiness, the sanctification of the whole life to Him: “For this is the will of God, even your sanctification, that ye abstain from fornication; For God called us not for uncleanness, but in sanctification.” (1 Thess. 4:3, 7.) This holiness to which all are called is, essentially, separation from a life of habitual sin and all worldly defilement. Such is the meaning of the word translated “holiness” (*hagios*.) The words sanctify, sanctification, saint, holy and holiness all derive from this same root and thus bear related meanings. Here God, as a perfect pattern of holiness, is set forth for our emulation in "all manner of living."

Peter John and Jude by Guy N. Woods pg. 42

2 Corinthians 7:1 (NKJV) Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

¹⁶ because it is written, "*Be holy, for I am holy.*"

¹⁷ And if you call on the Father, who **without partiality** judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

Acts 10:34-35 & 2nd Corinthians 5:9-11

¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.

²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

See text box below verse 2

²¹ who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

²³ having been **born again**, not of corruptible seed but incorruptible, **through the word of God** which lives and abides forever,

Remember, one **must** be born again = **John 3:7** / the **word** is God's **power to save** = **Romans 1:16** / those saved on the day of Pentecost responded in **obedience to the word** = **Acts 2:37-42** / one must be a doer of the word = **James 1:21-22** / Went everywhere **preaching the word** = **Acts 8:4**

²⁴ because *"All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away,*

²⁵ *But the word of the Lord endures forever.*" Now this is the word which by the gospel was preached to you.

Questions 1st Peter Chapter 1

1. **The Preacher's Outline & Sermon Bible** lists two reasons for Peter writing 1st Peter, what are the two reasons?

2. What do we know about Peter?

3. List the different words (other versions of the bible) used for the word "pilgrims" and what can we learn from this?

Questions 1st Peter Chapter 1

4. How does one become a part of the elect?
3. Where does it speak of the *“living hope”* and why is this so important?
4. What do we know about our inheritance?
5. How does Robert Harkrider explain *“kept by the power of God”*?
6. What does Clinton D. Hamilton teach concerning verses 6-7?
7. Where does it teach **gird up the loins of your mind** and how is this accomplished?
8. What does it mean to be *“holy”* and why is this important?
9. How does Peter describe the cost of our redemption?
10. List the verse that speaks of being *“born again”* and explain how one is born again.
11. What can we learn from verses 24 and 25?
12. Use scriptures from **1st Peter chapter one** that address the topics of:
 - Living hope
 - Trials
 - Conduct/holiness
 - Redemption

¹ Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

The following information is from **The Preacher's Outline & Sermon Bible** Peter-Jude (pg. 43-45)

Malice = In a narrow sense it means malice, deep-seated feelings against a person; hatred that lasts on and on; intense and long-lasting bitterness against a person. It means ill will, actually wishing that something bad would happen to a person. It means to be vicious, spiteful, and to hold a grudge. It means that a person has turned his heart over to evil:

=> He no longer has any good feelings toward the other person-none whatsoever.

=> He could care less if something bad happened to the person.

Deceit/Guile = Believers must strip off "guile" (dolon). The word means to deceive and mislead people; to set bait so as to catch them; to bait or deceive in order to achieve one's own end. It means to be two-faced. Note that guile or deception has to do primarily with words. When a person wants something, he looks at the other person's weakness or ignorance, and he tries to appeal to it. He appeals to it by deceiving and beguiling the person. The exhortation is strong: believers must strip off guile. We must not deceive and mislead people.

Hypocrisy = Believers must strip off "hypocrisies" (hupokriseis). The word means one who pretends, puts on a show, acts out something he is not. At first the word simply meant one who replied or answered another person. Then it came to mean acting, as actors play-acted the lines of a scene. Finally, the word was used in the worst sense: play-acting, pretending; one who wore a mask to hide his real self; one who acted one way, but who was really another way; one who put on an outward show. Note that the plural *hypocrisies* is used (K.J.V.). All kinds of hypocrisies are meant. A person is a hypocrite ...

- when he acts as though he loves and believes God, but he does not live like God tells him to live.
- when he pretends to be following God, but he is living like he wants to live.
- when he shows a concern for the things of God, but his real concern is for the things of the world.
- when he professes to believe God's Word, but he questions it and adds and takes away from it.
- when he acts as though he cares for people, but he is really full of selfishness, self-seeking, possessiveness, hoarding, envy, and pride.
- when he courts friends, but he is after something.
- when he acts friendly, but he could care less.
- when he promises, but he never intends to keep his promise.

Envy = Believers must strip off "envies" (phthonous): a person without God lives in envy (phthonoi). The word means that a person covets what someone else has, covets it so much that he wants it even if it has to be taken away from the other person. He may even wish that the other person did not have it or had not received it. We may look at people and envy their ... – money – possessions - social status – position – popularity - recognition - Looks – clothes – authority

Evil Speaking = Believers must strip off "evil speakings" (katalalias). This means to criticize, judge, backbite, gossip, censor, condemn, and grumble against another person. It means to talk about and to tear down another person; to spread tales about another person that cut and hurt him and that lower his image and reputation in the eyes of others. The word usually means to talk about a person behind his back when he is not present.

² as newborn babes, desire the pure milk of the word, that you may grow thereby,

³ if indeed you have tasted that the Lord *is* gracious.

Ephesians 3:8 (NKJV) *To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,*

Ephesians 1:3 (NKJV) *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,*

⁴ Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious,

⁵ **you** also, as **living stones**, are being built up a **spiritual house**, a **holy priesthood**, to offer up **spiritual sacrifices acceptable to God** through Jesus Christ.

⁶ Therefore it is also contained in the Scripture, "*Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.*"

chief cornerstone = Isaiah 28:16, Acts 4:10-12, Ephesians 2:20

⁷ Therefore, to you who believe, *He is* precious; but to those who are disobedient, "*The stone which the builders rejected Has become the chief cornerstone,*"

⁸ and "*A stone of stumbling And a rock of offense.*" They stumble, being disobedient to the word, to which they also were appointed.

⁹ But you *are* a **chosen generation**, a **royal priesthood**, a **holy nation**, **His own special people**, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

1.v.9 - Like fleshly Israel once was, the body of Christians are "**a chosen generation.**" Called by the gospel (2Thess.2:14), believers constitute the spiritual family of God, 1Tim.3:15.

2.As a "**royal priesthood**" saints are in a relationship with royalty, even the King of kings. By His blood they are admitted into His priesthood, Rev.1:5-6; 5:9-10. Like priests under the Law of Moses, they teach God's word and offer up sacrifices acceptable to God, Heb.13:15-16.

3. A "**holy nation**" suggests their life of purity, separated to God's service. Christians live in the world, but they are not conformed to the world, Rom.12:2; James4:4. The fleshly nation of Israel had been the chosen family out of which Jesus would be born. Now, by a spiritual birth, all believers are the "Israel of God" (Gal.6:16) and are the family on whom God's richest blessings fall.

4. "**A peculiar people**" does not mean "strange," but rather that they belong to God in a sense that no other people do. They are "special" as they belong uniquely to the Lord as His possession, 1Cor. 6:19-20; Titus 2:14.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 20-21

¹⁰ who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

¹¹ Beloved, I beg *you* as sojourners and pilgrims, abstain from **fleshly lusts** which war against the soul,

1 Peter 2:11 (ESV) Beloved, I urge you as sojourners and exiles to abstain from the **passions of the flesh**, which wage war against your soul.

1 Peter 2:11 (NIV) Dear friends, I urge you, as aliens and strangers in the world, to abstain from **sinful desires**, which war against your soul.

Remember **Galatians 5:16 & Galatians 5:19-21**

¹² having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, **glorify God in the day of visitation**.

Unbelievers must have a chance to be saved. If we live dishonest and fleshly lives-go against all that we proclaim and stand for-then unbelievers will know we are hypocrites. They will not be attracted to Christ. We must, therefore, live for Christ and do good works. When unbelievers see our righteous lives and good works, they will experience the day of God's visitation and glorify God. The day of visitation means two things:

* the day a man is visited by God to bring the man to repentance and salvation.

* the day God will visit the earth for final judgment.

The day of visitation is the day of God's inspection and salvation, the day when He saves a man. It is also the day when He returns to earth as Savior and Lord. The idea is that unbelievers will be won to Christ by our honest lives and glorify God in the great day when He shall visit the earth.

The Preacher's Outline & Sermon Bible Peter-Jude (pg.62)

¹³ Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

Exception = **Acts 5:27-29 (NKJV)** ²⁷ And when they had brought them, they set *them* before the council. And the high priest asked them, ²⁸ saying, "***Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!***" ²⁹ But Peter and the *other* apostles answered and said: **"We ought to obey God rather than men."**

¹⁴ or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

See **Romans 13:1-7**

¹⁵ For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

¹⁶ as free, yet not using liberty **as a cloak for vice**, but as bondservants of God.

1 Peter 2:16 (ESV) Live as people who are free, **not using your freedom as a cover-up for evil**, but living as servants of God.

¹⁷ Honor all *people*. Love the brotherhood. Fear God. Honor the king.

¹⁸ Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, **but also to the harsh.**

1 Peter 2:18 (NASB) Servants, be submissive to your masters with all respect, not only to those who are good and gentle, **but also to those who are unreasonable.**

1 Peter 2:18 (ESV) Servants, be subject to your masters with all respect, not only to the good and gentle **but also to the unjust.**

¹⁹ For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.

²⁰ For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, **this is commendable before God.**

²¹ For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

See: 1st Peter 4:12-16

²² *"Who committed no sin, Nor was deceit found in His mouth";*

²³ who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

²⁴ who Himself bore our sins in His own body on the tree, **that we,** having died to sins, **might live for righteousness**--by whose stripes you were healed.

²⁵ For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Questions 1st Peter Chapter 2

1. What were the Christians to lay aside? Why?

2. List the lessons to be learned from verse 2.

3. Where does it speak of the chief cornerstone and what **other scripture** clearly identifies Jesus as the chief cornerstone?

Questions 1st Peter Chapter 2

4. What lessons can be learned as one considers verse 5 and verse 9?

5. Where does it state, *“They stumble, being disobedient to the word”* and give an example.

6. What are Christians instructed to abstain from and how is this accomplished?

7. Describe the conduct the Christian is to display as revealed in verses 12-18.

8. What is commendable before God?

9. Where does it teach that Jesus bore our sins that we (having died to sins) might live for righteousness?

10. Use scriptures from 1st Peter chapter two that address the topics of:
Descriptive terms for a Christian

Chief cornerstone

Battling sin

Conduct towards others

¹ Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

² when they observe your chaste conduct **accompanied by fear**.

1 Peter 3:2 (NIV) when they see the **purity and reverence of your lives**. Also See: **Proverbs 31:10-31**

This conduct is **coupled with fear**. Actually, the idea of **coupled with** is from the preposition *en* followed by **fear**, *phobos*, which has reference to reverence or wholesome respect for God. It was considered in connection with the comments on 1:17. This pure conduct is connected with, or grows out of, the wholesome reverence and respect these wives have for God. It is reflected in their staunch observance of his law.

1st Peter Clinton D. Hamilton pg. 125 (Truth Commentaries)

³ Do not let your adornment be *merely* outward--arranging the hair, wearing gold, or putting on *fine* apparel—

⁴ rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.

Peter addresses the matter of orderly personal grooming for godly women. In verses 3 and 4 he uses a *not/but* comparative form to show that the adornment of the inner person is more important than enhancing one's physical appearance. Jesus uses this form in John 6:27 when he says: "Labour *not* for the meat which perisheth, *but* for that meat which endureth unto everlasting life." The Lord is not teaching men that it is wrong to work for a living, but that working to feed the eternal soul takes precedence over feeding the earthly body. Likewise, Peter is not forbidding the use of jewelry, smart clothing, or well arranged hair, but rather *he wants godly women to focus others' attention, not on their bodies, but on Christ whose characteristics are reflected in their lives*. The greatest and most lasting impression Christians should have on others is that they belong to Christ, not that they are attractive, physically fit, stylish, or wealthy. These considerations come second to the important ornament of a humble, calm manner; such an ornament makes one attractive to God. A properly ornamented heart is not incompatible with an attractively adorned exterior, for a humble, godly heart will regulate modest enhancements on the outer person (1 Tim. 2:9-10).

1st and 2nd Peter and Jude Paul Blake pg. 21

⁵ For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

⁶ as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good **and are not afraid with any terror**.

Phoboumenai is the participle "fearing" from the verb *phobeomai* or *phobeo* "to fear, be afraid ... to be struck with fear, to be seized with alarm" (Thayer 655). As these wives live with pagan husbands and among other pagans, they are not to be fearing although they may be mistreated. Rather, they should be calm, courageous, and deliberate which behavior belongs to one who trusts God and is gentle and tranquil of spirit. Amazement comes from *ptoesis* "to be afraid with terror" (Thayer 556). There is an allusion here to Proverbs 3:25, "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh." Whatever evil or abuse may be brought on them, these wives are instructed not to be seized with alarm and fright. Since they are trusting and hoping in God, there is no reason to be frightened. They will continue being spiritual daughters of Sarah if this behavior which he urges is characteristic of them.

1st Peter Clinton D. Hamilton pg. 135 (Truth Commentaries)

⁷ Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

A. Dwell With Your Wife With Understanding.

1. v.7- Husbands on the other hand are not to take advantage of their wives nor should they forget that they have mutual obligations. A husband must understand her special role and respect the physical and emotional differences.
2. He must give "honor unto the wife, as unto the weaker vessel." Her weakness is not moral nor intellectual, but simply that she lacks the physical strength common to males.
3. "Being heirs together of the grace of life" portrays their spiritual equality. A husband who realizes this will not be inconsiderate or unkind nor mistreat his wife.

B. Do Not Let Your Prayers Be Hindered.

1. The first and last words of this verse form an important rule of conduct: "Dwell with them ... that your prayers be not hindered." Faithfulness to God involves much more than being born again and attending periods of worship. If a husband fails to treat his wife as God commands, his prayers are short-circuited.
2. A husband must also submit, Eph. 5:21. If he loves his wife as himself (Eph.5:28-29, 33), he will give honor unto her and as the leader of the family his decisions will include what is best for her.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 30-31

⁸ Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous;

One mind = (E.S.V.) unity of mind (N.A.S.) harmonious (N.I.V.) Live in harmony with one another

See: Psalm 133:1-3, 1st Corinthians 1:10 & Philippians 1:27

Compassion for one another = (E.S.V.) sympathy (N.A.S.) sympathetic (N.I.V.) sympathetic

See: Romans 12:15 & 1st Corinthians 1:25-26

Love as brothers = (E.S.V.) brotherly love (N.A.S.) brotherly (N.I.V.) love as brothers

See: 1st Peter 1:22, John 13:34-35 & Galatians 5:13

Tenderhearted = (E.S.V.) tender heart (N.A.S.) kindhearted (N.I.V.) compassionate

See: Ephesians 4:32 & Galatians 6:1-2

Courteous = (E.S.V.) humble mind (N.A.S.) humble (N.I.V.) humble

See: Romans 12:16 & Philippians 2:3-4

⁹ not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

Romans 12:17-21 (NKJV) ¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men. ¹⁸ If it is possible, as much as depends on you, live peaceably with all men. ¹⁹ Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, "*Vengeance is Mine, I will repay,*" says the Lord. ²⁰ Therefore "*If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.*" ²¹ Do not be overcome by evil, but overcome evil with good.

Example of Paul = Acts 21:30 – Acts 22:23

¹⁰ For *"He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit.*

See: **Proverbs. 10:19, Proverbs 13:3, Proverbs 17:28, Proverbs 21:23 & James 1:26**

¹¹ *Let him turn away from evil and do good; Let him seek peace and pursue it.*

¹² *For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil."*

¹³ And who *is* he who will harm you if you become followers of what is good?

¹⁴ But even if you should suffer for righteousness' sake, *you are* blessed. *"And do not be afraid of their threats, nor be troubled."*

¹⁵ But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

¹⁶ having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

¹⁷ For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

¹⁹ by whom also He went and preached to the spirits in prison,

2. The people to whom Christ preached were living and were disobedient in the days of Noah while the ark was being built, Gen. 6:3, 5. What is not stated is when the preaching to them was done. At the time Peter wrote this letter those spirits who had rejected righteousness were by now in prison. Like others who are disobedient to God, they were under restraint "unto the day of judgment to be punished," 2 Pet. 2:9 (cf. 2 Pet. 2:4; Jude 6).

3. Whatever "by the spirit" means in verse 18 is the sense here "by which" preaching was done to these who now were in prison. The thought is that "in the spiritual realm" Christ preached. How did He do this? The answer is perhaps understood by looking at another example of how Christ preached.

a. The Scriptures teach that Christ "came and preached peace" to the Gentiles, Eph. 2:17. Christ did not do that preaching in person, but men who were inspired by the Holy Spirit actually preached the gospel to Gentiles who were now members of the church at Ephesus.

b. **In** a similar manner, Christ did not do the actual preaching in Noah's day, but through Noah this preaching was done. Noah was a "preacher of righteousness," 2 Pet. 2:5. He was able to preach righteousness through inspiration of the Holy Spirit (i.e. the miraculous agency of "the spiritual realm") 2 Pet. 1:20-21.

4. Therefore what these verses record is the fact that the preaching of righteousness was done by Christ through the agency of Noah. Those who rejected that preaching are now disembodied and exist as spirits in prison because of their disobedience and rejection of the Lord's message.

5. The important point of this passage is that opportunity to turn to righteousness was offered even to those who perished in the flood. They rejected the preaching that was done in their lifetime, therefore they were now in prison awaiting final judgment. The lesson? All men must choose either to be like the eight who were saved or like the majority who perished.

²⁰ who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

²¹ There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

1 Peter 3:21 (ESV) Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

1 Peter 3:21 (NASB) Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

1 Peter 3:21 (NIV) and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,

It should be noted: (1) The baptism which is here declared to *save* is water baptism-baptism being the antetype of the water of deliverance in the flood. "Which also" is a reference to water, ordinary water, the same kind of water in the flood. The baptism which saves is, therefore, water baptism. (2) The salvation contemplated is not deliverance from persecution, affliction, sickness, or death; all of these embraced in Peter's statement suffered such. Neither is the salvation future; baptism is said to *save now*. Inasmuch as the salvation promised is not deliverance from earthly suffering or trial, and is declared to be "now," the conclusion is inescapable that the deliverance promised is salvation from past, or alien, sins; and the statement is thus in exact harmony with one earlier made by the same apostle when, in response to the query, "Brethren, what shall we do?" answered, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:37-38.)

The mention of water in connection with Noah's deliverance from the old world immediately suggested to Peter a resemblance which exists in the water of our salvation, "even baptism." It should be noted that Peter does not affirm that Noah and his family were saved *by* water, nor *in* water, nor *from* water; they were saved *through* water, i.e., the water was the means through which God exercised his saving power. Following "a true likeness" baptism saves *now*, not of course as a *Saviour*, but as an instrument through which God exerts saving power. When Naaman was led finally to dip in the river Jordan to be cleansed of his leprosy, he did not attribute miraculous efficacy to its muddy waters; this power resided only in God. Yet it was not until *he dipped* that he was cleansed. (2 Kings 5:14.) Similarly, when one is properly and intelligently baptized today, he does not understand that the power of forgiveness resides in the water, but in God; and that the baptism is a condition precedent to receiving salvation from God's hand.

[A Commentary on The New Testament Epistles](#) by Guy N. Woods pg.103-104

²² who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

Questions 1st Peter Chapter 3

1. Discuss the responsibility given to wives, and give an example.

Questions 1st Peter Chapter 3

2. Discuss the responsibility given to husbands and what warning is given to husbands?
3. List and briefly comment on 5 instructions given in verse 8.
4. How is the Christian to respond to evil and give an example?
5. What instructions are given so that one can see “good days”?
6. Where does it state, *“But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;”* and explain the importance of this verse as it relates to one’s influence.
7. What contrast is given in verse 17?
8. Who are *“the spirits in prison”* and what important point does Robert Harkrider emphasize from verses 19-20?
9. How does Guy N. Woods explain verses 20-21?
- 10 Use scriptures from 1st Peter chapter three to address the following topics:
 - Husband/Wife relationship
 - Conduct
 - Suffer for righteousness

1 Peter 4:1-19 (NKJV)

¹ Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

² that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

Will of God = [Matthew 5:16](#), [Romans 6:11-14](#), [Ephesians 2:10](#), [1st Thessalonians 4:1](#) & [1st John 5:3](#)

³ For we *have spent* enough of our past lifetime in doing the will of the Gentiles--when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

Lewdness = (ESV) sensuality (NASB) sensuality (NIV) debauchery
Lusts = (ESV) passions (NASB) lusts (NIV) Lust
Drunkenness = (ESV) drunkenness (NASB) drunkenness (NIV) drunkenness
Revelries = (ESV) orgies (NASB) carousing (NIV) orgies
Drinking parties = (ESV) drinking parties (NASB) drinking parties (NIV) carousing
Abominable idolatries = (ESV) lawless idolatry (NASB) abominable idolatries (NIV) detestable idolatry

⁴ In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*.

“same flood of dissipation, **speaking evil of you**”
1 Peter 4:4 (ESV) “.....same flood of debauchery, and **they malign you;**”
1 Peter 4:4 (NIV) “.....same flood of dissipation, and **they heap abuse on you.**”

⁵ They will give an account to Him who is ready to judge the living and the dead.

⁶ For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

v.6-The purpose for which the gospel is preached is that men may have the choice whether or not to accept Christ, Rom. 1:16-17. Some who obeyed the gospel and lived "according to God in the spirit" had already died when Peter wrote this letter, but they will be judged according to the way they lived while in the flesh. Death is to believers a time of victory over the adversaries who persecuted them, 1 Cor. 15:50-58; 1 Thess. 4:13-18.

- Like 1 Pet. 3:19-20, this verse has been given various interpretations that have led to much confusion. The wording is similar in the two different texts, but those who are described as dead are different. In 1 Pet. 3:19-20 the objects of Noah's preaching rejected his warnings and were now in prison. Those of whom Peter writes in 1 Peter 4:6 had accepted the gospel, and though dead, they have assurance of the eternal inheritance promised to the faithful, 1 Pet. 1:4
- The point seems to be that those who obeyed the gospel were subjected to evil speaking and unjust suffering, and although they were condemned by men in the flesh, their suffering is not worthy to be compared to the glory God will grant them eternally, Rom. 8:18, 23.
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1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 40

⁷ But the end of all things is at hand; **therefore** be serious and watchful in your prayers.

1 Peter 4:7 (NASB) The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer.

1 Peter 4:7 (NIV) The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.

Focus = always live in such a way that the Lord is pleased with your conduct [Matthew 24:42-44](#), [Matthew 25:13](#), [Romans 13:11-14](#), [1st Corinthians 1:7](#), [Philippians 3:20-21](#) & [2nd Peter 3:10-13](#)

⁸ And above all things have fervent love for one another, for "*love will cover a multitude of sins.*"

Charity shall cover the multitude of sins. Only God can cover sins by the blood of Christ. As much as Christians love one another, they cannot excuse each other from the spiritual consequences of sins. However, brethren who truly love one another express that love by encouraging the erring and fallen to be restored to fellowship (Jas. 5:19-20; Gal. 6:1-2). Sins are covered when Christians care enough to lift up a brother who has stumbled.

1 and 2 Peter and Jude by Paul Blake (pg.32)

⁹ Be hospitable to one another without grumbling.

¹⁰ As each one has received a gift, **minister it to one another**, as good stewards of the manifold grace of God.

Peter found occasion to remind believers of the various gifts they had received from God. The apostle called any special gift an individual had received his (*charisma*). Paul used the same word in 1 Corinthians 12:4, 9 to designate gifts he attributed to the Holy Spirit. Christians had gifts to heal the sick, to do various kinds of miracles, and to speak in languages not learned through ordinary means. Unlike Paul, Peter made no mention of the Holy Spirit. In Romans 12:6, Paul used the same word with no reference to the Holy Spirit. Some of the gifts in Romans 12:6-8 appear to be supernatural, like prophecy, while others appear to be natural endowments, like serving and teaching. In the passage before us, one's gift appears to be an ordinary natural endowment, in this case speaking or serving. With the words as each one has received, the apostle suggested that the two gifts he mentioned were representative of the varied abilities his readers had.

It is unlikely that either Peter or Paul drew an easily discerned distinction between natural endowments and supernatural gifts given by the Spirit. Certainly there is no distinction when it comes to one's responsibilities to use the gifts. Whatever abilities one has, they are supplied by God and are to be used for God's glory. To use them to God's glory is to use them, Peter said, **in serving one another**. "As each one has received" his gift, so he is to employ it.

Truth For Today Commentary 1 & 2 Peter And Jude by Duane Warden, Ph.D pg. 227-228

¹¹ If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, **that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever.** Amen.

1 Peter 4:11 (NASB) Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

1 Peter 4:11 (NIV) If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

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

1 John 3:13 (NKJV) Do not marvel, my brethren, if the world hates you.

¹³ but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

¹⁴ If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

¹⁵ But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

¹⁶ Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.

¹⁷ For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

¹⁸ Now *"If the righteous one is scarcely saved, where will the ungodly and the sinner appear?"*

Vs .18- "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Again, this too is a rhetorical question. The word "scarcely" is from a Greek word (*molis*) that literally means "with difficulty." It does not mean "barely" as some assume. The fiery trials that were soon to come upon them would be so severe that only with great difficulty would they escape ("be saved") from the destruction which it threatened. This is why they were exhorted to be "sober and watch unto prayer," 1 Pet. 4:7.

B. Commit Your Soul To God, Our Faithful Creator, 4:19.

1.v.19-A Christian who suffers "according to the will of God" is one who does not suffer as a murderer, etc. (4:15), but he is one who suffers as a consequence of faithfulness. He suffers for doing right, not for doing wrong.

2.He can take comfort by entrusting his soul to the keeping of God. By committing himself to God in the doing of His commandments, he has assurance that God will fulfill His promise, 2 Tim.1:12; 4:6-8. God, as a faithful Creator, will provide protection and care, Heb. 13:6.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude --- Robert Harkrider Pg. 46

¹⁹ Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

Questions 1st Peter Chapter 4

1. Why would others speak evil of the Christian?
2. How does Robert Harkrider explain verse 6?
3. What instruction is given after the statement, “But the end of all things is at hand”?
4. Explain how James 5:19-20 and Galatians 6:1-2 can help one understand of the phrase, “love will cover a multitude of sins”?
5. The gifts are to be used for what purpose?
6. What is required for one to speak as an oracle of God?
7. 1st John 3:13 can be identified with which verse in chapter 4?
8. List two types of suffering identified in this chapter and what important lesson is being taught?
9. How does Robert Harkrider explain verses 18-19?
10. Use scripture from 1st Peter chapter four to address the following topics:
Live for the will of God
Conduct “one another”

Suffering

1 Peter 5:1-14 (NKJV)

¹ The **elders** who are **among you** I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

Elders (vs.1 7 & Titus 1:5) --- also known as bishop (1st Timothy 3:1 & Philippians 1:1)
pastors (Ephesians 4:11) overseers (Acts 20:28 & 1st Peter 5:2)

Qualifications = 1st Timothy 3:1-7 and Titus 1:5-9

“among you” vs. 1 & vs. 2 REMEMBER = Acts 14:23 & Acts 20:17/Acts 20:28

² Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

Not by compulsion **BUT** willingly (verse 2)

Not for dishonest gain **BUT** eagerly (verse 2)

Nor being lords over those entrusted to you **BUT** being examples (verse 3)

1 Peter 5:2-3 (ESV) ² shepherd the flock of God that is among you, exercising oversight, **not under compulsion**, but **willingly**, as God would have you; **not for shameful gain**, but **eagerly**; ³ **not domineering** over those in your charge, but **being examples** to the flock.

1 Peter 5:2-3 (NIV) ² Be shepherds of God's flock that is under your care, serving as overseers--**not because you must**, but because **you are willing**, as God wants you to be; **not greedy for money**, but **eager to serve**; ³ not **lording it over** those entrusted to you, but **being examples** to the flock.

1 Peter 5:2-3 (NASB) ² shepherd the flock of God among you, exercising oversight **not under compulsion**, but **voluntarily**, according to *the will of God*; and **not for sordid gain**, but with **eagerness**; ³ **nor yet as lording it** over those allotted to your charge, but proving to **be examples** to the flock.

³ nor as being lords over those entrusted to you, but being examples to the flock;

⁴ and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

⁵ Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be **clothed with humility**, for "*God resists the proud, But gives grace to the humble.*"

HUMILITY — a freedom from arrogance that grows out of the recognition that all we have and are comes from God. The Greek philosophers despised humility because to them it implied inadequacy, lack of dignity, and worthlessness. This is not the meaning of humility as defined by the Bible. Jesus is the supreme example of humility (Matt. 11:29; Mark 10:45; John 13:4–17; Phil. 2:5–8), and He is completely adequate and of infinite dignity and worth. Biblical humility is not a belittling of oneself (Matt. 6:16–18; Rom. 12:3), but an exalting or praising of others, especially God and Christ (John 3:30; Phil. 2:3). Humble people focus more on God and others than on themselves. Biblical humility is also a recognition that by ourselves we are inadequate, without dignity and worthless. Yet, because we are created in God's image and because believers are in Christ, we have infinite worth and dignity (1 Cor. 4:6–7; 1 Pet. 1:18–19). True humility does not produce pride but gratitude. Since God is both our Creator and Redeemer, our existence and righteousness depend on Him (John 15:5; Acts 17:28; Eph. 2:8–10).

1Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations[computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System, (Nashville: Thomas Nelson) 1997, c1995.*

⁶ Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

Remember one of Christ's example of humility = **John 13:1-17**

Proverbs 22:4 (NKJV) By humility *and* the fear of the Lord *Are* riches and honor and life.

⁷ casting all your **care** upon Him, for He cares for you.

1 Peter 5:7 (ESV) casting all your anxieties on him, because he cares for you.

Care = #3308 to be drawn in different directions, cf. - English 'distraction' "care, anxiety"
Thayer's Greek-English Lexicon of the New Testament.

Remember --- **Philippians 4:6 (NKJV)** *Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;*

⁸ Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Sober = #3525 in the N.T. everywhere tropically, "to be calm and collected in spirit; to be temperate, dispassionate, circumspect. **Thayer's Greek-English Lexicon of the New Testament.**

Vigilant = #1127 Metaphorically, "to watch *i.e.* give strict attention to, be cautious, active": — to take heed lest through remissness and indolence some destructive calamity suddenly overtake one,
Thayer's Greek-English Lexicon of the New Testament.

1 Peter 5:8 (ESV) Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

1 Peter 5:8 (NASB) Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

1 Peter 5:8 (NIV) Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

⁹ Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

1 Timothy 6:12 (NKJV) Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

Ephesians 6:16 (NKJV) above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

2 Corinthians 2:14 (NKJV) Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

¹⁰ But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

¹¹ To Him *be* the glory and the dominion forever and ever. Amen.

¹² By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

v.12 - Peter wrote this letter (1:1), and Sylvanus was the messenger who delivered it to the brethren. Sylvanus is the same as the Silas who became Paul's trusted companion on his second missionary journey, Acts 15:22, 32, 40. Some suggest that Silas actually wrote as Peter dictated this letter, and Peter attested its genuineness by adding in his own handwriting, "Silvanus, a faithful brother."
1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 52

¹³ She who is in Babylon, elect together with *you*, greets you; and *so does* Mark my son.

Much controversy has arisen over whether **Babylon** is the city in Mesopotamia, a Roman outpost in Egypt near Cairo, or figuratively Rome. Many commentators and scholars favor Rome with Babylon being used in a symbolic, not a literal sense in the text.
Unless there is some overriding reason in the context, language should be interpreted in a literal, not a figurative or symbolic fashion. The argument usually advanced for believing that the symbolic sense of Babylon must be understood is that there is no evidence in the text of the Bible or in external material that suggest Mark and Silvanus who are associated with Peter were ever in Babylon on the Euphrates. However, this is an argument from silence which is not strong at all; in fact, it is most dangerous. There is nothing in the text itself that would demand a figurative or symbolic interpretation. For these and the reasons set forth in the Introduction, the view espoused herein is that **Babylon on the Euphrates is to be understood as the reference.**
1st Peter – (Truth Commentaries) by Clinton D. Hamilton (pg. 336-337)

Marcus my son" is also included in this greeting. He was the "son" of Peter in a spiritual sense like Timothy was the "son" of Paul, Phil. 2:22; 1 Tim. 1:2; 2 Tim. 1:2. His mother's name was Mary, and he was a cousin of Barnabas, Acts 12:12; Col. 4:10.
1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 53

¹⁴ Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

v.14 - "Greet one another with a kiss of charity." This form of greeting was a common practice in the early church, Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26. To this day in certain countries a kiss remains the custom of expressing brotherly love. This method, as the only form of greeting, was not given as a command for all generations to follow, but the practice of expressing brotherly love was that which was commanded. The manner then employed was a kiss whereas in other countries and later generations, a handshake expresses the same.
1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 53

Questions 1st Peter Chapter 5

1. What instructions does Peter give to the elders?

2. How would you explain humility and why is humility so important?

3. Where does it state, *“Casting all your care upon Him, for He cares for you.”* and what should the Christian learn from this?

4. Who is our adversary and what is his desire?

5. How do we gain victory over our adversary?

6. Who has peace?

7. Use scripture from 1st Peter chapter five to address the following topics:
Elders

Humility

Prayer

Battle

2 Peter 1:1-21 (NKJV)

¹ Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained **like precious faith** with us by the righteousness of our God and Savior Jesus Christ:

2 Peter 1:1 (ESV) Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a **faith of equal standing** with ours by the righteousness of our God and Savior Jesus Christ:

2 Peter 1:1 (NIV) Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a **faith as precious as ours**:

2 Peter 1:1 (NASB) Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received **a faith of the same kind as ours**, by the righteousness of our God and Savior, Jesus Christ:

² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

³ as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,

⁴ by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

"partakers of the divine nature" is from the Greek *koinonoi (koinos)*, "a partaker, a sharer." Closely associated in meaning with this word is *koinonia*, "fellowship, association, communion." One, then, who is a *partaker* of the divine nature is one who has *fellowship, association, or communion* with the divine nature. It is through Christ that we enjoy this great blessing (1 Corinthians 1:9; Colossians 2:9,10; 3:4; 1 John 1 :3-7). To partake of the divine nature is to share in the life and holiness of Deity (John 6:51,53-57; Hebrews 7:26; 12:10; Ephesians 4:24; 1 Peter 1:15,16).

Notes on 1 and 2 Peter by James M. Tolle pg.57

⁵ But also for this very reason, giving all diligence, **add to your faith** virtue, to virtue knowledge,

DILIGENCE (#4710) = universally, earnestness in accomplishing, promoting, or striving after anything
Thayer's Greek-English Lexicon of the New Testament.

VIRTUE = (N.A.S. = moral excellence) "any particular moral excellence," **Thayer's Greek-English Lexicon of the New Testament** (#703) "Goodness; right action and thinking" **Webster' New World Basic Dictionary of American English** Example's = Joseph/ Genesis 39:9 & Christian /**1st Peter 4:2-4**

KNOWLEDGE = Remember (renew mind) **Romans 12:1-2**, (increase in the knowledge of God) **Colossians 1:9-10**, (abound more and more in knowledge and discernment) (**Philippians 1:9**)

⁶ to knowledge self-control, to self-control perseverance, to perseverance godliness,

SELF-CONTROL = (the virtue of one who masters his desires and passions, especially his sensual appetites): **Thayer's Greek-English Lexicon of the New Testament** (#1466) Remember "is temperate in all things" - 1st Corinthians 9:25 --- Examples Time/**Ephesians 5:15-16**, Tongue/**James 1:26**, Temper/**Ephesians 4:26-27** & fleshly lusts/**1st Peter 2:11**

PERSEVERANCE = “steadfastness, constancy, endurance” (Vulgate in [1 Thessalonians 1:3](#) *sustinentia*, in [James 5:11](#) *sufferentia*); in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

Thayer’s Greek-English Lexicon of the New Testament. #5281

See: [Acts 14:22](#), [2nd Timothy 3:12](#), [2nd Thessalonians 1:3-5](#) & [Hebrews 10:32-36](#)

GODLINESS = What is godliness?

Some want to define "godliness" as "God-likeness." However, godliness cannot mean Godlikeness. The development of all the characteristics in 2 Peter 1:5-7 is what makes us "God-like" (partakers of the divine nature). So, godliness must be something else.

In our text, the word "godliness" is translated from the Greek word *eusebeia*. This is a compound word: *eu* meaning "well" and *sebomai* meaning "to be devout." "It denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him" (Vine 272).

Rather than "God-like-ness," godliness should be understood as "God-toward-ness." It is a quality that directs one's attention, affection, and devotion toward God. Godliness is "that reverence or respect for God which is the sincere feeling of the heart in view of His nature and character" (Tolle 51).

Godliness is reverence toward God that has grown out of a feeling of dependence on God and a deep regard for His majesty and glory. We express godliness in our worship, our attitude, and our manner of life. Godliness brings God's reality into every other characteristic mentioned by Peter. We are virtuous (courageous); we strive to obtain knowledge; we practice self-denial and self-control; we persevere despite hardships.... Because we understand and revere God.

Add To Your Faith – A Study of the Christian Graces by Heath Rogers p.55-56

⁷ to godliness brotherly kindness, and to brotherly kindness love.

BROTHERLY KINDNESS = Building precept on precept, Peter moved on to **brotherly kindness**. Piety toward God is not to be divorced from charitable, kind behavior toward one's fellow man. The order of the virtues is significant. Decency and kindness toward one's neighbors grows out of **godliness**. The Greek word translated "brotherly kindness" (*philadelphia*) is known by most English speakers. A great city in Pennsylvania calls itself "the city of brotherly love," Philadelphia. It is a word that sandwiches a warm, emotional love together with brotherhood. Jesus Christ taught His disciples to love, honor, and respect every human being; but disciples reserve a special heart-bond for those who share faith with them. Paul said it well, "Do good to all people, and especially to those who are of the household of faith" (Gal. 6:10).

Truth For Today Commentary – 1 & 2 Peter and Jude by Duane Warden, PH.D. pg.334

LOVE = "Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14:15, 21, 23; 15:10; 1 John 2:5; 5:3; 2 John 6....."Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered; Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10; love seeks opportunity to do good to 'all men, and especially toward them that are of the household of the faith,' Gal. 6:10. See further 1 Cor. 13 and Col. 3:12-14."*

Vine’s Complete Expository Dictionary of Old and New Words pg.382

⁸ For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

⁹ For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

¹⁰ Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

¹¹ for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

¹² For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

“Present truth” (NASB) ... the truth which is present with *you*. (NIV) ...the truth you now have. (ESV) ... the truth that you have.

Truth 1 Peter 1:22-23 (NKJV) ²² Since you have purified your souls in **obeying the truth** through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

¹³ Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*,

TENT = (N.A.S.) *earthly* dwelling (E.S.V.) body

¹⁴ knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

¹⁵ Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

¹⁶ For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

¹⁷ For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."

¹⁸ And we heard this voice which came from heaven when we were with Him on the holy mountain.

¹⁹ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation,

²¹ for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

No prophecy of scripture had its origin in the mind of the prophet. Each man spake God's word as he was carried along by the Holy Spirit, 2 Tim. 3:16-17. For example, the prophet Ezekiel often stated, "the words of the Lord came unto me, saying..." The scriptures are from God's mind by miraculous revelation, I Cor. 2:11-13; Eph. 3:3-5. Therefore our knowledge of Christ and our hope of His glorious return rests upon the testimony of the Apostles and upon the prophetic word. **1st, 2nd Peter, 1st, 2nd, 3rd John and Jude** By Robert Harkrider Pg. 65

1. How does James Tolle explain “...*you may be partakers of the divine nature...*”
2. Explain Virtue.
3. What is required of an individual to add knowledge?
4. List and comment on 4 areas of self-control as identified in our study.
5. Give some examples of perseverance.
6. How does Heath Rogers explain godliness?
7. What passage might you use that shows a special bond to other Christians?
8. How does Vine explain the word love?
9. Explain verses 20-21
10. How can one be confident (based upon the scriptures) that he or she will never stumble?

2 Peter 2:1-22 (NKJV)

¹ But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.

Pseudodidaskaloi is translated false teachers. The prefix to the word (*pseudo*) suggests lying. *Didaskalos* means "a teacher" (Thayer 144; see also AG 190). The compound term as used here means "false teacher, prob. one who teaches falsehoods" (AG 899; see also Thayer 675). This individual instructs but the instruction is in error; in relation to the truth as revealed by God, it is lies that he teaches. There is a certainty that these lying instructors will work among them as "false prophets" worked among the Jews. Their *didaskalia*, teaching or doctrine, is untrue or false as opposed to the truth or reality that comes from God's teachers.
2nd Peter & Jude (Truth Commentaries) by Clinton D. Hamilton pg. 106

- b. False teachers come in "privily," literally, they slip in by the side ("crept in unawares," Jude 4). They look one in the eye as though teaching truth, but all the while they are craftily working in another direction from the revealed gospel, Gal. 2:4.
- c. In particular, these false teachers deny "the Lord that bought them," 1 Cor. 6:20. The early seeds of gnosticism was being taught, a doctrine that denied that Jesus Christ had come in the flesh. John deals more fully with this heresy, 1 John 4:1-3. These false teachers were also among the scoffers who questioned the power and coming of the Lord, 2 Pet. 3:3-4.
- d. By their heresy they "bring upon themselves swift destruction." Though they once had obeyed the gospel, they have turned away and bring damnation to themselves, 2 Pet. 2:20-22.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 67

² And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

2 Peter 2:2 (ESV) And many will follow their sensuality, and because of them the way of truth will be blasphemed.

v.2-Their ways are "pernicious" ("destructive" NKJV; "sensuality" NASV). They espouse an opinion that Christians can live without moral restraint, thus they encourage unbridled lusts, extreme wantonness, and dissolute habits. Those who practice this unclean lifestyle will cause the way of truth to be blasphemed, Rom. 2:23-24. The world looks at hypocrites more often than the righteous.

1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 67

³ By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

.....In short, the English grammar of 2 Peter 2:1-3 does not support the restriction of the term "false" to the character of the teacher. A well intentioned zealous man can teach error producing the same effects upon himself and his hearersLikewise in the NT, the test of a teacher is his message (1 John 4:1-3; 2 John 9-11); again, character is not mentioned. The false character of the teacher may be the source of his false doctrine; the false character of a teacher may be generated by long term practice of his false doctrine; the character of a teacher may be incidental to his false doctrine; or the character of a teacher might be personable and well intentioned - he just teaches false doctrine. However, both Old and New Testament assessments of his soundness as a teacher are based on his doctrine, not his character.

1st and 2nd Peter and Jude by Paul Blake pg47-48

⁴ For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

3 examples of God's justice = vs. 4 angels who sinned --- vs. 5 ungodliness of ancient world --- vs. 6 Sodom & Gomorrah

⁵ and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;

⁶ and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

Jude 1:7 (NKJV) “as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.”

⁷ and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

OPPRESSED = #2669 --- “to tire down with toil, exhaust with labor”; hence, “to afflict or oppress with evils; to make trouble for; to treat roughly”: **Thayer's Greek-English Lexicon of the New Testament.**

⁸ (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—

TORMENTED = #928 ---“to vex with grievous pains” (of body or mind), “to torment”: **Thayer's Greek-English Lexicon of the New Testament.**

⁹ *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

1 Corinthians 10:13 (NKJV) No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

¹⁰ and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

¹¹ whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

¹² But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

¹³ *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you,

2 Peter 2:13 (NIV) They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.

¹⁴ having eyes full of adultery and that cannot cease from sin, enticing unstable souls. *They have* a heart trained in covetous practices, *and are* accursed children.

WARNING = enticing unstable souls

¹⁵ They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness;

“the right way” = way of truth – verse 2

The story of Balaam begins in Numbers 22. Balak, king of Moab, feared the hoard of Israel camped at his front door. He sent to the prophet Balaam requesting that he come and curse Israel. Balaam replied that he could do nothing without God's blessings. God told him that He had blessed Israel; Balaam was not to go. That appeared to be the end of the matter, but Balak assessed the situation differently. He knew what moved people: money and power. Balaam was holding out for more. So Balak sent other messengers, more prestigious than before, with promises of more money. The prophet might have responded, "You have my answer. God told me not to come." Instead, he vacillated. Balaam was impressed. The money looked good. Maybe he could persuade God. He went back with another request. God said, "Go ahead." Like the false teachers addressed by Peter, Balaam was driven by greed. Balaam was a prototype of those who use religion for material gain.

Balaam was an appropriate model for the false teachers in another way. Balaam failed to curse Israel. He could not because God had blessed them. Still, Balaam did not fail altogether. He offered advice to Balak. If Balak could draw Israel into the idolatrous ways of Moab, God would be angry with them. Balak could seduce them. Balak followed Balaam's advice, and as a result Israel fell into sin at Baal of Peor. Many of them died (Num. 25:1-9). Later, when women were captured in battle and Israel was inclined to keep them as spoils of war, Moses objected, "These caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD" (Num 31:16). Balaam succeeded by tempting Israel with sexual immorality. He was a symbol for greed and sensuality, both of which characterized the false teachers Peter confronted .

Truth For Today Commentary – 1 & 2 Peter and Jude by Duane Warden, PH.D. pg.389-390

Also see: **1st Corinthians 10:8, Jude 11 & Revelation 2:14**

¹⁶ but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

¹⁷ These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

¹⁸ For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

²⁰ For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

²¹ For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.

²² But it has happened to them according to the true proverb: "*A dog returns to his own vomit,*" and, "a sow, having washed, to her wallowing in the mire."

Proverbs 26:11 (NKJV) As a dog returns to his own vomit, So a fool repeats his folly.

Questions 2nd Peter Chapter 2

1. What do we learn concerning false teachers from verses 1-3, verses 10-14 and verses 17-19?
2. List three examples of God's judgment.
3. What lesson can we learn from Lot's attitude towards sin?
4. How does Jude describe the judgment upon Sodom and Gomorrah?
5. Which verse in this chapter would you identify 1st Corinthians 10:13 and what lesson is to be learned?
6. Why was Balaam used in the discussion of false teachers? (Also consider 2nd Corinthians 10:8, Jude 11 & Revelation 2:14)
7. Briefly explain the lesson or lessons to be learned from verses 20-22.

2 Peter 3:1-18 (NKJV)

¹ Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),

2 Peter 1:12 (NKJV) For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

² that you 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 Savior,

³ knowing this first: that scoffers will come in **the last days**, walking according to their own lusts,

2 Peter 3:3 (NASB) Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts,

* Note focus of scoffers = walking according to their own lusts (E.S.V. = following their own sinful desires)

Last days

Acts 2:16-17 (NKJV) ¹⁶ But this is what was spoken by the prophet Joel: ¹⁷ *'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.*

Hebrews 1:1-2 (NKJV) ¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² **has in these last days** spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

⁴ 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 creation."

⁵ For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

⁶ by which the world *that* then existed perished, being flooded with water.

Peter mentions the flood on three occasions: **1st Peter 3:20, 2nd Peter 2:5 & 2nd Peter 3:6**

⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of **judgment and perdition of ungodly men**.

2 Thessalonians 1:7-9 (NKJV) ⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

⁸ But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that **all should come to repentance**.

1 Timothy 2:3-4 (NKJV) ³ For this *is* good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; **both the earth and the works that are in it will be burned up**.

“...day of the Lord will come as a thief in the night”
See: **Matthew 24:36, 42-44, 1st Thessalonians 5:1-11 & Revelation 3:3**

2 Peter 3:10 (ESV) “... and the earth and the works that are done on it will be exposed.”
2 Peter 3:10 (NIV) “...the earth and everything in it will be laid bare.”
2 Peter 3:10 (NASB) “...the earth and its works will be burned up.”

"The earth also and the works that are therein shall be burned up." Instead of "burned up" some manuscripts render this as "discovered." Everything will be laid bare. All that man has accomplished in this material world will be exposed and brought to dissolution. Of what value will it be if man has gained the whole world and loses his soul? Matt. 16:26. All things will be laid bare before the eyes of the Lord, Heb.4:13; Eccl. 12:13-14.”
1st, 2nd Peter, 1st, 2nd, 3rd John and Jude By Robert Harkrider Pg. 75

¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Revelation 21:27 (NKJV) But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

1 Peter 1:4 (NKJV) to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

Philippians 3:20-21 (NKJV) ²⁰ For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

¹⁴ Therefore, beloved, looking forward to these things, be **diligent** to be found by Him in peace, without spot and blameless;

“to exert oneself, endeavor, give diligence”: **Thayer’s Greek-English Lexicon of the New Testament**. Also see: **2nd Peter 1:10**

¹⁵ and consider *that* the longsuffering of our Lord *is* salvation--as also our beloved brother Paul, according to the wisdom given to him, has written to you,

¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

.....Peter in effect says that the minds of some people in considering Paul's letters perceive astray or miss what he really said. Peter does not affirm that the letters cannot be properly perceived. In fact, he says they can be perceived accurately because it is the unlearned and the unstable who twist their meaning. But if one takes the passages in context and in the light of the total revelation of God in both testaments, one will be able accurately to perceive what is written..... There is nothing wrong with what Paul wrote but there is something wrong in the way his letters are handled in the matter of interpretation. This being able to interpret is not the exclusive domain of a certain group among the Lord's people. The fact that Peter is addressing all the people shows that he understood they were to be interpreting the Scripture, but that they should avoid doing so out of ignorance or instability in explaining what it means. Each Christian is to be instructed in the proper manner in which to handle the word of God and has the responsibility of not following those who misrepresent it as do the scoffers about whom Peter is writing.

2nd Peter & Jude (Truth Commentaries) by Clinton D. Hamilton pg. 274-275

¹⁷ You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

To be forewarned is to be "forearmed," and such was the purpose of the apostle's admonition here. The pronoun "ye" is in emphatic position; others had been led astray by false teachers; "ye . . . beware." "Beware" signifies to keep watch, to be on one's guard. The saints to whom Peter wrote were therefore to maintain unceasing vigilance lest they, too, should be "carried away" (led off) by the error of the wicked, and so fall from their own steadfastness. This warning is significant only on the supposition that it is possible to fall. If, as some allege, it is impossible for a child of God to fall from grace, this warning is without force. The conclusion is irresistible that Peter's readers would escape the *destruction* of the wicked only by being constantly on their guard against the *seductions* of the wicked.

Peter John and Jude by Guy N. Woods pg. 192

¹⁸ but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

Questions 2nd Peter Chapter 3

1. When did the last days begin, and what warning does Peter give?

Questions 2nd Peter Chapter 3

2. What were the scoffers willfully forgetting and why was this so important?

3. List the verse in this chapter where the return of the Lord is spoken of, ***“will come as a thief in the night”*** and what is the lesson being taught by this phrase?

4. Where does it speak of the Day of Judgment and what do we know about that day?

5. Who is spoken of as having longsuffering? Why?

6. **Philippians 3:20-21, 1st Peter 1:4 and Revelation 21:27** could be identified with **2nd Peter 3:13** for what reason?

7. Why is it important to be diligent?

8. Explanation from others.
 - a. How does Robert Harkrider explain **verse 10**?

 - b. How does Clinton D. Hamilton explain **verse 16**?

 - c. How does Guy N. woods explain **verse 17**?

Review 1st & 2nd Peter (Which Verse – N.K.J.V.) **pg.38**

1. Where do we learn that we have an **inheritance that is incorruptible and undefiled** reserved in heaven?
2. Where do we learn that **God resists the proud**?
3. Where do we learn that **all things that pertain to life and godliness is through the knowledge** of Him who called us?
4. Where do we learn that Christians are a **holy priesthood to offer up spiritual sacrifices acceptable to God** through Jesus Christ?
5. Where do we learn about being **born again**?
6. Where do we learn that one should **live for the will of God**?
7. Where do we learn that the **day of the Lord** will come as a thief in the night?
8. Where do we learn that the **untaught and unstable will twist the scripture** to their own destruction?
9. Where do we learn that one is to **speak as the oracles of God**?
10. Where do we learn that Christians are to **abstain from fleshly lusts that war against the soul**?
11. Where do we learn that we are to **gird up the loins of our mind**?
12. Where do we learn that there will be many who will **follow the destructive ways of the false teachers**?
13. Where do we learn about **righteous Lot**?
14. Where do we learn that we are to **resist the devil steadfast in the faith**?
15. Where do we learn that we are to **sanctify God in our heart** and be ready to give an answer of the reason of the hope that is in us?
16. Where do we learn to **cast all our care upon him**?
17. Where do we learn that **false teachers will speak great swelling words of emptiness**, they allure through the lusts of the flesh?
18. Where do we learn about the lessons to learn if we want the benefits of the statement, **“He who would love life and see good days”**?
19. Where do we learn that **Noah was a preacher of righteousness**?
20. Where are we given **a list of things to do**, and that if we do those things we will never stumble?