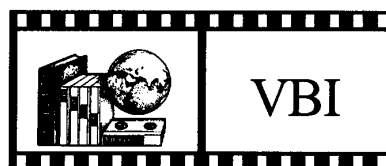
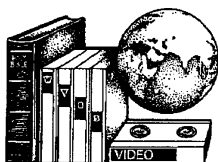


World Video Bible School®

Established 1986



1st and 2nd PETER

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



World Video Bible School® / Video Bible Institute
130 Lantana Lane
Maxwell, Texas 78656-4231

512+398-5211 (voice)
512+398-9493 (fax)
biblestudy@wvbs.org
<http://www.wvbs.org>

All contents © World Video Bible School.® However, permission is granted to make copies as needed provided copies are not produced for resale and proper credit is given.

TABLE OF CONTENTS

Syllabus	Page 1
First Peter	
Background	5
Outline	21
Exposition	23
Appendices	
Baptism	63
Church in Purpose	67
Elders	71
Second Peter	
Background	75
Outline	77
Exposition	79
Appendices	
Brotherly Love	113
Copulative Kai	119
Diligence	121
Faith	123
False Brethren	131
Giving - Add	137
Godliness	139
Knowledge	145
Love	151
Patience	155
Second Coming	161
Self-control	163
Virtue	169

TABLE OF CONTENTS CONTINUED

Bibliography

General Epistles	175
Gnosticism	179

1ST AND 2ND PETER

∞ Syllabus ∞

I. GENERAL INFORMATION.

- A. Instructor: Chuck Horner.
- B. This course consists of 24 lessons on 8 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of the books of 1st and 2nd Peter.
- B. Much attention will be given to practical application of the books.
- C. The background, circumstances and need for the epistles will be discussed.
- D. Students will study the blessings of Christianity, Christian suffering and service, our relationships in the church and world, Christian attributes and how to grow in them, what to expect from false teachers, and the second coming of Christ.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 24 video lessons.
 - 3. Spiral bound class notes.
- B. Optional: Any good (conservative) commentary on 1st and 2nd Peter.

IV. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your original VBI application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For *1st and 2nd Peter*, the following verses must be memorized.

1 st Peter 1:18,19	1 st Peter 4:16
1 st Peter 1:23	1 st Peter 5:8
1 st Peter 2:2	2 nd Peter 1:3
1 st Peter 2:11	2 nd Peter 1:20,21
1 st Peter 3:15	2 nd Peter 3:9
1 st Peter 3:21	
- D. Memory work is due when you mail VBI your second written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

V. TESTS.

- A. There are two written tests.
- B. When you near the end of 1st Peter, contact us and request the first test. When you near the end of 2nd Peter, request the second test. After you receive a test, you have permission to look at it and study it prior to taking it.
- C. However, when you actually take the test, you must do so completely from memory, with no help from notes, Bible, textbook or tapes.

VI. TERM PAPER.

- A. Write a paper in which you give an overview of *each* of the eight chapters in 1st and 2nd Peter. In your overview, include at least three lessons to learn from *each* chapter.

- B. The paper should be a minimum of seven pages, typed and double spaced. If handwritten, the paper should be a minimum of ten pages, single spaced.
- C. The paper is due when you mail VBI your second test and memory work.

VII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work, with the written test counting twice.
- C. You may request that a grade be explained or reconsidered, but VBI will have the final say.

VIII. SUMMARY OF REQUIREMENTS.

- A. Read 1st and 2nd Peter in their entirety at least three times.
- B. View each video lesson in its entirety.
- C. Complete all memory work (explained under point IV).
- D. Submit a term paper (explained under point VI).
- E. Take two written tests (explained under point V).
- F. Have a combined grade average of at least 70.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all invoices for this particular course have been paid in full.
- B. Thank you for studying in the Video Bible Institute and we pray it is a blessing to your life on your way to eternity!

THE EPISTLE OF FIRST PETER BACKGROUND

I. GENERAL.

- A. A letter of hope in the midst of suffering.
- B. There are several passages concerning suffering in the epistle:
 - 1. In the will of God - 4:19.
 - 2. Of Christ - 1:11; 2:21,23; 5:1.
 - 3. Expect suffering - 4:12.
 - 4. Be not troubled by it - 3:14.
 - 5. Bear it patiently - 2:23; 3:9.
 - 6. Rejoice in suffering - 4:13.
 - 7. Other brethren have suffered - 5:9.
 - 8. The value of suffering - 1:6,7; etc.
 - 9. Warning against suffering as an evil doer - 2:22; 4:15.
- C. The epistle is predominantly practical and not doctrinal.

II. ATTESTATION AND AUTHORSHIP.

- A. The epistle is universally recognized as a work of the apostle Peter.
- B. No other book has stronger or earlier attestation.
 - 1. External:
 - a. It was in the Old Syriac, Old Latin and Old Egyptian versions.
 - b. Eusebius placed it among the homologoumena.
 - 2. Internal:
 - a. The writer calls himself Peter - 1:1.

- b. He is well acquainted with Christ and His teachings.
- c. It is similar with Peter's speeches in Acts.
- d. The recognition of equality between the Jews and Gentiles.

C. The life of Peter.

- 1. He is also called Simon or Simeon.
- 2. Born at Bethsaida.
- 3. Was a fisherman by trade.
- 4. Was brought to Christ by Andrew his brother.
- 5. His life may be divided into two major divisions:
 - a. Before Pentecost:
 - 1) Christ called him to be an apostle.
 - 2) One of the three at the transfiguration.
 - 3) One of the three at Gethsemane.
 - 4) Denied Christ three times.
 - 5) The risen Christ appeared to him.
 - b. After Pentecost:
 - 1) Preached the first sermon.
 - 2) Performed miracles.
 - 3) Dealt with Ananias and Sapphira.
 - 4) Preached the first sermon to Gentiles.
 - 5) Imprisoned more than once.
 - 6) Rebuked by Paul.
 - 7) Died a martyr's death in 67 or 68.

III. BACKGROUND AND DESTINATION.

- A. Addressed to “the pilgrims [elect] of the Dispersion.”
 - 1. The word pilgrim [elect], and the whole context of the epistle, indicates the readers are Christians.
 - 2. The readers are primarily Gentile Christians.
 - 3. Written to sojourners on earth among the heathen.
- B. The readers had been saved and established on the teachings of Paul.

IV. OCCASION AND DATE.

- A. The result of persecution.
- B. We can learn of the condition of these churches only from the epistle itself.
 - 1. Under elders.
 - 2. Persecutions were in progress.
 - 3. A tendency to fall into heathen ways.
 - 4. A greedy and domineering spirit among the elders.
- C. The date of the epistle is set at A.D. 65.
- D. Written from Babylon.

V. PURPOSE AND PLAN.

- A. The believers needed to be assured they were fundamentally right.
- B. He exhorts them to make full use of God’s grace in their daily lives.
- C. The second coming.

This letter, like much of the teaching of the churches at that time, was very much concerned with the second coming of Christ.

- 1. Christians are being kept for the salvation which is to be revealed at the last time - 1:5.

2. Those who keep the faith will be saved from the coming judgment - 1:7.
3. Christians are to hope for the grace which will come at the revelation of Jesus Christ - 1:13.
4. The day of visitation is expected - 2:12.
5. The end of all things is at hand - 4:7.
6. Those who suffer with Christ will also rejoice with Christ when His glory is revealed - 4:13.
7. Judgment is to begin at the household of God - 4:17.
8. Peter himself is sure he will be a sharer in the glory which is to come - 5:1.
9. When the Chief Shepherd shall appear the faithful Christian will receive a crown of glory - 5:4.

VI. TEACHINGS OF THE EARLY CHURCH.

- A. The age of fulfillment has come—the Messianic age has begun. Acts 2:14-16; 3:12-26; 4:8-12; 10:34-43; 1 Pet 1:3,10-12; 4:7.
- B. This new age has come through the life, death and resurrection of Jesus Christ. Acts 2:20-31; 3:13,14; 10:43; 1 Pet 1:20,21.
- C. By the power of the resurrection Jesus has been exalted to the right hand of God. Acts 2:22-26; 3:13; 4:11; 5:30,31; 10:39-42; 1 Pet 1:21; 2:7, 24; 3:22.
- D. These Messianic events will shortly reach their consummation in the return of Christ. Act 3:19-23; 10:42; 1 Pet 1:5,7,13,17,18; 5:1,4.
- E. These facts were made the ground for an appeal for repentance, the offer of forgiveness, the offer of the Holy Spirit and the promise of eternal life. Acts 2:38,39; 3:19; 5:31; 10:43; 1 Pet 1:13-25; 2:1-3; 4:1-5.

VII. THEME.

Suffering for God's glory.

GNOSTICISM

I. Gnosis.

A. Word choice:

The New Testament writers were determined to use prominent words of their time which were used by the people they addressed.

B. Gnosis:

The word usually denotes the act of knowing or the objective knowledge thus acquired.

C. False Gnosis:

This implies a knowledge which is false. It is another knowledge which is not true.

D. Authority:

The true Gnostic (Gnosis) submitted himself (itself) without reserve to the authority of Scripture.

E. Out of reach:

The false Gnostic (Gnosis) claimed to be above the reach of the ordinary.

F. Gnostic:

This term as used in these lessons will refer to the false Gnostic (the heretic).

G. Salvation:

The Gnostic was so zealous for knowledge he would even give up his Christian salvation for it.

II. Heretical Gnosticism.

A. General Character.

1. Higher knowledge - Their common ground was an acquisition of a knowledge higher than that of ordinary believers.

2. Aim - It was to construct a theory of the universe, cosmogony and redemption.

B. External Origin.

1. Universal thought - From the old fables and philosophies some found what they thought was a uniting bond of truth and the elements of a universal religion.
2. The result - A number of new systems of religious philosophy sprang up immediately in different countries and exhibited similar characteristics.
3. Oriental elements - Modern historians feel the Oriental elements are the strongest found in the Gnostic systems.
4. Various roots - There were several contributing ideas:
 - a. Alexandrian Judaism.
 - b. Dualistic Persianism.
 - c. Pantheistic Buddhism.
 - d. Platonic.
 - e. Pythagorean.
 - f. Brahminic.

C. Classification - There are many ways to classify them and this is only one of them:

1. Those who combined Christianity with Judaism and heathenism.
2. Those who entirely separated them.
3. Those who identify it with Judaism but are opposed to heathenism.

D. History.

1. After Pentecost - During the years following Pentecost great freedom was given to religious thought among the Christians as long as the moral and religious life of the people was not perverted.

2. Second Century - This is the time when Gnosticism in its many forms flourished under very capable teachers.
3. Third Century - During this time Gnosticism lost most of its power even though some individual sects were prospering and a few new ones were springing up.

E. General Principles.

1. Fundamental ideas - There were three ideas that were fundamental to all:
 - a. A supreme being, unconnected with matter and incapable of being affected by it,
 - b. Matter is evil and the source of evil and is opposed to God and
 - c. A series of beings (demi-gods) exist between the supreme God and matter.
2. The Gnostic knowledge - There were four general sources for their knowledge:
 - a. Tradition,
 - b. Christian Scripture,
 - c. Writings of other "enlightened" persons and
 - d. Writings of heathen poets and philosophers.

F. Literature.

1. Original - The original authorities were the ecclesiastical writers of that period, i.e.: Dead Sea Scrolls, etc.
2. Modern - Literature on Gnosticism is very abundant.

III. In general they believed:

- A. Matter is evil and spirit is good,
- B. No resurrection of the dead,

- C. Christ did not come in the flesh and
- D. God is in heaven and has no contact with the world.
- IV. Gnosticism WAS NOT a homogeneous system of either religion or philosophy.

It actually consisted of many groups holding different opinions drawn from a great variety of sources.
- V. The Gnostic replaced the question, "What must I do to be saved?" with other questions requiring special knowledge such as:
 - A. What is the origin of evil? and
 - B. How is the primitive order of the universe to be restored?
- VI. They addressed the problems of:
 - A. God and the universe,
 - B. God and providence,
 - C. Christ,
 - D. Intermediaries,
 - E. Redemption and
 - F. Revelation.
- VII. The Gnostic understood salvation to be the "knowing" of these questions and problems along with others. But they also had to know their answers.
- VIII. For a time Christians had referred to themselves as "true gnostics" with the implication that through Christ they had learned the true wisdom.
- IX. Many Christians were led away by their teachings.
- X. Gnosticism reached its greatest height about 150.
- XI. They were finally defeated about 200 and then began forming their own societies outside the church.
- XII. In meeting their threats, the Christians were forced to distinguish very carefully between genuinely inspired letters and forged works as well as heretical writings.

- XIII. The Greek and Roman gods were identified with their beliefs.
- XIV. Cult practices from all parts of the empire were either adopted or adapted.
- XV. Some of their theories go way back into antiquity from Greece, Egypt, Mesopotamia and India.
- XVI. Some of their beliefs can be traced back to Zoroastrianism.
- XVII. They pictured the spirit of man, stripped of all foreign accretions, finally reaching God. This is an idea which is comparable to the Hindu doctrine of Nirvana.
- XVIII. Add to the Greek mythology and philosophy, the Old and New Testaments, along with the body of apocryphal and pseudopigraphal literature (which developed immediately before and after the time of Christ) and you have the immediate background for Gnosticism.
- XIX. It appears no Gnostic group claimed any exclusiveness as opposed to any other group.
- XX. They also adopted the Docetic teaching which claimed Christ only “seemed” to dwell in a body of flesh and blood. He only had the appearance of being human. His earthly life and the suffering on the cross were unreal.
- XXI. They divided men into three categories:
 - A. Animals (or material men) predestined to destruction (non-Christians),
 - B. Psychic men who could attain salvation with the help of ordinary Christians and
 - C. The spiritual men who were destined to eternal life.
- XXII. Jesus is the revealer of gnostic wisdom. He taught these secret traditions to the elect (apostles).
- XXIII. They claimed their secret knowledge was superior to the Old and New Testaments.
 - A. They also claimed the ordinary believer was not capable of this knowledge.
 - B. You could receive salvation only after you had received this special knowledge.
 - C. This special knowledge was based on special revelation.

- D. The Gnostics, in their pride, turned the gospel into a new philosophy.
 - E. Gnosticism puts “knowledge” in the place of “faith.”
- XXIV. Man was saved by specific knowledge NOT by faith; NOT general knowledge, BUT knowledge of the Gnostic myth.
- THIS WAS ESSENTIALLY SELF-KNOWLEDGE!
- XXV. All Gnostic teachings were a part of the redeeming knowledge which gathers together:
- A. The object of knowledge (the divine nature),
 - B. The means of knowledge (the redeeming gnosis) and
 - C. The knower himself.
- XXVI. Many Gnostics insisted that ignorance, not sin, was what involved a person in suffering.
- XXVII. Sin is not the act and the disposition of the human will in rebellion against God.
- A. It is only a physical fact or quality inherent in the body and in matter everywhere.
 - B. Redemption, therefore, does not consist in the work of Christ for us on the cross, nor the applying of the benefits of that work by the Holy Spirit in the renewal of the man.
 - C. Redemption is simply each man’s efforts to secure emancipation from the flesh (from physical evil).
- XVIII. All who had gone beyond and into Gnosis had gone beyond the church’s teaching and had transcended the authority of the hierarchy.
- IXXX. Whoever achieves Gnosis becomes “no longer a Christian, but a Christ.”
- XXX. Only one’s personal experience offered the ultimate criterion of truth. AND this took precedence over all secondhand testimony and all tradition - EVEN Gnostic tradition.
- XXXI. All of this is comparable to the modern Pentecostals, Jehovah Witnesses or Mormons etc. who claim guidance from the Holy Spirit apart from the Scriptures, or those who would rather be guided by their feelings rather than God’s word.

XXXII. Jesus was also in need of salvation in order that He might not be held back by the “deficiency in which he had been placed.”

XXXIII. Doctrines common to most Gnostics (from the “Gospel of Truth”):

- A. Not-knowing, forgetfulness, oblivion of the Father was the “original sin,”
- B. Jesus is a savior, a savior by Gnosis NOT by vicarious suffering and
- C. Man is saved by knowledge - “Whosoever has knowledge understands from whence he come and whither he goes.”

XXXIV. Their god was an ineffable, transcendent god - “Above the universe dwells the prime Father who is also called Bythos and Chaos. He is invisible, incomprehensible, above time, and dwells unbegotten in eternal peace.”

XXXV. If an ineffable god is to have contact with a material world, it must come through a chain of intermediate beings. Each one of these intermediate being is less divine and more earthly than the one before it.

- A. The lowest god in this chain of 15 pairs is the Jehovah of the Old Testament.
- B. Therefore the material universe and man were created by this inferior god named Jehovah.
- C. Unbeknown to Jehovah, the ineffable God placed a spark of the divine in man (know as the “a spark of light”).
- D. This spark of light is described as being in “ignorance,” or “oblivion,” or “forgetfulness,” or “drunkenness.”
- E. This meant that man’s soul was unconscious of its true nature and destiny.
- F. From this state man can be redeemed only by having the ignorance removed the oblivion or forgetfulness changed to wakefulness and awareness, the drunkenness replace by sobriety.
- G. In other words, the Gnostic must come to himself, know himself and thus be redeemed.

XXXVI. The redemption guaranteed by gnosis is realized for the first time at physical death.

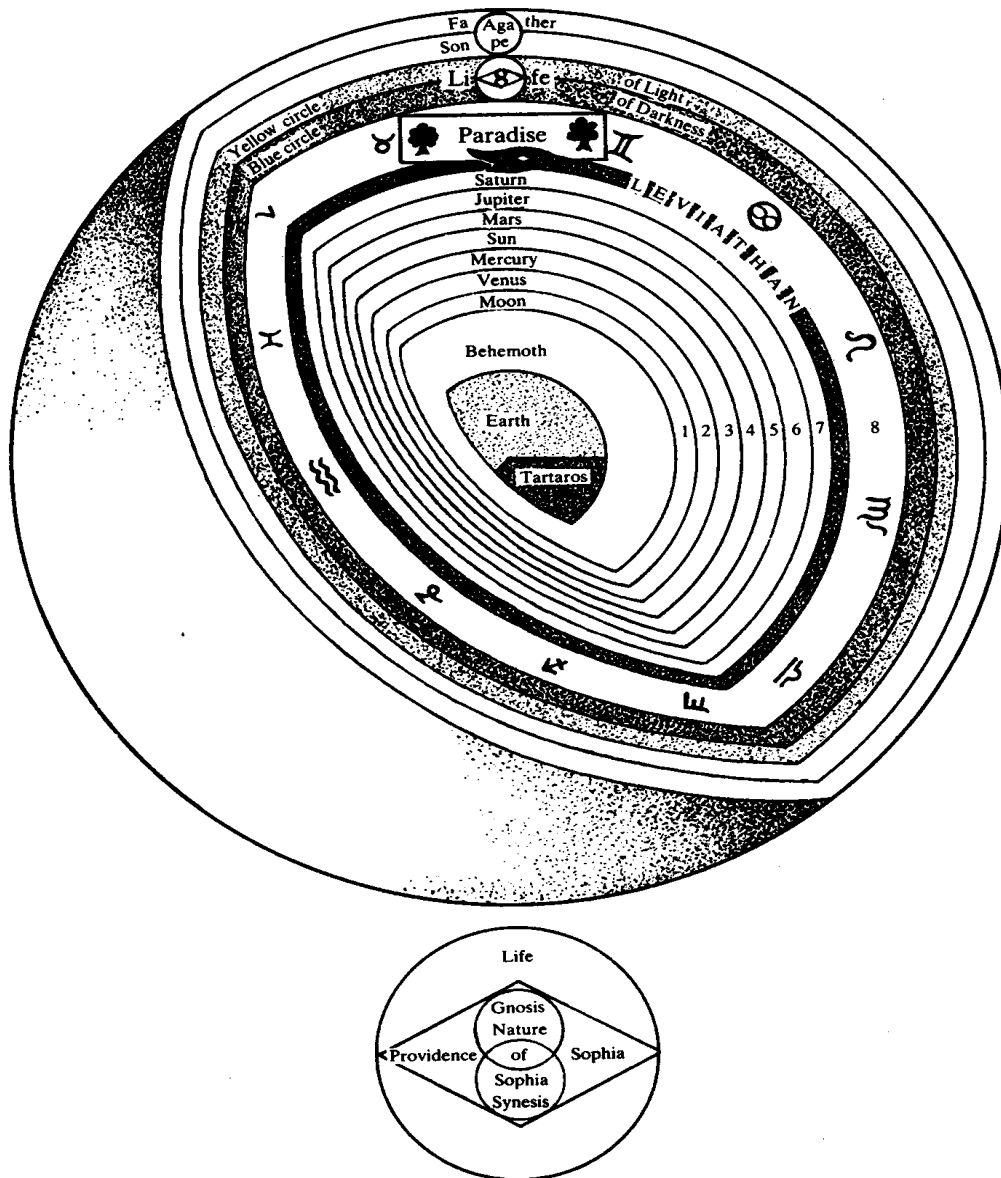
A. This is when they are actually released from their physical bodies and are able to set out on their way to their true home.

B. This is called the “ascent of the soul” or the “heavenly journey of the soul.”

XXXVII. The planets were often viewed as seven heavenly wardens who attempted to keep the soul from completing its journey to “bliss.”

XXXVIII. The soul must overcome these wardens or give the magic password which enabled it to pass on to the next sphere.

IXL. The Ophite Diagram:



- A. The “kingdom of God” consists of pure spirit and two circles.
1. One is the Father and the other is the Son.
 2. A smaller circle represents “love” as the element which draws the Son (the Urmensch) downward and so establishes the link with the intermediate kingdom.

- B. The middle or intermediate kingdom is ruled by spirit and soul, and is marked by two colors [yellow for light and blue for darkness (evidently the limit of the visible cosmos)].
1. The small “circle of life” symbolizes the realm of Sophia, from which the germ of life (i.e.: the divine soul) comes to man.
 2. In the rhomboid figure, “providence of Sophia (Wisdom)” is said to have stood. And within it in two intersecting circles, “knowledge (gnosis)” and “insight (synsis)”, with at the intersection between them “Nature of Sophia.”
- C. The earthly cosmos consists of body, soul and spirit.
1. In the middle is the earth with the underworld (tartarus).
 2. Around it in concentric circles are:
 - a. The sphere of Behemoth (named after the primeval monster of extra-biblical Jewish tradition; cf. Gen 1:1,4; Esdras 6:49; Baruch 29:4) or the atmosphere.
 - b. Then the spheres of the seven planets and the circle of the serpent biting its own tail (Leviathan), the lord of the world who gives expression to malevolent character of the cosmos.
 3. Beyond these is the circle of the fixed stars in which are the signs of the zodiac and in which paradise is located. The latter is marked as the rectangle in which stand the tree of life and that of the knowledge of good and evil.
 4. The “flaming, turning sword” (cf: Gen 3:24) separates paradise from the sphere of fixed stars and perhaps also symbolizes the turning of the spheres (following a passage in Philo).

XL. The Gnostic religions failed to establish a safe basis for practical morals:

- A. On the one extreme, a spiritual pride obscured the sense of sin. This brought about antinomianism which often ended in sensuality and debaucheries.
- B. On the other extreme, an over-strained sense of sin often led the Gnostics to ascribe nature to Satan, to abhor the body as the seat of evil and to practice extreme asceticism.

XLI. Gnosticism, not being from God:

Could not,

Did not and

Still cannot provide salvation for mankind!

FIRST PETER OUTLINE

I.	Greetings	1:1,2
II.	The Nature of Christian Salvation	1:3-2:10
III.	Christian Relationships	2:11-3:12
IV.	Christian Suffering and Service	3:13-4:19
V.	Christian Discipline	5:1-11
VI.	Conclusion	5:12-14

FIRST PETER EXPANDED OUTLINE

I.	GREETINGS	1:1,2
II.	THE NATURE OF CHRISTIAN SALVATION	1:3-2:10
A.	The Blessings of the Gospel	1:3-9
B.	The Blessings Were Foreseen	1:10-12
C.	The Heirs of These Blessings Must Change Their Manner of Life	1:13-16
D.	The Basis of the Believer's Confidence Must Not Be Forgotten	1:17-21
E.	The Heirs Have Present Responsibilities	1:22-2:3
F.	The Heirs Form a Spiritual Community	2:4-10
III.	CHRISTIAN RELATIONSHIPS	2:11-3:12
A.	In the Pagan World	2:11,12
B.	In the State	2:13-17
C.	In the Household	2:18-3:7

D.	In the Church	3:8-12
IV.	CHRISTIAN SUFFERING AND SERVICE	3:13-4:19
A.	The Blessings of Suffering Wrongfully	3:13-17
B.	The Powerful Example of Christ	3:18-22
C.	Suffering in the Flesh	4:1-6
D.	The Urgent Need for Holy Living	4:7-11
E.	Encouragements in Special Suffering	4:12-19
V.	CHRISTIAN DISCIPLINE	5:1-11
A.	Corporate Discipline	5:1-6
B.	Personal Discipline	5:7-11
VI.	CONCLUSION	5:12-14

FIRST PETER EXPOSITION

I. GREETINGS 1:1,2

1:1. Was Peter the first pope?

- a. There is no evidence Peter was ever in Rome:
 - 1) Paul did not build on the foundation of others - Rom 15: 20.
 - 2) Paul wanted to impart spiritual gifts to the Romans, but Peter would already have done that if he had been in Rome.
 - 3) In Rom 16:3-16 Peter is not even mentioned which is unthinkable if he were in Rome.
 - 4) Only Luke is with Paul in Rome - 2 Tim 4:11.
- b. There is too much evidence in the New Testament against Peter being a pope:
 - 1) Peter refused to accept worship - Acts 10:25.
 - 2) James, not Peter, made the decision in the Jerusalem council - Acts 15:19.
 - 3) Peter was openly rebuked by Paul - Gal 2:11.
 - 4) Peter was married - 1 Cor 9:5.
 - 5) Jesus is the head of the church both in heaven and on earth - Mt 28:18-20.

Peter's name had been Simon before Jesus renamed him. Sometimes he was called Simon Peter. But here he refers to himself by the name the Lord gave him.

Apostle = one sent on a special mission.

Pilgrims = [strangers] = [sojourners] - to dwell along side those of a strange land. This is also used of those who have a deep attachment and a higher allegiance in another sphere.

Dispersion = [scattered] = sown, as seed. Cf: Hos 1:4,11 - Jezreel. Also with the hope of being gathered (harvested) by God (Jews to Jerusalem in Hosea and Christians to heaven).

2. Foreknowledge - Πρόγνωση. Foreknowledge and determining beforehand (with force) are two different things. Compare the English word - prognosis.

If foreknowledge - force - then Jesus lied in Jn 10:17,18, for he would have had no choice.

Elect - the saved, the chosen. Cf: Col 3:12; Titus 1:1.

Many teach this is a special election - TULIP.

Total Depravity,
Unconditional Election,
Limited Atonement,
Irrresistible Grace and
Perseverance of the Saints.

Augustine (c. 400) was the first to formulate the idea, but it was John Calvin (c. 1550) who made the theory popular.

This is error! Consider the following:

- a. Salvation is available to all - Mt 11:28; Mk 16:15,16; Acts 17:30.
- b. Salvation is conditional - Jn 8:24; Lk 13:3,5; Heb 5:9.
- c. One can sin and become lost - Gal 5:4; Mt 10:22.
- d. It would make God a respecter of persons - Acts 10:34; Rom 2:11.
- e. Salvation can be resisted - Lk 7:30; Acts 7:51; Mk 16:16.
- f. It makes God responsible for anyone being lost - 2 Pet 3:16.
- g. God would be cruel to warn us about hell if we could not do anything about it - Acts 2:40.
- h. Why preach the gospel if God has already decided who is and who is not going to heaven - Mt 28:18-20?

Elect = chosen.

“God always chooses for service. The honour which he gives a man is that of being used for his purposes. It was precisely here that the Jews failed, and we have to see to it that the tragedy of a like failure does not mark our lives” (Barclay).

Elect - How? In sanctification.

Sanctification - How? Through the word of truth - Jn 17:17.

Sanctification = That process by which the Holy Spirit (as the agent) uses the word of God and providence (as instruments) to bring us into the likeness of Christ in word, thought and deed.

Obedience = Human side of sanctification.

Sprinkling = ῥαντισμὸν = Divine side of sanctification. Cf: Heb 5:9; 10:22.

Peace. Peace can be multiplied if you continue to make yourself available to God's grace - 2 Pet 1:8.

NOTE: Κατὰ - according to the foreknowledge.

ῥ Ev - in sanctification.

Eἰς - unto obedience.

II. THE NATURE OF CHRISTIAN SALVATION 1:3-2:10

A. THE BLESSINGS OF THE GOSPEL 1:3-9

3. Blessed = Εὐλογητὸς = well spoken of, praised, honored.

Again - this could mean just the apostles after they had lost their faith prior to the resurrection of Jesus.

Living hope = [lively hope]: when the inspired writers talked of the “living God,” it was an implied contrast to the lifeless idols which men served. It seems the same contrast is implied here. It is a “living hope” in contrast to a “lifeless hope.”

There is only one hope for salvation - Eph 4:4.

Biblical hope has three elements:

a. Desire,

- b. Expectation and
- c. Patient waiting.

4. Inheritance = Κληρονομία = the property to be received by the heir.

Incrruptible = Ἄφθαρτον = immortal, imperishable, undying and enduring. It can also mean “unravaged” as with an invading army. The Christian’s inheritance of peace and joy can never be invaded and ravaged by any army including Satan’s.

Not even eligible to be corrupted! Things that are:

- a. Our bodies - 1 Pet 1:23,24.
- b. All things that are seen - 2 Cor 4:16-18.

Undefiled = Ἄμικτον = not stained, soiled nor any color added. Cf: Rev 21:27.

Does not fade away = [fadeth not away] = Ἀμόραντον = never loses its original beauty nor does it ever get old.

The amaranth was a fabled flower whose bloom was absolutely perfect, was perpetual and its loveliness never faded.

Reserved = Τετηρημένην = having been kept. Cf: Jn 14:1-3.

Jesus is doing two things for us right now:

- a. Preparing heaven for us, and
- b. Preparing us for heaven.

5. Kept = [guarded] = Φρουρουμένου = to protect with a garrison or a military guard.

Like a band of soldiers stationed around the faithful in order to protect and guarantee their safety so long as they remain inside the stockade of faith.

The present tense participle shows this action is in progress and therefore continuous and unfailing.

NOTE: The guarding is through faith and NOT by an independent operation of God’s power without our participation and effort.

Ἐν - By - shows the cause.

Διὰ - Through (by means of) - the secondary agency.

Εἰς - Unto (into) - the result.

Cf: Rom 8:19-31; Jn 10:28,29; 2 Cor 11:32; 2 Thess 3:3.

Salvation: Not the salvation at baptism but the actual receiving of it on judgment day. Cf: Eph 1:13,14.

Ready to be = destined to be.

Revealed = Ἀποκαλυφθῆναι = a revealing of something never known before.

6. In this = [wherein] - refers to the whole of the blessings in verses 3-5: sonship, forgiveness of sins, the Divine inheritance and the providential care of the Father.

Greatly rejoice = Ἀγαλλιᾶσθε - the word is always used in the New Testament for great or lively joy.

If need be = since.

1st class conditional - assumed to be true!

When it becomes necessary to be exposed to trials and hardships we are not to despair, but to see in these trials the occasion for rejoicing in the testing of our faith. Cf: 2 Tim 3:12; Jas 1:2-4.

Various = [manifold] = many shaded, many colored. Cf: 1 Pet 4:10; Eph 3:10; 1 Pet 4:10; Jacob's coat (Gen 37:3).

Compare 1 Pet 4:10 – “Manifold grace of God” – “Our troubles may be many-coloured, but so is the grace of God; there is no colour in the human situation which that grace cannot match. There is a grace to match every trial and there is no trial without its grace” (Barclay).

Trials = [temptations] = Πειρασμοῖς = putting to the proof, proof, trial, temptation.

7. Genuineness = [trial] = δοκίμιον - Lit: proof.

Tested = [tried] - Lit: proved. A tested and proven faith is worth more than all the refined gold in the world.

Trials do not come upon us to take strength out of us, but to put strength into us!

8. Reasons to love God:

- a. 1 Jn 4:19 - He first loved us.
- b. Rom 5:5-11 - While yet sinners.

Inexpressible = [unspeakable] = ἄνεκκλήτῳ - Lit: without words.

9. The end = Τέλος - the culmination or outcome of your faith. Cf: Rev 2:10; Col 1:12-23.

B. THE BLESSINGS WERE FORESEEN 1:10-12

10. Salvation - refers to the Christian's salvation. Cf: Mt 13:17.

Inquired - Lit: sought out.

Searched - as a miner seeking diligently for buried treasure.

Grace - the grace to come by Christ. Cf: Jn 1:17.

This is indisputable evidence for the verbal inspiration of the prophetic writings. These prophecies, far from being the products of the prophets unaided by inspiration, were so far above them, that they were dependent on others for instruction enabling them to grasp the significance of their own writings.

11. Searching. The prophets knew what they prophesied but did not know at what time the Messianic prophecies would be fulfilled. Cf: 2 Pet 1:21.

Spirit of Christ - the Holy Spirit. Cf: 2 Pet 1:21; Rom 8:9; Gal 4:6.

Was indicating = [did signify] = (did point to) - Ἐδήλου - perfect tense: better, "was declaring," all along through the prophetic age in successive prophets.

12. They were ministering - the prophets ministered to us by means of their prophecies to verify Christ. Cf: Heb 11:39; Eph 3:10.

Things which - those things in the prophecies.

Desire = Ἐπιθυμοῦσιν. This word can be either good or bad depending on the context. Cf: Jas 4:2.

Lit: to set the heart upon; to want passionately. This word is indicative of the intensity of feelings characteristic of the angels as they contemplate the wonders of redemption.

To look into: the same anxiousness as in Jn 20:4,5. Cf: Heb 1:14.

This part of the verse is present tense.

C. THE HEIRS OF THESE BLESSINGS MUST CHANGE THEIR MANNER OF LIFE 1:13-16

13. Gird up the loins of your mind. This refers to the gathering up of all improper thoughts, feelings and activities of the mind and restraining them so that they will not hinder one's progress toward heaven.

This represents the habit of the orientals who quickly gathered up their loose robes with a girdle when in a hurry, starting a journey or preparing for battle.

Christ's call is to active service!

Be sober. This soberness shows itself in self-control. This person exhibits great restraint in temper, controlled habits of thought and a calm and collected attitude toward irritations of whatever nature.

Rest your hope fully = [and hope to the end]: wholly and unchangeable without doubt and despondency.

Hope = desire + expectation + patient waiting - fused into an attitude that is unwavering, complete, lacking in nothing in the assurance which it affords.

That is to be brought: Τὴν φερομένην - Lit: being brought. The object of hope is already on the way!

This verse tells us how to overcome. Cf: 2 Thess 1:4-8; 1 Jn 4:18.

14. As obedient children: points to the necessity of obedience in sonship.

It points to the fact that one becomes a child through obedience, and in obedience continues as a child of God.

The blessings, hope, joy and privileges of sonship cannot exist in the absence of obedience!

Conforming = [fashioning] Cf: 2 Cor 11:13-15.

15. You also be holy: Καὶ αὐτοὶ ἅγιοι. This holiness is separation from a life of habitual sin and all worldly defilement.

The verb “to be” is not the ordinary word for simple being, but literally means “to become.” The ingressive aorist tense of the verb suggests the ushering in of one into a new state. This reveals that the holiness enjoined for the Christian is not one that is a result of having obeyed the gospel. It is rather a manner of life attained through a positive renunciation of the world by the individual himself.

16. Be holy, for I am holy. This phrase occurs five times in the book of Leviticus. Cf: Lev 11:44,45; 9:2; 20:7,26.

The word for “holy” in the Greek is ἅγιος. The root meaning is “different” or “set apart.” The Jewish Temple was holy because it was different – the Sabbath day was holy because it was different – and Christians are holy because we are different from other people.

D. THE BASIS FOR THE BELIEVER’S CONFIDENCE MUST NOT BE FORGOTTEN 1:17-21

17. And if you call: 1st class conditional - assumed to be true and should be translated, “and since you call.”

Without partiality [respect of persons]: Cf: Jas 2:1-13.

According to each one’s work: Compare Rev 14:13; Phil 4:17; Jn 15:5.

In fear = ἔν φόβῳ - not the terror of a slave but the worshipful awe of obedient children toward their beloved parents.

This fear also understands that judgment is coming. Cf: Mt 10:28; Acts 10:35; Heb 10:31.

- 18,19. Here is the reason for everything he has said - we are not bought with silver and gold the way slaves were. Cf: Acts 20:28; Eph 1:7; Rom 5:9; 1 Cor 6:19,20.

But with what? The precious blood of Christ!

20. He [who]: Jesus!

Foreordained (foreknown indeed) before the foundation of the world: Cf: 2 Tim 1:9,10; Eph 1:3-7.

This verse proves the church was not an afterthought to God but He knew before the foundation of the world Jesus would suffer, die and then purchase the church with His blood!

The church was in the purpose (mind of) God:

At the birth of Paul – Gal 1:15,16a

At the time of Moses – Acts 26:22,23

At the time of Abraham – Eph 3:6 (promise = to Abraham Gen 12)

Before foundation of world – 1 Pet 1:20

In these last times [days]: the end of the Christian age. Cf: Heb 1:2; 2 Pet 3:3; Jude 18; Acts 2:17.

21. Christ was resurrected and given glory in order to help establish our faith.

E. THE HEIRS HAVE CURRENT RESPONSIBILITIES 1:22-2:3

22. Have purified: ἡγνικότες - Lit: having purified - a perfect participle which places the purification act in the past with the results still existing.

Purification of the soul comes through obedience NOT JUST faith only. Cf: Titus 3:5; Rom 6:17; Jn 8:31; Rom 16:26 (obedience to faith).

Compare Jn 3:36: He who believes = πιστεύων

He who does not believe = ἀπειθῶν

Sincere [unfeigned]: not false, not hypocritical; but sincere affection!

Love of the brethren: Φιλαδελφίαν. Cf: 1 Jn 3:15-18.

Love: Ἀγαπήσατε - the love that is full of intelligence and understanding coupled with purpose.

Fervently: Ἐκτενῶς. This describes an emotion that is intense, vivid, forceful, earnest and pointed.

With a pure heart: Ἐκ καρδίας - Lit: out of the heart! Cf: Eph 5:27.

23. Having been born (begotten) again: Cf: Jn 3:3-9; 1:13.

Corruptible seed = flesh.

Incarnate seed = spiritual.

24,25. Quote from Isa 40:6-8.

Endures: abides, remains, exists forever.

This is the word. Peter is claiming inspiration from God!

2:1. Therefore:

- a. Because God is holy,
- b. Because you have been redeemed by the blood of Christ and
- c. Because you are a different person (a new man).

There can be no “brotherly love” as long as any of the following traits (evils) exist in a Christian’s life! All “works of the flesh,” such as those in Galatians 5 and other places, interfere with brotherly love.

Malice (wickedness): Κακίαν - a special kind of moral inferiority, an evil disposition and a malignant spirit; the desire to injure another.

Guile: Δόλον - deceit, cunning or craftiness; the intent to deceive or mislead to your advantage.

Hypocrisy: Ὑποκρίσεις - actors or pretenders and their actions.

A Christian who is trying to be correct but sins IS NOT a hypocrite, only the one who is pretending to be a Christian is the hypocrite.

Envy: Φθόνους - ill-will created by the sight of the well being of others.

Evil speaking: Καταλαλιάς - slander or defamation of character.

2. As newborn babes: The idea is, as babies long for (desire) milk, Christians are to long for (desire) spiritual food.

Pure [sincere]: Ἄδολον - the exact opposite of guile (δόλον) in verse 1.

“In all human wisdom there is some admixture of what is either useless or harmful; the word of God alone is altogether good” (Barclay).

That you may grow thereby. By partaking of the right kind of spiritual food the Christian will be sustained to the end.

Cf: Eph 4:11-16; 2 Cor 3:18; 2 Pet 3:18.

3. If indeed you have: 1st class conditional - “*since* you have.”

Tasted: a small sample.

Gracious: good, useful, beneficial.

F. THE HEIRS FORM A SPIRITUAL COMMUNITY 2:4-10

4. Rejected [disallowed]: Ἀποδοκιμασμένον - to reject after trial and examination. To re-probate (reprobate) as in Rom 1:28.

5. Holy priesthood:

- a. Priesthood - O.T. - officiate in worship.
- b. Priesthood - N.T. - all Christians.

Spiritual sacrifices:

- a. To distinguish these sacrifices from the Law of Moses.
- b. To conform to the nature of the spiritual house - not physical.
- c. Not a physical priest - IE: Aaronic.
- d. To conform to the God who receives the sacrifices.

Cf: Heb 13:15,16; Jn 14:6; Mal 3:3.

6. A chief cornerstone: It had to be a “true” stone.

- 7,8. Appointed. They were appointed *because of their stumbling*. They were not stumbling because they were appointed to stumble!

Cf: Rom 9:32,33; Mt 21:42-46; Acts 4:11; 1 Cor 1:23.

NOTE: Those who stumble at the word do so because they are disobedient. This disobedience is the natural fruit of unbelief.

The words to which they were also appointed do not mean they were predestined to such disobedience by arbitrary and immutable decree, but because such stumbling is the inevitable result of unbelief.

God has ordained that to those who disbelieve, Christ is a stone of stumbling and a rock of offense against which all such shall destroy themselves.

Their disobedience is not ordained, the penalty for their disobedience is what is ordained.

A stone of stumbling and a rock of offense is a quote from Isaiah 8:13,14. There Jehovah was offering His lordship to Israel and here to the church (the bride of Christ). He offered them, and is offering to us, who accept Him, to become a sanctuary and salvation. However, when rejected, He became to them, and will become to us, a terror and a destruction.

9. Chosen generation (elect race): the called out and now the spiritual Israel.

Compare:

- a. Abraham's seed - Gal 3: 29,
- b. The called - 2 Thess 2:14; Rom 8:28.

Royal priesthood: brothers of Christ the king. Cf: Rev 1:6.

Holy nation: a spiritual nation ruled by a king.

Special [peculiar] people: a people for God's own possession; God's own people. Cf: 1 Cor 6:19,20.

"In any museum we find quite ordinary things – clothes, a walking stick, a pen, books, pieces of furniture – which are of value only because they were once possessed by some great person. It is so with the Christian. The Christian may be a very ordinary person but he acquires a new value because he belongs to God" (Barclay).

Proclaim [shew forth]: to tell out, proclaim. Cf: Isa 12; Mt 5:14-16; Eph 2:10.

10. Had not obtained mercy: ἡλεημένοι - no pity from God.

Compare:

- a. Rom 9:25,26.
- b. Hos 1:6,9,10 - daughter named Lo-Ruhamah = "No Pity."
- c. Jas 2:13 - mercy glories over judgment.

III. CHRISTIAN RELATIONSHIPS 2:11-3:12

A. IN THE PAGAN WORLD 2:11,12

11. I beg [beseech]: Παρακαλῶ - to call along side, to give friendly advise.

Sojourners [strangers]: Παροίκους - a foreigner in a strange land.

Pilgrims: Παρεπιδήμους - ones who remains in a place for a short while, as travelers on a journey.

Both of these terms refer to temporary dwellers.

Abstain: ᾽Απέχεσθαι - to hold back from.

Fleshly lusts: Cf: Rom 7:23; Jas 1:14,15.

12. In the day of visitation: ᾽Εν ἡμέρᾳ ἐπισκοπῆς - any visitation or action of God as a rewarder OR as an avenger.

᾽Επισκοπῆς - overseer, guardian, bishop = day of inspection!

Cf: Ex 3:16; 32:34; 1 Sam 2:21; Job 10:12; Phil 2:5-10.

Our good works and examples will bring others to Christ. Cf: Mt 5:16.

The Gentiles WILL glorify God.

B. IN THE STATE 2:13-17

- 13,14. Ordinance. Obey all laws of any corrupt government:

a. IF you live within its jurisdiction, and

b. IF it does not violate God's law.

Cf: Rom 13:1-7; Acts 5:29. Also see Mt 22:21; Rom 13:1-7; 1 Tim 2:2.

Punishment: ᾽Εκδίκησιν - Lit: vengeance!

Cf: Rom 12:19 - vengeance is Mine!

Praise. This passage has shown God's twofold purpose for all governments:

a. Punishment of evil doers, and

- b. To praise them that do well.

Capital punishment - cf. Rom 13:1-7.

15. Silence: Φιμοῦν - to muzzle.

Defeat evil talk and actions by your Christian behavior.

When Plato was told a certain person was making slanderous charges against him, he responded – “I will live in such a way that no one will believe what he says.”

16. As free: “Any great Christian doctrine can be perverted into an excuse for evil. The doctrine of grace can be perverted into an excuse for sinning to one’s heart’s content. The doctrine of love of God can be sentimentalized into an excuse for breaking his law. The doctrine of the life to come can be perverted into an excuse for neglecting the world. And there is no doctrine so easy to pervert than that of Christian freedom” (Barclay).

Only in Christ is a person so free from sin and self that they can become as good as they must be.

As a cloak: claiming to be a citizen of heaven rather than of a country in order not to have to obey its laws. Cf: Rom 6:1-23.

17. Honor: imperative, a command; “Do it *now*!”

Honor...love...fear...honor. All four commands here are present tense, continuous action; keep on honoring, keep on loving, keep on fearing and keep on honoring!

A real danger is that we no longer see these individuals as persons, real live human beings that need to be prayed for and helped as much as we can in light of eternity.

C. IN THE HOUSEHOLD 2:18-37

18. Servants: Οἰκέται - household servants.

Masters: Δεσπόταις - absolute masters. (English: despot.)

Good and gentle: equitable and forbearing.

Harsh [froward] (perverse): unbearable. Cf: Eph 6:5-8; Col 3:23.

The Christian must perform his work so that he is able to show it to God without being ashamed!

19. Commendable [thankworthy] (acceptable): Χάρις. We have God's grace or favor as a result of these actions.

Conscience toward God. If we accept it because we know it is the right thing to do, we are pleasing to God.

- 20). If you have punishment for sins you have committed, there is no glory!

21. To this [hereunto]: doing well and being punished for it. Cf: Jn 15:20; 2 Tim 3:12.

Example: Ὑπογράμμον - "a copy" set by the writing master for his students.

Although Jesus suffered, He suffered unjustly. This did not prompt Him to sin.

We must teach our families, and the church, that sometimes we must suffer when we stand up for our religious convictions. This can be on the job, at school or socially.

Because we may suffer on account of our religion does not relieve us of our responsibility to stand up for what is right.

It may even be that it will not turn out for our best interest in this life, but it will in the next!

Follow: Lit: follow upon.

22. Found: had stood the test of close scrutiny.

Cf: Isa 53:4-9; 2 Cor 5:21; Heb 7:26.

23. Committed himself to Him who judges righteously. Let God get even, not us! Cf: Mt 5:38-48; Heb 12:3; Isa 1:24.

24. Tree: wood or cross. Cf: Heb 1:3; Acts 5:30,31.

Having died to sins [being dead to sins]: cf: Col 3:1-3; Rom 6:1-6.

Righteousness: living in the service of righteousness; that state or condition existing when one keeps the commandments.

Stripes: a bloody swelling under a bruise.

25. Going astray. A Christian can fall from grace! You cannot stray if you are already astray!

Shepherd: Non-stop vigilance, care and protection.

Overseer [bishop]: one who oversees, as a shop foreman.

Cf: v. 12 - this visitation is good for the Christian.

God is the Shepherd and Overseer of our souls:

In His love He cares for us.

In His power He protects us.

In His wisdom He guides us.

- 3:1 NOTE: Peter has already admonished different groups; the whole church to abstain from fleshly lusts (2:11,12), Christians to be obedient citizens (2:13-17), and servants (slaves) to subject themselves to their masters (2:18-25). Now he speaks to the wives, especially those whose husbands are not Christians.

In these societies, both Jewish and heathen, a wife was the property of the husband. A girl was the property of the father until such time as she married and then she became the property of her husband. Women had no rights at all.

It may seem strange that Peter's advice to wives is six times as long as that to husbands. This is because the wife's position was far more difficult than that of the husband. If a husband became a Christian, he would automatically try to bring his wife with him into the church and there would be few, if any, problems. But, if a wife became a Christian while her husband did not, she was taking a step which was unprecedented and which produced the acutest of problems (adapted from Barclay).

Likewise: ὁμοίως - in the same manner, in harmony with the principles just taught in Christian slaves being subject to their masters, so wives are to be constantly submitting (present participle, middle voice) themselves to their own husbands.

It is the teaching of the Bible that the husband is the head of the wife (1 Cor 11: 3). This is God's order of creation (1 Tim 2: 13), and it was reaffirmed in the penalty following the fall: Your desire shall be for your husband, and he shall rule over you (Gen 3: 16).

Your own husbands: Τοῖς ἰδίοις ἀνδράσιν - is emphatic construction.

Christian women with heathen husbands might be tempted to despise their own husbands and exhibit contempt for them, feeling obligated only to those Christian men with whom they associated in the church.

The effect of such an attitude would be disastrous, not only to the church but to the family and society in general.

If some do not obey the word. This denotes a degree of antagonism in addition to disobedience, plus an element of stubbornness.

The idea is of one literally not allowing himself to be persuaded.

Without a [the] word: ἄνευ λόγου - Lit: without a word. This DOES NOT refer to the Bible or to the gospel, BUT to the persuasions and exhortations of the wife.

This does not mean she cannot discuss religion with her husband, but she is not to resort to constant argument or nagging.

She is to be a proper example. Cf: 1 Cor 9:19-22.

2. Observe [behold]: ἑποπτεύσαντες - refers to an eyewitness with information received through minute and close observation.

From this observation these unbelieving husbands would be able to form an evaluation of the chaste behavior of their wives and credit their behavior to the influence of Christianity.

Chaste: ἁγνήν - Lit: pure.

Accompanied by [coupled with] fear: ἐν φόβῳ - there are three possible meanings:

- a. Her fear of God,
 - b. Her respect or reverence for her husband or
 - c. The respect she has for the other duties enjoined; that of a chaste lifestyle.
3. Right conduct is to be backed up by modesty in personal dress and manners.

Quintilian, a Roman, makes this comment about immodest clothing, "A tasteful and magnificent dress, as the Greek poet tells us, lends added dignity to the wearer: but effeminate and luxurious apparel fails to adorn the body, and only reveals a sordidness of the mind."

SPECIAL NOTE: Do not take this passage in a literal sense. If taken literally this passage would forbid braiding of hair, wearing of jewelry AND putting on of clothes!

There is nothing inherently wrong with braiding of hair or of wearing gold, and there is certainly nothing wrong with wearing clothes.

Peter is attacking the styles of that time. Women wore their hair in elaborate hairdos with expensive jewelry woven into them.

Their clothes, hairdos and jewelry were arranged in such a way so as to call attention to themselves as objects of lust and not as vessels of righteousness.

HEBRAISM: This passage and Jn 6:27 are good examples of hebraism.

“Do not labor for the food which perishes, but for the food which endures to everlasting life.”

If this passage were taken literally it would forbid one to work for his food. But when regarded as a hebraism it simply shows one is not to place his chief emphasis on material things. Instead we are to give our greatest attention to those things which will lead to eternal life.

4. Hidden person of the heart: Cf: 1 Tim 2:9,10.

Gentle [meek]: Πραέος - submissive.

Quiet: ἡσυχίου - tranquility arising from within and results in no disturbance to others; no sign of rebellion or resentment.

Instead of concentrating on and emphasizing things that would draw men away from God, Christian ladies are to work on developing the godly attributes that would draw men to God!

There is no one more beautiful than a lovely, godly woman who manifests God in her life. BUT there is no one uglier than a beautiful woman who is indiscreet with her beauty. Cf: Prov 11:22.

5. Trusted: Ἐλπίζουσαι - Lit: hoping.

Adorned: Ἐκόσμου - imperfect active of customary action. Lit: were accustomed to adorn.

6. Calling him: Καλοῦσα - present durative participle. This shows this was not one isolated incident in her life but reveals her constant attitude toward her husband. It also shows she respected him and was submissive to him.

Lord: Κύριον - used as a title of respect here only.

Whose daughters you are: ἥς ἐγενήθητε - Lit: of whose you become.

Whose: genitive, singular, feminine - referring to Sarah.

You [ye] are: Lit: you became. When these ladies obeyed the gospel they became daughters of Sarah.

If you do good. Sarah's daughters are those who develop an attitude of habitual and continuous subordination to their husbands.

Are not afraid. They are not to be frightened away from this course of action as their chosen path.

Even if their husbands object to their changed life and threaten them, they are to be strong in their faith and submissive in all other things.

Terror [amazement]: Πτόησιν - Lit: terror! This is the shrinking, shuddering fear of one who is in the grip of extreme trepidation.

7. God's word is very thorough. When it enjoins responsibilities on one class of people there are also responsibilities for the offsetting class:

Slaves	-	Owners / Masters
Parents	-	Children
Wives	-	Husbands
Elders	-	Members
Teachers	-	Students

Dwell: Lit: dwelling with. This shows domestic association and sums up the marriage relationship.

Understanding [knowledge]: the full knowledge of the marriage relationship. Each showing proper regard for the other and both discharging the duties that are particularly theirs.

Giving honor: To assign or apportion honor. This word for “honor” is translated “precious” in 1:19.

Christian husbands are to regard their wives as precious and are to assign to them the honor that is their due.

As to the weaker vessel: not the weaker vessel because of moral or intellectual weaknesses, BUT on the basis of her physical weakness as compared to a man’s.

Heirs together: cf: Gal 3:28.

Prayers may not be hindered. In those times it was easy for a man to take advantage of his wife and mistreat her.

This was not, and is not, allowed for Christian husbands. We cannot mistreat our wives and expect our prayers to be answered.

The idea is as if the prayer were cut in two!

D. IN THE CHURCH 3:8-12

8. Finally. This signifies the end of this section. The following exhortation is to “all,” not to any special group.

Be of one mind: like-minded, united in spirit, similar in disposition, harmonious, refers to a lack of strife.

Having compassion: the attitude which leads one to rejoice with those who rejoice and weep with those who weep. Cf: Rom 12:15.

Love as brothers: Φιλάδελφοι. Our love for one another is to be like that which brothers and sisters would show to each other.

We are to love our brothers and sisters in Christ in a godly way. Cf: Jn 13:34,35: 1 Jn 2:7,9.

Compare: Jn 3:16 with 1 Jn 3:16.

Tenderhearted [pitiful]: Εὔσπλαγχοι - compassionate, full of pity, merciful, full of mercy.

Be courteous: humble-minded, not forward or self-seeking; the opposite of arrogance and pride.

9. Not returning [rendering]: cf: Rom 12:17-21; Mt 5:34; 1 Thess 5:15; 1 Cor 4:12; Prov 17:13.

But on the contrary blessing: Lit: be blessing. The word “blessing” is not a noun but a present participle.

We must constantly strive to be a blessing to those we come into contact with every day. Cf: Gen 12:1-3.

Inherit a blessing. We want God to be loving and merciful to us so we must be loving and merciful to our fellow men.

- 10-12. Peter now quotes Psa 34 and tells us we receive a blessing in return when we do good.

10. Cf: Jas 1:26; Jn 12:25.

11. Turn away from evil [eschew evil]: cf: 1 Thess 5:22.

Seek peace: cf: Rom 12:18; 14:19; Heb 12:14.

And pursue [ensue] it: Καὶ διωξάτω αὐτήν - also translated “persecute.”

12. God does watch us! Cf: Amos 3:1,2; Hos 12:2.

IV. CHRISTIAN SUFFERING AND SERVICE 3:13-4:19

A. THE BLESSINGS OF SUFFERING WRONGFULLY 3:13-17

13. And who is he. Why would anyone want to hurt a benevolent person who does only good?

As the next verse shows, Peter is not saying Christians who live godly lives will never experience difficulty or persecution.

A person who is zealous for good, striving to be a blessing to others, will make such a tremendous impact on those around him that even non-religious people will esteem and protect him.

Much of the time those given over to worldly ways will be too preoccupied in their evil ways to go out of their way to cause us any real harm. But we, by being good, might influence them for good or even help them to accept the gospel.

Followers (zealous): Μιμηταὶ - Lit: imitators.

14. But even if. Regardless of the difficulties we may experience because of our faith and devotion to God, heaven and all of its glories are still ours and worth it!

Do not be afraid of their threats [terror], nor be troubled. In other words do not be influenced by the terror which your persecutors want to instill in us, and do not be agitated.

Peter is telling us to have complete composure in the face of bitter and determined enemies. Cf: 2:20.

15. But sanctify the Lord God in your hearts: Κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν - Lit: Christ as Lord.

We are to set aside Christ in our hearts as Lord. We are not to set Him apart in our hearts and forget Him, but set Him apart and above all other interests as Lord of all.

Bear in mind at all time that Jesus is your Lord, Master, Owner, King and Savior. Determine that you are going to serve and obey Him regardless of the cost.

Defense [answer]: Ἀπολογία - apologetics, apology. This is *not* an excuse! Cf: 1 Cor 9:3; Acts 25:16; 2 Tim 4:16; Phil 1:16,17.

Our defense, answer, when ever possible should include a clear presentation of the gospel plan of salvation!

Meekness: Πραύτης - not with bold defiance or arrogance but in an attitude free from scorn, haughtiness and bitterness.

This principle applies whether in a home Bible study, a formal debate or where ever.

Fear: Φόβου - fear of God and the judgment.

The unanswerable argument for Christianity is a Christian life.

16. Conscience: Συνείδησιν - a compound word; σύν = together with, and εἶδῃσιν = to know. It is literally a "knowing together with one's self."

It is the consciousness one has within themselves of their own conduct and how it relates to moral obligations.

This consciousness exercises a judicial function determining what is right or wrong, approving or condemning and urging performance or abstinence.

Therefore, it is not merely intellectual consciousness directed at conduct but moral consciousness contemplating DUTY!

A firm conviction of the righteousness of our cause and our worthiness to represent it.

Reville [falsely accuse]: Ἐπηρεάζοντες. These are not formal accusations but wild and unfounded ones.

Those who indulge in such will be eventually put to shame, because they will be exposed as liars and slanderers of those who do good.

The church should have a good name in the community BUT not at the expense of Christianity.

17. Suffer. The chances of God being willing for all His children to suffer for doing good are very slight.

But, if this befalls us, it is better for it to be for doing good rather than for doing evil.

If we suffer for doing wrong, we receive our just dues.

Regardless of what happens to us His will is still better for us. Be assured God has some purpose in mind when He allows His people to suffer for doing good, a purpose which involves the good of the Christian.

The Christian knows such suffering IS NOT penal.

B. THE POWERFUL EXAMPLE OF CHRIST 3:18-22

The mind of the worldly person argues differently than Peter tells us to do. They would say, "I would not take this affliction so hard IF I had deserved it." But Peter says the opposite and gives us the example of Christ and His suffering (which was completely undeserved).

NOTICE: This passage and 4:6 must be translated the same in order to understand either of them.

18. Christ also suffered. Jesus is our example and we must walk in His footsteps.

Once: Ἄπαξ. - once for all time!

This word is used only six times in the New Testament. Cf: v. 20; Jude 3; Heb 9:26,28; 10:2.

The just: Δίκαιος = Righteous - Singular!

The unjust: Ἀδίκων = Unrighteous - Plural!

Compare: Rom 5:6; 2 Cor 5:21; Heb 9:28.

Made alive [quicken] by the Spirit. Jehovah's Witnesses use this passage as proof for Jesus being raised a spirit being.

The reason: they deny the bodily resurrection of the Lord.

In answer to this see Lk 24:39; Jn 2:21; 10:17; Acts 2:31; Rom 1:3,4; 8:11.

There are no articles before either "flesh" or "spirit."

It is impossible to know, except by context, which Greek case "flesh" and "spirit" are in:

- a. Dative: translate "to" or "for," obviously wrong.
- b. Locative: translate "in" or "at." "At" is wrong but "in" is very possible, and that is the way most scholars translate it.
- c. Instrumental: translate "with" or "by." This is also a very real possibility - "being put to death by flesh, but made alive by spirit."

19. By whom: or in whom. This refers back to the "Spirit" in verse 18.

IMPORTANT: Peter does not declare those who were the object of this preaching were in a disembodied state and in prison WHEN THE PREACHING WAS DONE! Such was the case WHEN HE WROTE! The period in which they lived in the flesh and when the preaching was done is clearly stated in the next verse.

THREE POSSIBLE WAYS TO INTERPRET THIS PASSAGE:

- a. That Jesus himself actually went and preached to those in hades during the three days his body was in the grave, and he limited his preaching to those who were disobedient during the time prior to the flood.
- b. That Jesus went to hades in the spirit and preached to all the souls so there would be no place in the universe into which the message of grace had gone.

- c. That Christ was actually raised from the dead by the Holy Spirit, and that the preaching was done when the longsuffering of God waited in the days of Noah (1:11). These people did not believe Noah's inspired preaching and were in prison (hades) on the day Peter wrote this letter.

Conclusion: "c" is correct. These "spirits" were once in the flesh; they were once upon a time (ποτε ὅτε) disobedient: the period of their disobedience was "while the ark was being prepared;" and during this period Christ preached to them.

What one does through an authorized agent, he is said to do himself (1 Jn 4:1), hence Christ, in the person of Noah, preached to the antediluvians during the period in which the ark was being constructed: and these, having rejected this preaching, died in disobedience, and were under restraint in the spirit realm when Peter wrote this letter.

Were saved through water. This is emphatic construction in the Greek. The water is what destroyed the sin of the world while they were in the ark.

- 3:21. Antitype [figure]...baptism. Peter does not say baptism just figuratively saves. He is using the language of "type" and "antitype."

A "type" is something in the Old Testament which prefigured something in the New Testament (the same way Adam was a type of Christ - Rom 5:14). Noah's salvation was the type and baptism is the antitype. The "antitype," which is baptism, is what saves us now!

TYPE

- a. The waters of the flood bore the ark up and delivered its occupants from the destruction of the antediluvian world.
- b. The flood waters separated those who were saved from those who drowned in sin.
- c. The flood destroyed the evils of the world and enabled Noah and his family to emerge into a new existence.

ANTITYPE

- a. Baptism is the final condition in a plan of obedience in which one is enabled to escape the condition of the lost. Cf: Mk 16:15,16.
- b. Baptism designates the line of demarcation between the saved and the lost.

- c. In baptism the “old man of sin” is buried, and from its watery grave one comes forth to “walk in newness of life.” Cf: Rom 6:4.

THOSE WHO ARE DEAD

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 - 1 Pet 4:6.

This passage and 1 Peter 3:18-20 must be interpreted the same in order for these sections to make any sense.

Dead: spiritually dead.

Judged: by the ones they were once a part of, by their ridicule and persecution. Cf: vv. 17-19.

TRANSLATION

For indeed this good news was preached to spiritually dead men in order that they might be judged on the one hand according to men in the flesh and on the other hand might live according to God in the spirit.

“THE GOSPEL OF SECOND CHANCE”

Some see this verse as the gospel of “the second chance.” This, however, is a false teaching. There is nothing in the rest of the Bible that would support such a theory. In fact all of the Bible’s teaching is against such a theory. Nowhere in the Bible do we find anyone having an opportunity to make their lives right with God after they have died and left this earth!

Filth of the flesh. If baptism were the washing off of the flesh, like a bath, we could immerse everyone and save them. But, this is connected with conscience.

Answer: interrogation - legal term for “demand” or “plea.”

This eliminates infant baptism! If biblical baptism is an “answer of a good conscience toward God,” this would eliminate infants because infants cannot have a good conscience toward anyone.

Resurrection. Without the resurrection of Christ baptism is meaningless and worthless. Cf: Rom 6:3-5.

22. Right hand: the position of honor, authority and inheritance.

Made subject to : Cf: Mt 28:18-20; Jn 17:2; 1 Cor 15:24-28; Eph 1:22,23; 3:10; Col 2:10.

The point is: Christ has already triumphed over death, authorities, powers, etc.

C. SUFFERING IN THE FLESH 4:1-6

Peter is still considering the unmerited suffering to which his readers are compelled to submit: but here he emphasizes the evil character of their enemies, and encourages his readers to fight against their former evil habits and the pagan vices.

1. Arm yourselves: cf: 2 Tim 3:12.

Mind: ἡ νοοία - refers to the thoughts or the will. Christians are to be influenced by the same purposes, thoughts and intentions which characterized the Savior in the sufferings which He endured. Cf: Phil 2:5; 2 Tim 3:12.

We should be willing to suffer for Jesus because He suffered for us.

For he who has suffered in the flesh has ceased from sin. Obviously this does not include all suffering, or suffering by all people: the context limits it to the suffering of righteous people as they imitate Christ.

One who has embraced the mind of Christ, and whose life is so influenced by Him that he suffers persecution, is not in danger of giving in to the weaker temptations of the flesh.

This clause does not refer to Jesus! It refers only to us, because we are the ones who have ceased from sinning.

2. The rest of his time: refers to that portion of your life remaining in our sojourn on earth.

In the flesh. This refers to the period of bodily existence in the world.

Lusts: denotes passionate desires and is used here to indicate those who are evil.

The result is that you will not live in conscious sinning.

3. Doing [have wrought] the will: Κατεργάσθαι - Lit: have worked out. They had already done this while not in Christ.

The will of the Gentiles. It is called the will (desire) of the Gentiles because it was the lifestyle which characterized the Gentile nations.

The Jews were guilty of many sins but not usually the same type as the Gentiles.

When we walked in: a perfect participle referring to a course of life now done with.

Licentiousness: ἄσελγείαις - denotes excess, lewdness, lasciviousness, absence of restraint, indecency and wantonness. The prominent idea is shameless conduct such as filthy words or manners, indecent bodily movements and unchaste handling of males and females.

Lusts: ἐπιθυμίαις - abnormal or violent desire for anything.

Drunkenness [excess of wine]: οἶνοφλυγίαις - compound word; οἶνος - wine and φλύω - to bubble up. This is a vivid picture of drunkenness.

Revelries: κώμοις - drunken parties, singings, etc. These revellings had also entered into religious observances, especially in the worship of Bacchus, Demeter and the god Zeus in Crete.

Drinking Parties [banquetings]: Πότοις - a drinking together, a drinking bout.

Abominable [unlawful] idolatries: ἄθεμίτοις εἰδωλολατρίαις - unlawful, criminal, wicked worship of idols. Includes the obscene rites that go with this worship.

4. You do not run with them: flock together with them like a pack or herd.

Dissipation [riot]: ἄσωτίας - the disposition and life of one who lives recklessly and in abandonment, used of military personnel when they go on leave.

Speaking evil: βλασφημοῦντες - blaspheme you, to speak evil of your good name.

5. They will give account. Therefore, they are not going to get away with it!

Who is ready: Lit: having himself in readiness.

The living [quick] and the dead. These are spiritual terms not physical.

6. Those who are dead: spiritually dead.

Judged: by the ones they were once a part of, by their ridicule and persecution.
Cf: vv. 17-19.

TRANSLATION: For indeed the good news was preached to spiritually dead men in order that they might be judged on the one hand according to men in the flesh and on the other hand might live according to God in the spirit.

Some see this as the “gospel of the second chance.” This, however, is a false teaching. There is nothing in the rest of the Bible that would support such a theory. In fact, all of the Bible’s teaching is against such a theory. Nowhere in the Bible do we find anyone having an opportunity to make their lives right with God AFTER they have died and left this earth!

D. THE URGENT NEED FOR HOLY LIVING 4:7-11

7. The end of all things is at hand. This means either the end of the world OR the end of Jerusalem.

It does not seem likely to refer to the end of Jerusalem:

- a. It would not be the end of all things.
- b. It would be a great calamity for the Jews and Jewish Christians but the Gentiles, including Gentile Christians, would not be affected by it.

Therefore be serious [sober] (sound mind): self-control and balance in thought and disposition which is never flighty or carried away by notions of our own or by the attacks of others.

Watchful in your prayers: Νήψατε εἰς προσευχάς. The word “watch” has the idea of “safe” or “saved” in it. It means to keep in mind a safe condition.

Prayers. Plural! Prayers of all kinds, public or private. Do not quit praying!

8. Fervent: ἑκτενῆ - to stretch out as a runner at the finish line. This describes constant and overflowing love. It suggests the intensity which should characterize Christians in their love for one another.

Love [charity]: ἁγάπην. This is not romantic, sentimental love. It does not necessarily include affection.

It is the will to do good to another, even an enemy, acting toward him in the same way that God, through His Son, acted toward us who hated and despised God and refused to serve Him.

“Love will cover a multitude of sins.”

- a. Restore those you love. Cf: Jas 5:19,20.
- b. If we love our brother we will be blind to his faults. Cf: Prov 10:12; 1 Cor 13:5.
- c. God's love covers a multitude of sins. Cf: Psa 32:1.
- d. Love towards others covers our own sins. Cf: Jas 2: 12,13.

Compare Jas 5:20; Gal 6:1,2; Prov 10:12.

9. Be hospitable to one another: Hospitality is a compound word from φίλος , love or friend, and ξένος, a stranger.

This ancient "hospitality" provided lodging for a traveling Christian, gave him necessary information and help to become located, to transact his business, to find work or expedite him on his journey.

Some had to flee their homes in other cities because of persecution and were often destitute.

This policy greatly aided in the spread of the gospel. Evangelists and missionaries traveled abroad "for the sake of the name, taking nothing from the Gentiles" (2 Jn 7).

The inns of the time were places of gross sin and corruption and the houses of friends, if open to them, would keep them from being subjected to ridicule for their Christianity and keep them from temptation to resume their former manner of life.

A second condition which called for hospitality was the need for places to meet since the local churches did not have places of their own in which to meet.

Without grumbling [grudging] (murmuring): without giving vent to expressions of displeasure either secretly or otherwise.

This hospitality would necessitate some expense and occasionally there would be considerable inconvenience. Cf: Rom 12:13; Phil 2:14.

10. As each one has received a [the] gift:

- a. Grace,
- b. Material gifts that God has granted us, or Spiritual gifts of the Holy Spirit.

This would refer to either “a” or “b” because God did not give spiritual gifts to every Christian.

Stewards: Οἰκονόμοι. A steward was one placed over the household of another. He might be either a slave or a freeman, but the entire estate of a wealthy person was placed in his care. He did have to give account for the way in which he managed the estate.

In the same way God has bestowed blessings on us and we are stewards of those blessings. One day we too will have to give an accounting to God for the way in which we have used them.

Manifold: Ποικίλης - many shaded or colored. Cf: 1:6.

11. If anyone speaks: 1st class conditional! “Since a man speaks.”

Let him speak as the oracles of God: as the word of God speaks! Preach and teach the whole council of God.

If anyone ministers: 1st class conditional again - “since a man ministers.” To minister means to serve. Cf: Col 3:23.

As with the ability which God supplies: serving people’s needs in the way God desires. Use your strength which God has given you. Cf: Prov 3:5.

Supplies [giveth]: Χρηγεῖ - to totally supply all needs!

God...be glorified: cf: 1 Cor 10:13; Col 3:17.

E. ENCOURAGEMENTS IN SPECIAL SUFFERING 4:12-19

Peter now goes back to the coming perils of persecution. This is the third set of exhortations:

- a. The first was in view of the special privileges his readers were enjoying.
 - b. The second was in view of the special relations in the state and in society.
 - c. These are given in view of the sufferings they are called on to endure.
12. Do not think it strange. Many people have the idea that as long as they are trying to serve God no troubles will arise.

There are times when being a Christian will cost you something, maybe *everything*. Cf: 1 Cor 10:13; Heb 4:16; 2 Pet 2:9.

Fiery: severity of the trial. Cf: Rev 18:9. These are the only two places this word is used in the New Testament.

Which is to try [prove] you. This is like gold ore which is put into a crucible and fired for the purpose of separating the dross from the precious metal.

It is the faithful Christian who will be persecuted – not the Christian who compromises with the world.

13. You partake of Christ's sufferings: cf: Mt 5:10-12; Jn 15:20; Acts 5:41.

You may also be glad. The trials and sacrifices we must make to remain faithful to the Lord will all be worthwhile when we stand before Him on the last day.

How much would we have to suffer in order to make it up to Jesus for what He suffered for us?

14. If you are reproached: 1st class conditional.

For the name of Christ: because of our service and devotion to Him.

For the Spirit of glory and of God: two titles for the Holy Spirit.

Rests upon you. From our enemies come “reproaches,” but from the Holy Spirit comes “glory.”

Since the Holy Spirit is promised to those who are faithful, and abides with those who are persecuted, His presence is a token of the blessedness of those who suffer for righteousness' sake.

This all rests upon our being faithful. Cf: Mt 5:10-12; Heb 4:16; Jas 4:6,7.

Opposites: They - God is blasphemed.

Us - God is glorified.

15. But let none of you: γάρ - “for” indicates how some Christian might not only be reproached but might have to suffer for an actual crime.

Pagans might connect his actions with “the name of Christ” and blame the church for his crime.

Evildoer: any other kind of crime not mentioned here.

Busybody [meddler]: ἄλλοτριεπίσκοπος - a compound word, “belonging to another” and “overseer.”

The idea is of one who spies out the affairs of other men.

This word forbids all intrusion into those things which do not concern us, all interference in the affairs of others.

This is trying to run others' lives by our wishes or standards.

Do not suffer because you did wrong - Do No Wrong!

16. Yet if anyone suffers as a Christian. To suffer as a Christian is to suffer for BEING a Christian!

The term “Christian” is found three times in the Bible: Acts 11:26; 26:28 and here.

Some think this is a term of derision but there is no evidence to support the idea. It is certainly not used that way in this passage.

Let him not be ashamed. There is a certain amount of shame connected with going to jail and being a fugitive from the law even if one is in the right.

But the Christian who is imprisoned or sought by the law because of his faith, is to hold his head high and is not to allow such things to cause him to give up the faith.

But let him glorify God in this matter (name): Δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ - not “on this behalf” but “in this name.”

This is the name God wants His servants to wear. Cf: Isa 62:2.

Also Cf: Rom 1:16; 2 Tim 1:7,8; Rev 21:8.

17. For the time has come. We are not ignorant anymore. Cf: Acts 17:30.

Judgment: a severe trial. The judgment is the sentence of suffering which is ready to be sent upon the church of God to try it.

This shows the readiness of God to test, and in a sense, judge His own people. In such sufferings the Christian will be saved only by perseverance. Cf: Jas 1:12.

House of God: the family of God, the church. Cf: 1 Tim 3:15; Heb 3:6.

Where the privileges and blessings are the greatest is where judgment will begin and be the strongest. Cf. Ezek 9:6.

What will be the end of those who do not obey. If God is so willing to try His own people, what will be the lot of sinners?

Persecution is coming!

18. This is the same message as in verse 17. Cf: Prov 11:31; Mt 24:32.

“Saved” could be either flesh or spirit. If saved refers to the flesh it means there will barely be any life left after or during the persecution.

Scarcely: with great difficulty, toil and pain!

19. Commit: Παρατιθέσθωσαν - rely on God as Christ did when He was on the cross.

The idea is of depositing a treasure into safe and trustworthy hands. The Christian is to trust God’s providence and deposit his soul’s keeping with God.

When times of affliction are a Christian’s lot he must learn to lean heavily on the strong and sustaining arm of his loving Father.

This refers directly back to 2:23.

V. CHRISTIAN DISCIPLINE 5:1-11

A. CORPORATE DISCIPLINE 5:1-6

1. Elders: Πρεσβυτέρους - cf: v. 2 Shepherd [feed].

SEE APPENDICES, “THE ELDERSHIP.”

Therefore: Οὖν - is not translated in the NKJV or the KJV.

This word shows this admonition is a result of the persecution referred to in 4:12-19.

Exhort. This persuasion is based on three considerations:

- a. Peter was also an elder (not a pope).
- b. He was a witness of the actual sufferings of Jesus.

- c. He shared with these saints, to whom he was writing, the hope of ultimate glory.

It is strange Peter did not refer to his office as “pope” if such an office existed.

But some would say, “He did not refer to his office as an apostle either.” Does this mean that such an office did not exist?

The office of an apostle is referred to many times in the New Testament, BUT the office of “pope” is never mentioned or even alluded to.

In what sense could Peter ever be referred to as a “fellow-elder” if he were in fact the pope? Peter evidently served as one of the elders in a local congregation.

Witness: Μάρτυς. One cannot witness to something he has not seen, heard, touched, etc. Peter was a witness to the sufferings of Jesus because he was there and saw them.

A partaker of the glory that will be revealed. This expresses a present realization of something not yet attained.

2. Shepherd [feed]. This refers to the total work of shepherding. It includes guiding, guarding, folding, feeding... and a whole lot more!

Serving as overseers [taking the oversight]. It takes authority in order to take the oversight of anything.

Elders are obligated to superintend and direct the affairs of the congregation committed to their care.

For the congregation, or any individual in it, to refuse to recognize this oversight when properly exercised by duly qualified and appointed elders, is to be in rebellion against God Himself. Cf: Heb 13:17.

There is no New Testament teaching on the oversight of elders extending beyond the congregation in which they have been made elders.

This does not mean that the elders have no authority over those of their own congregation which they have chosen, set apart for a work and sent out!

Such men are called “messengers” (Ἀπόστολος) of the churches. Cf: 2 Cor 8:19,23; Acts 13:1f; 14:14.

They were responsible to the churches sending them out. Paul and Barnabas felt the responsibility to report to the church which had sent them forth. Cf: Acts 14:27.

Not for dishonest gain [filthy lucre]: Αἰσχροκερδῶς - not for hire or for profit. This would be eagerness for base gain. Cf: 1 Tim 3:3; 5:17; Titus 1:7,11.

Elders must always serve in order to “give,” not to “get.”

3. Not as being lords: not with scorn, tyranny nor hostility.

Examples = ensamples.

4. Elders are shepherds of the flock and they are to remember there is a shepherd over them.

Crown of glory: The “crown which consists of glory.” Compare Jas 1:12 - “crown of life.”

That does not fade away: ἀμάραντινον - the mythical unfading flower. Only here and 1:4.

- 5,6. Younger...elders: both are plural words. Elders is used here as the office but the teaching would still be valid in a general sense and include all men.

The proud - resistance from God.

The humble - grace from God.

The Christian must be willing to take a low place of service in the kingdom. He is not to exalt himself above his fellow Christians and is never to show any haughtiness or pride in his behavior. Cf: Mt 23:12.

To the Romans and Greeks, humility was a sign of weakness!

B. PERSONAL DISCIPLINE 5:7-11

7. Take care of each day as it comes. Heb 4:16 is the Christian’s mental health saver. Also Cf: 1 Cor 10:13; 2 Pet 2:9.

While the Christian lives in a state of lowliness, hoping for future exaltation, he is not now without a source of strength and consolation.

Be sober. Sobriety indicates a well-balanced disposition and serious thinking. Cf: 1:13; 4:7; 2 Tim 4:5.

Adversary: Ἀντίδικος = against justice (as in a court room).

Devil: διάβολος - slanderer. Peter here depicts our enemy as dangerous. Cf: Mt 4:1ff; 13:39; 25:41; Lk 8:12; Jn 8:44; 13:2; Eph 4: 27; 6:11.

If we do not run into the house of sobriety and watchfulness, the lion (Satan) will get our souls.

Do not feel alone in persecution when it comes. Cf: 4:12.

We are not to wait passively for the Lord to subdue Satan for us. We are to put up a fight, and depend on the Lord for help. Cf: Jas 4:7.

10. There is a sense in which the Christian sees the glory of God during his earthly life. Cf: 2 Cor 3:18.

However, the ultimate end of God's redemptive work is that His people might enter the eternal kingdom. Cf: 2 Pet 1:11.

Also Cf: 2 Cor 1:3.

Perfect: Καταρτίσει - (medical term) to complete in character, to qualify fully. There shall be no defect remaining in you.

Cf: 1 Cor 1:10; Mt 4:21; Lk 6:40; Gal 6:1; 1 Thess 3:10; Heb 10:5; 11:3; 13:21, and negative - Rom 9:22.

Establish: "ground you" that nothing may shake you.

Strengthen: that you may overcome every adverse force.

Settle you: you will be grounded securely.

11. This is a doxology (giving glory).

Of all the dominions the final dominion is God's!

VI. CONCLUSION 5:12-14

12. By: sending OR writing by.

Silvanus: the Latin spelling for Silas.

Exhorting and testifying: indicates the twofold purpose of this letter.

True grace. Everything written in this letter is truth.

In which you stand. Stand fast, do not give in! Emphatic - "Stand you fast therein."

13. Babylon. Some say this is Rome but it is very unlikely.

Mark my son: John Mark. Cf: Acts 15:37-41.

14. Kiss of love [charity]. Peter wishes to emphasize that the greeting should be genuine, an expression of true Christian love (ἡ Ἀγάπη).

When persecution is upon us, the only place of peace is in Christ!

FINIS

APPENDICES

THE TRUE LIKENESS

“. . . When the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water; which also after **A TRUE LIKENESS** doth now save you, even baptism. . .”

This passage speaks of that period of time in human history when so sinful was the entire race that God actually regretted that He had created man. Because of his sinfulness man came under the righteous judgment of God and was ultimately destroyed. The floods came and wicked men perished under the wrath of an angry God. Only eight souls escaped the punishment brought upon the rest of society—and the Apostle Peter says they were saved “through water.” We need to understand Christian baptism, which Peter says is “**A TRUE LIKENESS**” of the waters of Noah’s salvation.

If all religious men could objectively consider the allegory, the figure, the parallel used by the Apostle, then all contrary discussion relative to baptism would automatically cease. Maybe we can at least understand the confusion of many, not that we justify—simply understand, because even we do not understand so clearly the **LIKENESS** between the flood and baptism.

In fact, I doubt that we would have discovered any relationship between the flood and baptism, if that parallel had not been expressly pointed out in the revelation of God. The wild, raging flood that destroyed the ancients and the gentle waters of baptism hardly seem to have anything in common. Maybe the connection between the two is not as obvious as other figures and types presented in the Word of God, but it is nonetheless real. I do not mean that the connection is ambiguous—it is only necessary that we do a little more than superficial thinking to appreciate the very definite harmony between these two widely separated events.

Perhaps the first reason for our confusion is in relation to the salvation of Noah and his family. On the surface it would seem that it was not the water at all that saved them, but rather the ark. And further, it seems that the great dangers facing the Noah family was the very water itself—to which Peter strangely attributes saving powers. It actually appears that the water was the threat rather than the means to salvation, the disease rather than the cure.

However, if we think of Noah’s greatest danger being the flood itself, then we certainly have missed the grand design of God in bringing the flood upon the earth in the first place. We must not think of Noah’s salvation as being physical, that is simple salvation from death by drowning. If it had been the purpose of God to preserve the lives of those eight souls, He could have accomplished it more easily by preventing the flood than by bringing it and its attendant dangers upon the world. Why jeopardize the eight lives He seeks to save by subjecting them to the perils of a universal flood? The flood **HAD to be, to save Noah from the real danger** facing him. God waited patiently for

120 years to bring this flood—while the ark was “**A PREPARING.**” What object did the Almighty have in all those stupendous arrangements? The answer to this question is vital to our understanding of both the flood and of Christian baptism.

Noah's salvation was spiritual! The real danger facing Noah was present before the flood every came. And it was present at least 120 years prior to the flood. God sent the flood, commanded the construction of the ark, to save Noah—not from the flood of water, but from the **FLOOD OF SIN**—which was the **REAL DANGER**, which also provoked and kindled God's wrath, which caused Him to repent that He had created man, which caused Him to devise the destruction of the human race. A sin-filled world was the evil that threatened Noah, not the flood. The waters of the flood succeeded in destroying that danger—by destroying all wicked men then living from the face of the earth. The ark did not destroy sin. The water did! The Apostle Peter clearly affirms that Noah was saved “**THROUGH WATER.**” The ark loses its significance when we consider that it only saved Noah's physical life for a period of time. So, the simple fact is that God employed one flood to purge and destroy another more insidious, condemning and wicked flood. Do not forget the fact that it was the water that destroyed sin and not the ark—else you will likely ignore why Peter said that “baptism doth also now save us.” The ark simply implemented Noah's physical delivery and was a means of testing his obedience to God's commands, whereby he was judged worthy of both physical and spiritual salvation.

Now, by way of application, let us remember that our need for salvation is just as real as was Noah's need. The dangers facing us are the same dangers of those facing him. Noah needed delivery from a world of sin, destined to be destroyed by God's wrath just as surely as did those of ancient days who “were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water” (1 Pet. 3:20).

For the sake of our salvation, let us not forget what others willfully forget: “that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God: by which means the world that then was, being overflowed with water, perished.” The significance of those facts is revealed in the same context, stands a powerful warning to all who live today. The warning lies in the knowledge that “the heavens that **NOW** are, and the earth, **BY THE SAME WORD** have been stored up for fire, being reserved against the day of judgment and destruction of godly men” (2 Pet 3:5-7). The implications are obvious! Our world, too, goes! God gave Noah a promise and the rainbow to seal that promise, that He would never again destroy the world by water. But that did not mean that He was sorry He brought the flood—for all His judgments are righteous. Nor did it mean that God must forever condone sin, for yet that the wicked will escape His judgment. He will still punish wicked men—the next time—and by the same authority, the same Word as Peter affirms, He will execute judgment upon all by fire.

Seeing, then, that God once destroyed the world by water because of sin, and seeing that He promised once again to destroy it with fire, what shall be the waters of our redemption, the ark of our escape—how shall we avoid the destruction to come upon the unredeemed? The Apostle says with devotion to his allegory: **“BAPTISM DOTHS ALSO NOW SAVE YOU.”** So our delivery is **“AFTER A TRUE LIKENESS”**, similar to Noah’s deliverance. We too are saved by a flood; we too are saved by water; we are saved by baptism.

Herein we understand many other passages which refer to baptism as “washing away of sins” (Acts 22:16), and “the washing of water with the word” (Eph 5:26), and “the washing of regeneration” (Titus 3:5), or even the expression: “but ye were washed” (1 Cor 6:11). As the earth in Noah’s day was “washed” clean from sin, so in baptism we are washed clean.

Looking forward to His death, Christ said: “I have a baptism to be baptized with, and how am I straitened until it be accomplished” (Luke 12:50). That baptism, which He met on Calvary, was none other than the wrath of God against sin—which Christ had agreed in covenant with God to bear for man. Messiah met that deluge and He emerged triumphantly and victoriously over it. From that baptism He rose again! So today the salvation of believers lies not in their meeting God for themselves—when He pours out the vials of His wrath against sin. Salvation lies in the believer being found in Christ, the believer’s substitute—who endured those vials of wrath for him. It is then the privilege of all believers to be baptized “into Christ” and “into his death” (Rom 6:3,4). From the ark Noah stepped into a new world, cleansed from sin, purified for his habitation. “Even so” from baptism “we also may walk in newness of life” (Rom 6:4). From baptism we step into a new earth under a new heaven, citizens of a new kingdom, subjects of a new and victorious King. Little wonder Peter says: **“BAPTISM DOTHS NOW SAVE YOU.”**

Gerald Paden

Reprinted with permission from *Firm Foundation Publishing House*.

THE CHURCH IN PURPOSE

A. The church was in the purpose of God as early as the birth of Paul.

1. “But when it was the good pleasure of God, who separated me, even from my mother’s womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood...” (Gal 1:15,16a). From this scripture we learn that God separated Paul from the time of his birth to preach the gospel among the Gentiles. Certainly God knew that the preaching of the gospel of Christ would result in the establishment of the church in communities where it is preached. To say that God purposed that Paul should preach the gospel, but did not know that such preaching would result in the founding of churches of Christ is unthinkable.
2. The word of God is the seed of the kingdom (Lk 8:11). Preaching the word of God is sowing the seed of the kingdom (Mt 13:19,23). When the seed of the kingdom is sown in the hearts of people and allowed to have its way, children of the kingdom will be the result (Mt 13:38). A group of children of the kingdom in any community constitutes the kingdom in that place. And since the kingdom is the church (Mt 16:18,19), it follows that this group of children of the kingdom produced by the preaching of the gospel, is the church in that community. It was in the purpose of God that Paul should preach Christ among the Gentiles and since this preaching results in the establishment of churches of Christ, it follows that the purpose of God included the establishment of churches of Christ through the preaching of the gospel by Paul. Since he was separated in the mind of God for this work from the time of his birth, we know that the church was in the purpose of God as far back as the birth of Paul.

B. The church was in the purpose of God in the time of Moses. “I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles” (Acts 26:22,23). Here we learn that the prophets, including Moses, foretold the suffering of Christ on the cross. Paul tells us that Christ purchased the church with his own blood shed on the cross (Acts 20:28). Is it possible that God knew that his Son would suffer on Calvary, but did not know that he would purchase the church with his blood shed in that suffering? John saw the “four living creatures” and the “four and twenty elders” fall down before Christ, the Lamb, and sing his praises, saying, “For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the

earth” (Rev 5:9,10). The people who are purchased with the blood of the Lamb are made to be a kingdom. Did God know in the time of Moses that the Christ would suffer, but did not know that through his suffering men would be purchased and that those so purchased would constitute the kingdom, the church? Such a conclusion is unthinkable. God knew and purposed in the time of Moses that the church should be purchased through the suffering of Christ.

C. The church was in the purpose of God in the time of Abraham. Paul tells us that there was revealed to him a mystery which was not so clearly made known in other generations, “to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel” (Eph 3:6). The promise here mentioned is the promise made to Abraham that all nations were to be blessed in his seed (Gen 12:3; 22:18; Eph 2:11-22). It is in fulfillment of this promise that we have all gospel blessings (Acts 3: 25,26; Gal 3:7-9). The one body is the church (1 Cor 12:13). When God told Abraham that all nations were to be blessed in his seed, Christ (Gal 3:16), he meant that the Gentiles were to be fellow-heirs with the Jews; they were to be fellow-members of the body, which is the church (Eph 1:22; Col 1:18); and fellow-partakers with the Jews of all that is included in the promise to Abraham. And all these blessings were to come to the Gentiles through the gospel of Jesus Christ of which Paul was made a minister and a preacher. God could not plan for the Gentiles to be fellow-members of the body which is the church without planning the existence of the church. So we conclude that the church was included in the purpose of God when he made the promise to Abraham.

D. The church was in the purpose of God before the foundation of the world. The expression “foundation of the world” has been interpreted by some to mean the beginning of the Christian dispensation. But Paul’s use of it in Eph 1:4, seems to be a parallel with the expression “eternal purpose” in Eph 3:11. Peter speaks of Christ being foreknown before the foundation of the world, but manifested “at the end of the times” for our sake (1 Pet 1:20). The manifestation of Christ refers to his coming in the flesh, which was the period just preceding the Christian dispensation. But Peter speaks of the “foundation of the world” as a time prior to “the end of the times.” Jesus said the blood of all the prophets shed from the foundation of the world would be required of his generation and then added that this includes all the prophets from Abel down to Zachariah (Lk 11:50, 51). From his use of the expression we learn that the foundation of the world must extend back as far as Abel, so it must refer to the creation of the world. Now for the proof that the church has been in the mind of God since before the creation of the world.

1. Paul says that it is God’s eternal purpose that the wisdom of God is to be made known to “the principalities and the powers in the heavenly places” through the church (Eph 3:11; 1:19,20). So the church is included in the eternal purpose of God.

2. Paul teaches us that God chose us in Christ before the foundation of the world that we should be holy and without blemish before him in love (Eph 1:4). But in Eph 5:25-27, we learn that it is the church for which Jesus gave himself that is to be “holy and without blemish” (cf: Titus 2:14). So the chosen of Eph 1:4, is the church of Eph 5:27. And therefore the church was in the purpose of God before the foundation of the world. Paul speaks of this same purpose as including the called (2 Thess 2:14) and the justified (1 Cor 6:11) and those who are yet to be glorified (Rom 8:28-30).
3. Peter says we are redeemed by the blood of Jesus Christ “who was foreknown indeed before the foundation of the world” (1 Pet 1:20; cf: 2 Tim 1:9,10). From the context we learn that he was foreknown as a lamb through whose blood we would be redeemed. Is it possible that God could have foreknown that Jesus would suffer as a lamb in sacrifice for the redemption of our souls from sin and yet did not know that the redeemed would constitute the church? Such a conclusion would be false and ridiculous. So from this we learn that before the creation God knew man would sin, that he would give his Son to suffer for man’s sin, and that those redeemed by the blood of Christ would be his kingdom, his church (Rev 5:9,10). So the church was included in the purpose of God from before the foundation, creation, of the world. It is not an after thought with God; it is not something hurriedly arranged to meet an emergency on account of God being unable to accomplish what he had attempted at the time the prophets said he would do it. The church, next to heaven itself, is the climax of all God’s gracious purposes to show the exceeding riches of his kindness toward us in Christ Jesus.

From The Church, by Roy H. Lanier Sr. (Gospel Advocate Company, 1956). Copied with permission from the author.

THE ELDERSHIP

DUTIES:

1. Take heed to yourself - Acts 20:28.
2. Take heed to the flock - Acts 20:28.
3. Feed (tend) the church of the Lord - Acts 20:28; 1 Pet 5:1-4; 1 Tim 3:2b.
4. Exhort in sound doctrine - Titus 1:9.
5. Watch for grievous wolves - Acts 20:29-31; 1 Tim 3:14-4:3.
6. Be guided by the word of God - Acts 20:32.
7. Support the weak - Acts 20:35.
8. Consider and decide matters of the church - Acts 15:6.
9. Admonish the church - 1 Thess 5:12.
10. Rule well - 1 Tim 5:17; 3:4.
11. Stop the mouths of vain talkers and deceivers - Titus 1:11.
12. Watch for their souls - Heb 13:17.
13. Pray for and administer to the sick - Jas 5:16.
14. Take the oversight - 1 Pet 5:2.
15. Be an example to the flock - 1 Pet 5:3.
16. Be hospitable - 1 Tim 3:2; Titus 1:8 (wives are important!).

RESPONSIBILITIES:

1. They shall give account for the souls under the care - Heb 13:17.
2. Unto whomsoever much is given, of him shall much be required - Lk 12:48.
3. Unless watchman warns, blood is on his hands - Ezek 33:6.

QUALIFICATIONS:

1. Desire the office - 1 Tim 3:1.
2. Blameless (without reproach) - 1 Tim 3:2; Titus 1:6,7.
3. Husband of one wife - 1 Tim 3:2; Titus 1:6.
4. Rule well his own house - 1 Tim 3:4.
5. Father of believing and faithful children - 1 Tim 3:4; Titus 1:5.
6. Steward of God - Titus; (1 Cor 4:1,2).
7. Given to hospitality - 1 Tim 3:2; Titus 1:8.
8. Lover of good - Titus 1:8.
9. Sober-minded - 1 Tim 3:2; Titus 1:8.
10. Just - Titus 1:8.
11. Holy - Titus 1:8.
12. Temperate (self-controlled) - Titus 1:8.
13. Holding the faithful word according to teaching - Titus 1:9.
14. Apt to teach - 1 Tim 3:2.
15. Vigilant - 1 Tim 3:2.
16. Patient (gentle) - 1 Tim 3:3.
17. Orderly (of good behavior) - 1 Tim 3:2.
18. Good report (good testimony) from without - 1 Tim 3:7.
19. Not self-willed - Titus 1:7.
20. Not contentious - 1 Tim 3:3 (ASV).
21. Not soon angry - Titus 1:7.
22. Not given to much wine (KJV), vigilant, temperate (ASV) - 1 Tim 3:2,3; Titus 1:6.

- 23. No brawler - 1 Tim 3:3; Titus 1:7.
- 24. No striker - 1 Tim 3:3; Titus 1:7.
- 25. No lover of money (not covetous - not greedy of filthy lucre) - 1 Tim 3:3; Titus 1:7; 1 Pet 5:2.
- 26. Not a novice - 1 Tim 3:6.

SIX NATURAL DIVISIONS OF QUALIFICATIONS:

- 1. Experience (6,26).
- 2. Reputation (18).
- 3. Domestic relations (3,4,5).
- 4. Character (1, 2, 7, 8, 9, 10, 11, 12, 16, 19, 20, 21, 22, 23, 24, 25).
- 5. Habits (15,17).
- 6. Ability to teach and rule (13,14).

ONE CHILD?

1 Tim 5:4,

1 Tim 5:9,10 and

1 Tim 5:16.

THREE EQUAL TERMS:

ἐπίσκοπος = Overseer - Acts 20:17,28
Guardian
Bishop

πρεσβύτερος = Elder - Acts 20:17,28 and 1 Peter 5:1-4
Presbyter

ποιμήν = Shepherd - 1 Peter 5:1-4
Pastor

Notice - in these three passages:

ἐπίσκοπος = πρεσβύτερος in Acts 20:17,28

AND

ποιμήν = πρεσβύτερος in 1 Peter 5:1-4

THEREFORE

ἐπίσκοπος = πρεσβύτερος = ποιμήν

When two items are equal to a third item they are also equal to each other.
Therefore, these three terms are equal (mean the same thing), and are interchangeable!

Overseer = To look over, to visit (good or bad), and
To organize and govern.

Shepherd = Ruler,
Guide,
Protector,
Companion and
Feeder (not to bring the food to the sheep, but to bring the sheep to where the food is).

THE SECOND EPISTLE OF PETER BACKGROUND

I. General.

- A. The emphasis is on false teachers and false teaching.
- B. It is a letter of warning.
- C. Peter's antidote for false teaching is true spiritual knowledge.

II. Attestation and Authorship.

- A. External evidence:
 - 1. This epistle has less historical support for its genuineness than any other New Testament Book.
 - 2. Zahn feels there is early attestation for it in Jude's epistle and we do not need any other.
- B. Internal evidence:
 - 1. The internal evidence is stronger than the external.
 - 2. The writer calls himself Peter - 1:1.
 - 3. There is similarity with First Peter, although some question how strong this is.

III. Background and Destination.

- A. This letter has a less specific address than First Peter, but is most likely a follow-up letter to the same people.
- B. It was written in Peter's mature years.

IV. Occasion and Date.

- A. Occasion - Gnosticism was a primary cause for this epistle.
- B. Date.

1. Second Peter is older than the Epistle of Jude as Jude refers to Second Peter.
2. False teaching is treated as in the future to some extent in Second Peter but Jude treats it as present.
3. Written about A.D. 66-67.

V. Purpose and Plan.

A. Purpose.

1. To stir up readers to growth in Christian character.
2. To encourage them into a patient expectation of the Lord's return.
3. To warn them against "being carried away with the error of the wicked."
4. To show life cannot be separated from doctrine.

B. Plan - He wants them to grow in "the grace and knowledge of our Lord and Savior Jesus Christ."

SECOND PETER OUTLINE

- I. Greetings 1:1,2
- II. True Knowledge 1:3-21
- III. False Knowledge 2:1-22
- IV. The Present Challenge 3:1-18

SECOND PETER EXPANDED OUTLINE

- I. Greetings 1:1,2
- II. True Knowledge 1:3-21
 - A. The Quest For a Godly Life 1:3,4
 - B. The Growth in Christian Attributes 1:5-11
 - C. The Christian's Knowledge 1:12-21
- III. False Knowledge 2:1-22
 - A. What May Be Expected From the False Prophets 2:1-3
 - B. What They May Expect From God 2:4-10
 - C. A Description of Ungodly People 2:11-22
- IV. The Present Challenge 3:1-18
 - A. A Reminder 3:1,2
 - B. An Explanation 3:3-10
 - C. An Exhortation 3:11-18

SECOND PETER EXPOSITION

I. GREETINGS 1:1,2

1. Servant: δούλος = slave. All of his time belonged to his master. Christians, as God's servants, cannot compartmentalize their time and activities, some belonging to God and some to themselves – all belongs to God and we must act accordingly.

Obtained: Λαχοῦσιν - denotes that which is received by lot, by fortune, by divine appointment and not through human exertion or merit. This word is also translated "lot" in Lk 1:9 and "portion" in Acts 1:17.

Like precious faith: equal in value or standing.

With us: the apostles or Jews.

Righteousness: the plan of salvation.

Our God and Savior Jesus Christ [God and our Savior Jesus Christ]. See hand-out by Dana & Mantey - Copulative Kai.

2. Grace and peace be multiplied: "made to abound" in this knowledge. It involves much more than the possession of facts; it includes the idea of deep and loving contemplation of matters too profound for complete mastery.

Grace and peace are multiplied to the Christian as he comes to know Jesus better and better (Barclay).

Knowledge: Ἐπιγνώσε. This is not the usual word for knowledge even though it is used several times in the New Testament in this way. The usual word for knowledge is γνώσις. Using the prefix ἐπί shows knowledge "to" or "toward" an object OR as knowledge "upon" knowledge.

This word shows a more special recognition of its object. It may also show a more advanced knowledge or special attention, but not always. This word, as it is used here, means that this knowledge is all you need for salvation.

II. TRUE KNOWLEDGE 1:3-21

Two ideas stand out in the first eleven verses of this chapter.

- a. Christ has committed to the apostles all things which pertain to life and religion (godliness), giving us the right to participate in the divine nature.
- b. This privilege must be acquired by much diligence.

A. The Quest for a Godly Life 1:3,4

3. Has given: Δεδωρνημένης - a much stronger word than δίδωμι, "to give." It has the meaning of "to grant" or "bestow" as a gift from a king.

All things: NO LATER DAY REVELATIONS! If we add anything to God's word we are saying we know more than God does in all of His omniscience.

Godliness: the conduct necessary in our lives to preserve and maintain spiritual life.

All things that pertain to life and godliness. This is not what the Gnostics were teaching!

NOTE: See special study on Gnosticism.

By (to) glory and virtue: better, "by His own glory and virtue."

Glory: the resurrection. Cf: Isa 42:8,12.

Virtue: power under control. A wild horse did not have virtue until all of its intrinsic power was brought under control of its master. Here it is moral vigor or power under control. Cf: Phil 4:8, 1 Pet 2:9, 2 Pet 1:5.

4. Given to us. God cannot lie, therefore if we have obeyed Him, He has given us forgiveness of sins. This shows clearly that no special knowledge or rules are required for salvation.

Partakers of the divine nature. There are three ways:

- a. We become like God as we grow spiritually. CF: Col 3:10, 1 Pet 1:14-19.
- b. By the blood of Christ. Cf: Heb 2:11; 3:1.
- c. The Holy Spirit dwelling in us. Cf: 1 Cor 6:19.

Having escaped: Αποφυγόντες - 2nd aorist active participle, having escaped by flight. "Having fled" is the idea. When did we do this? At baptism!

Corruption...lust. Corruption is in the world and it operates through lust. Only those who are partakers of the divine nature escape its ravages.

B. THE GROWTH IN CHRISTIAN ATTRIBUTES 1:5-11

5. But also for this very reason (And beside this): based on the premises drawn in verse 4.

Diligence: Σπουδῆν - zeal, earnestness and generally with haste.

Our Christian life must never be a great surge of energy and devotion after our baptism followed by chronic idleness or inertia!

NOTE: See Special Word Studies on these words. Be able to define each word in this list.

Giving.. supply: Παρεισενέγκαντες - Lit: bringing in supply. The idea of the first word is that we bring in beside or along side what God does. This is absolutely essential since God's part is done only on condition that man complies with his part.

The second word originally meant to found and support a chorus, lead a choir, to keep in tune, and then to supply or provide for all the needs of that chorus.

This supplying was never done in a sparing way – it was always done lavishly. We, with God's help, must lavishly add these attributes to our lives!

Faith. Faith is not only commitment to the promises of Christ – it is also to His demands. Faith does not exempt a Christian from works – the grace of God does not absolve us from effort. It is always Faith + Obedience (works)!

Virtue: courage and moral vigor, the manliness and determination to do what is right. See also verse 3.

Virtue is also “effective excellence” (Barclay).

Knowledge: Γνώσιν - insight or understanding. This means to understand the will (or word) of Jesus Christ. This knowledge is gained by the practice of virtue. Cf: Jn 8:32; Rom 10:2,3; Eph 5:15-17.

6. Self-control [temperance]: Ἐγκράτειαν - self government, discipline and the ability to control one's life in all its parts.

Self-control is when reason fights against passion and prevails. The perfect example of self-control is Jesus (cf. Heb 12:2 - endured) (Barclay).

Perseverance [patience]: Ὑπομονήν - positive resistance to evils and a steadfast bearing up under them. The Christian not only “bears” but “contends.” Self-control leads to and perfects patience because only those who discipline themselves are able to endure patiently the trials of life.

Godliness: see verse 3 - piety.

Godliness is when a Christian fulfills his duty to God, the church, his family and the lost.

7. Brotherly kindness: Φιλαδελφίαν - the proper goodwill, help and affection shown to brethren in Christ, especially in times of need and distress.

Love makes patience easy.

Love [charity]: Ἀγάπην. This love recognizes the debt of love owed to God the Father and Christ for our redemption, and then we extend this same kind of love to all whom God has loved in this way. This is the only way we will ever understand how it is possible to love our enemies.

It is important to observe that it was the apostle’s intention to indicate that each of these graces grows out of and is produced by the one that precedes it.

Special grouping of these “graces”:

- a. Those which are necessary to form the Christian character:
 - 1) Virtue,
 - 2) Knowledge,
 - 3) Self-control and
 - 4) Perseverance.
- b. Those which reveal the follower of Christ:
 - 1) A servant of God (godliness),
 - 2) A member of the family of God (brotherly kindness) and
 - 3) Well disposed toward all men (love).

As seen by this passage, no “grace” can stand alone! Each is possessed only as it is able to produce and make permanent the other graces without which the Christian character cannot exist.

8. Are yours [in you]: make these graces your own!

Barren (to be idle - ASV): ἄργους - alpha privative added to “work.”

Unfruitful: ἄκάρπους - alpha privative added to “fruit.” Cf: Mt 7:15-23; Jn 15:1-8; Phil 1:11; Col 1:10; Titus 3:13; Heb 13:15.

Knowledge: ἐπίγνωσις - knowledge upon knowledge, a full knowledge.

The more we study and know God’s word, the more we are fit to know!

9. Blindness: spiritual blindness. Cf: Mk 8:18; Rev 3:17.

Is shortsighted [cannot see afar off]: nearsighted – forgetting salvation and heaven.

“It is easy to become short-sighted in life, to see things only as they appear at the moment and become unable to take the long view of things, to have our eyes so fixed upon earth that we never think of the things beyond” (Barclay).

Has forgotten: he does not appreciate his salvation and does not see the necessity for it now. Cf: Psa 32:1,2; 103:1-22.

10. Therefore: because of the exhortation and argument presented in verses 5-9.

More diligent: Σπουδάζατε - more diligence, work harder and harder and harder!

To make: Ποιεῖσθαι - present middle infinitive - to make or do for one’s self.

Your calling: heaven’s call.

Election: a picking out or choosing.

Calling and election. Salvation is a “calling” and an “election.”

It is God who calls and elects; but He calls by His gospel (2 Thess 2:13,14) and He elects only those who place themselves in the way of salvation through obedience to His will (Mt 7:21).

- a. God’s call is the invitation.

- b. The election is man's acceptance.

Sure: Βεβαίαν - stable, firm, steadfast, established. This is done through human instrumentality—human effort. This is a thorough and decisive refutation of the doctrine of the impossibility of apostasy—it is impossible to make sure that which has never been in doubt.

For if you do these things: better, “for if you are doing these things.”

You will never stumble [fall]: Ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε is a strong double negative! Lit: “by no means you will fall, ever!” Cf: 1 Pet 4:17-19.

Stumble [fall]: Πταίσητέ - to strike your foot against an object and fall.

Peter is not saying we will never sin! It is as if we are soldiers marching on our way to heaven and that we will never so sin as to fall out of ranks and be left behind (Barclay).

11. For so: Οὕτως γὰρ - thus, in this way.

Supplied [ministered] to you abundantly. No one can be denied heaven if these are kept. Cf: Mt 25:34; 2 Tim 4:18; Acts 14:22.

C. THE CHRISTIAN'S KNOWLEDGE 1:12-21

12. To remind you always [put you always in remembrance]. This does not mean that they had forgotten. This is encouragement to do what they have already been taught. Sometimes we forget how fortunate we are until a tragedy comes to someone and causes us to reflect on our blessings. Actually we had not totally forgotten, but the tragedy caused us to focus our attention on them.

The present truth: cf: Phil 3:16.

13. Tent [tabernacle]: habitation, his physical body.

“The picture comes from the journeyings of the Patriarchs in the O.T. They had no abiding residence but lived in tents because they were on the way to the promised land” (Barclay).

To stir you up: to raise someone sleeping soundly.

14. Shortly: can mean one of two things:

- a. His death is near (cf: 2:1), or

- b. When his death comes it will come swiftly.

It would seem Peter is speaking of the nearness of his death. He was crucified which is a slow death, but this is not conclusive either.

Showed me (signified - ASV). It is possible this refers to Jn 21:18,19. But Jesus also continued to speak to the apostles after He entered heaven. Cf: Acts 22: 18,19.

15. My decease: Ἔξοδον - Lit: road out.

This is also the title of the second book of the Old Testament.

16. Fables. Peter openly denies this is a fable! He disavows secondhand information regarding this that he is testifying about. He is, however, testifying that he and those with him were eyewitnesses.

The power and coming: Δύναμιν καὶ παρουσίαν. "Power and coming" are so constructed in the Greek that they form almost one idea—the coming and power which will be manifested at that time. Cf: Mt 25:31ff; 2 Thess 1:7ff.

Coming: Παρουσίαν - a technical term in the papyri for the coming of the king or other high dignitary.

Eyewitnesses: Ἐπόπται. In Peters's time this word was used of those who were initiated into the highest order of mysteries of the heathen religions. Such were called "beholders" from the fact that they had attained to the highest degree possible.

He is saying that he (and James and John) had been admitted to the highest degree of evidence in being privileged to see with their own eyes the glory and majesty of the transfigured Savior.

- 17,18. The transfiguration is the subject. Cf: Mt 17:1-13; Mk 9:2-13; Lk 9:28-36. Each one was both an eyewitness and an earwitness.

19. The prophetic word made more sure [a more sure word]. The prophecy was made more sure and further confirmed by what he had witnessed and was now passing on to his readers. This was additional evidence and would serve to strengthen, corroborate and to make sure their faith that was already existing. Their faith, in the final analysis, was based on the Old Testament prophets.

Prophetic word: the Old Testament prophecy as indicated by verses 20,21.

The transfiguration made it more sure:

- a. It had to be an act of God,
- b. The miraculous appearance and disappearance of Moses and Elijah,
- c. The cloud overshadowing was God's presence,
- d. God's voice from heaven telling them to hear His Son and not Moses of Elijah and
- e. Three men (Peter, James and John) were so deeply moved they wanted to build three tabernacles.

A light that shines: the prophecies resemble a candle, lamp or torch in a dark room or on an obscure road at night. They make objects distinct which were unseen before. They enable us to see many things which would otherwise be invisible.

Dark: murky.

Until the day dawns. As darkness flees before the light, so the gloom of a sinful world fades as the daystar is allowed to throw its light upon the heart. Or: until you can accept the gospel to guide you. You will need this lamp of prophecy until the full light comes (the fulfillment of the prophecy). The light of Christ in His coming will do you no good until you take Him into your heart as the daystar to arise.

This does not refer to the return of the Lord:

- a. There is no definite article with the word "day," so it does not refer to "the day."
- b. "In your hearts" could not have reference to the return of the Lord.

Peter seems to be saying that the prophetic word, rendered more sure to the apostles by the voice from heaven, and to Christians generally by the apostolic witness, shines like a guiding lamp, until the fuller light of day dawns upon the soul, as the believer led by the prophetic word realizes the personal knowledge of the Lord, and He manifests Himself through His word the Bible to the heart that longs for His presence.

20. Knowing this first: recognizing this truth as of primary importance *before* we commence the study of prophecy.

Prophecy of Scripture: all prophecy whether in the Old Testament or in the New Testament.

Is of any: Γίνεται - to become, to spring into being, to arise, to originate. The meaning: No prophecy comes or springs into existence by means of private interpretation.

Roman Catholic doctrine on this verse:

- a. Since every part of Scripture is written by the Holy Spirit AND declared so by the Catholic Church the Catholic Church is also to interpret it.
- b. God has promised to guide the Catholic Church into all truth to the end of the world.
- c. Therefore, all must submit themselves to the judgment of the Catholic Church and not depend on our own fallible and erroneous judgment.
- d. Catholic Church's Douay Version footnote: The word "Church" in Roman Catholic terminology does not have reference to the members of the organization or even to the Priests and Bishops. It refers to the Most Holy See – the Pope Himself.

Their conclusion is that it is impossible to understand the Bible without infallible aid and only the Pope has that aid.

If anyone can understand this verse their theory is false. This passage says nothing about the Catholic Church being empowered to give a public or authoritative interpretation of the prophecies.

The effect of the passage, properly interpreted, should be to lead us to a study of the Bible with profound reverence as to its having a higher origin than of man, not to turn away from it, as if it were unintelligible, nor lead us to suppose that it can be interpreted only by one class of men.

The fact that it discloses truths which the human could not of himself have originated, is a good reason for studying it with diligence and prayer, not supposing that it is unlawful for us to attempt to understand it.

The private interpretation refers not to those who would read the prophecy, but to those delivered it, the prophets themselves.

The passage deals exclusively with the manner in which the prophets received and delivered the messages for which they were instruments in the hand of God.

21. This verse simply restates verse 20!

For: Γὰρ - the reason for the previous statement that no prophet starts a prophecy himself.

Never came [came not in old time] by the will of man: not referring to the utterance of prophecy, but to its origin. It came from heaven.

But: Ἀλλὰ. “But” is adversative and states that true prophecy is the very opposite. No prophecy ever originated from man BUT here is where the prophecies did originate.

Holy men of God spoke: Ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι - Lit: “men spoke from God.” The prophets spoke what God put into their mouths.

As they were moved by the Holy Spirit. Moved (Φερόμενοι) is a present passive participle meaning “to bear.” Hence, to be borne along as a sailing vessel before the wind. The prophets were declared to be passive instruments in the hand of God, being directed in what they wrote by the Holy Spirit.

There are some who think that the thoughts or concepts were what were inspired, and that the writer was then allowed to put them down in his words.

Note comments by A.A. Hodge and B.B. Warfield:

“...it is self-evident that, just as far as the thoughts of Scripture relating to any element or topic whatsoever are inspired, the words in which those thoughts are expressed must be inspired also. Every element of scripture, whether doctrine or history, of which God has guaranteed the infallibility, must be infallible in its verbal expression.

“Thoughts are wedded to words as necessarily as soul to body. ... Besides this, the Scriptures are a record of divine revelations and as such consists of words...Infallible thought must be definite thought, and definite thought implies words.” *Inspiration*, A.A. Hodge and B.B. Warfield, Baker Book House, Grand Rapids, MI, 1979 (re-printed from an 1881 edition), pp. 21,22.

1 Cor 2:12,13 shows that the “words” are inspired. Also cf: Ex 24:4; Jer 26:2; 23:16; 2 Sam 23:2; Mt 5:18; 10:20; Mk 13:11; Lk 16:17; Jn 14:16; 16:13; Acts 1:16; 4:25; 7:38; 15:13-17; 1 Cor 14:37; Gal 1:11,12; 1 Tim 4:1; 2 Tim 1:13; 3:16,17; Rev 22:18,19.

III. FALSE KNOWLEDGE 2:1-22

A. WHAT MAY BE EXPECTED FROM THE FALSE PROPHETS 2:1-3

Peter has just referred to the sure word of prophecy of the Old Testament and the fact that the Scriptures of the Old Testament were not the mere interpretations of men.

However, in spite of the divine origin of the prophetic office and word, the people of old had to contend with false prophets.

1. But: Ἄλλὰ - as opposed to those who were guided by the Holy Spirit.

False prophets: Ψευδοπροφῆται. Peter does not say “false prophecy” but “false prophets.” He names the people because what they offered was not “prophecy” but “myths.” The Bible informs us there were false prophets among the Israelites, and Peter tells us it will be no different in the church.

Jehovah gave the Israelites specific warnings about these false prophets and told them what to do about them. God gave them two tests for false prophets:

- a. Deut 18:20-22 and
- b. Deut 13:1-5.

“That there should arise false prophets within the church was something only to be expected, for in every generation false prophets had been responsible for leading God’s people astray” (Barclay).

Secretly [privily]: Παρεισάξουσιν - sneakingly, covertly, so that unwary and simple people will not note what these teachers were bringing in.

It is as if spies or traitors were coming into the camp. It carries the idea of “slipping in by the side of”, and indicates that these teachers had artfully and slyly introduced their false doctrines by the side of truth in such a fashion as to deceive those who accepted them.

Bring in destructive [damnable] heresies: Αἱρέσεις ἀπωλείας - Lit: “opinions of destruction.”

- a. They were heretical because they were false and
- b. Destructive because they brought ruin upon all who accepted them as well as on those who propagated them.

False teachers:

Will twist the truth and teach what they think will bring them popularity.

Subtly seduce souls into beliefs that are contrary to truth.

Always present themselves as model Christians. They lead other souls away smoothly and slowly into their false beliefs.

Many times take strict biblical teachings that are hard to follow and present alternate positions that will seem “more compassionate.”

Always claim they love Christ and are serving Him with all their hearts.

Delude themselves into believing what they are teaching is the truth.

Always lead souls away from Christ rather than to Him.

End up denying Jesus who had saved them and entice others to follow their ways.

Denying the Lord who bought them: This is a clear reference to blood bought Christians who had been swallowed up by the intellectualism of the Gnostics. Cf: 1 Cor 6:20; Acts 20:28; Mt 10:32,33.

THIS WAS WRITTEN BY PETER!

Bring on themselves quick destruction: this is their own doing! Cf: Jas 3:1.

2. And many will follow: these were Gentiles but members of the church.

Their destructive ways [pernicious ways] (lascivious doings): better, “lascivious.” This refers to unbridled lust, abandon actions of the flesh, extreme wantonness and all unclean living. This includes all types and all manner of excesses and extremes of immorality.

The way of truth will be blasphemed: the damage that will be done to the church.

Many unbelievers did not run to such excesses, and they failed to distinguish between the false teachers and those who taught the truth. They regarded such conduct as usual and the ordinary fruit of Christianity, and therefore held Christianity in contempt.

The false teacher desires to put his (or her) ideas in the place of the truth of Jesus Christ. Therefore, the false teacher is in actuality usurping the place and authority of Christ.

False teachers cunningly forge their doctrines, and it is when these doctrines are disguised as truth that they become so menacing to souls.

Their teachings lead Christians into blatant immorality (divorce and re-marriage). "Their destructive ways" (ἀσελγείαις) show they literally do not care about the judgment of men or God.

Their teachings even brought Christianity into disrepute with the non-believers.

3. By covetousness. Unlawful desire for personal gain was the motive which influenced these false teachers.

Will exploit you [make merchandise of you]: Ὑμᾶς ἐμπορεύσονται. They will use you to accomplish their evil and selfish goals. Notice our English word "emporium."

With deceptive [feigned] words: Πλαστοίς - to mold as in clay or wax. The molding of words to suit their vain imaginations. Words artfully forged together for the occasion in order to deceive. Notice our English word "plastic."

For a long time their judgment has not been idle, and their destruction does not slumber. From the very beginning this type of person has been condemned. It may appear to us they are getting away with it, but God has not forgotten. They will pay their dues which the next few verses show.

B. WHAT THEY MAY EXPECT FROM GOD 2:4-10

4. For if God did not spare the angels who sinned. God's judgment is sure! If God punished angels who sin, and they are beings superior to men and have been in the very presence of Jehovah, how can lowly man possibly escape the judgment when he deliberately and willfully sins against God?

Much speculation has been made over the angels' sin.

Things we do not know about these angels:

- a. What the nature of their sin was,
- b. When they sinned and
- c. The number of those who sinned.

There is a popular view that Gen 6:2-4 involves an unholy association between angel and women, and that the sin of the angel was fornication "with the daughters of men."

- a. There is no reference made to angels in that passage,
- b. Jesus shows us in Mt 22:30 that angels are sexless,
- c. The “sons of God” are the descendants of Seth and
- d. The “daughters of men” are the descendants of Cain.

Others believe these are the angels referred to by Jude.

God did not create evil! Notice the following:

- a. The angels were originally holy,
- b. They sinned,
- c. The occasion of their sin was in their abandoning their “proper habitation” and
- d. As a result they were cast down to a place of bondage.

But cast them down to hell: Τάρταρώσας. This word for “hell” is used in Greek mythology of the place of restraint and punishment for the souls of wicked men after death. The nature of that place is the same as that which characterized the rich man in torments in hades, separated by a great gulf from the righteous.

It is reasonable to assume that these are the same, and that these places are the same, and that τάρταρώσας is that compartment in the hadean realm where wicked spirits are reserved (kept in restraint) until the day of their final condemnation.

To be reserved for judgment: Lit: being reserved; the final judgment.

5. And did not spare the ancient world: those who lived at the time of the flood.

But saved Noah, one of the eight people: shows that God is able to preserve the righteous, and that men are capable of being righteous before God.

A preacher of righteousness. Noah was a preacher. He denounced the unrighteousness and corruption about him and exhorted the people to repent.

World: Κόσμου - used here of “world order” not the physical earth.

This was Peter’s second illustration which shows God’s judgment is sure. In this one we see the magnitude of His judgment. Out of the multitudes who lived in the

antediluvian world only eight souls were saved. The majority does not set the standard of morality! God is the Lawgiver and the Judge, and those who turn from Him and live in rebellion to Him will answer for it.

6. Sodom and Gomorrah. This is the third illustration showing the certainty of God's judgment and punishment of the wicked.

It is possible the easiest sin to fall into is the sin of conformity. It is always easy to be like others, but not always easy to be different.

7. Just Lot: Δίκαιον Ἰὼτ. Many condemn Lot for his choosing what seemed to be the better land when Abraham gave him his choice. But notice God says Lot is righteous!

One of the problems plaguing society, and the church, is that we are no longer shocked at sin.

Oppressed [vexed] (sore distressed): Καταπονούμενον - Lit: tested by torture.

This third illustration shows man can live righteously before God (Cf: v. 5). Lot was not perfect and neither was Noah, but they were trying to live the way God directed them. Even though in the midst of vile sins, Lot kept himself separated and God delivered him.

8. Tormented...from day to day: exactly what we would expect of a godly person dwelling among evil people. Seeing their evil deeds and hearing their vile language would be tormenting to any person who is righteous as Lot was.

Seeing and hearing. Notice Lot was tormented by:

- a. Seeing and
- b. Hearing.
- c. How about you?

"No man need be the slave of the environment in which he happens to find himself . . . Lot was willing to make a clean break with his environment. He was prepared, however much he did not want to do so, to leave it for ever. It was because his wife was not prepared to make the clean break that she perished" (Barclay).

9. This is a summary of the preceding verses.

The Lord knows how to deliver. Compare 1 Cor 10:13; Heb 4:16.

Under punishment [to be punished]: Κολαζομένους - Lit: being punished.

10. And especially [but chiefly]: especially these above all others. They greedily reached forth for the unlawful and polluted use of the flesh to which their sin led them.

Despise authority [government] (dominion): despising all authority with contempt. Any effort to restrain them in their wild rebellion was despised by them. This was religious sin!

Presumptuous (daring): shameless and irreverent in their daring.

Self-willed: Αὐθάδεις - a self-satisfied, self-pleasing and self-loving spirit. This includes will-worship!

The person who is self-willed will always assert his own opinions and is not even considering the rights, opinions and interests of others.

Speak evil of (rail at) dignitaries: Βλασφημοῦντες - blaspheming and Δόξας - glories.

Many believe the dignities are angels from the next verse:

- a. There is no strong reason to interpret it that way.
- b. They were simply men of exalted rank.
- c. We respect their rank but not necessarily them personally.

Peter has given us the picture of an evil man - 2:4-10:

- a. He is the desire-dominated man,
- b. He is the audacious (daring) man,
- c. He is the self-willed man.
- d. This bad man insists on living in one world - the physical.
- e. To him the spiritual world does not exist!

C. A DESCRIPTION OF UNGODLY PEOPLE 2:11-22

11. The contrast between angels and those who “are not afraid to speak evil of dignitaries” is their verbal conduct. The angels are careful to avoid bringing “reviling”

(railing) accusations against those who are blatantly wicked. Even though we must tell some they are hypocrites, backsliders, liars or adulterers, it MUST NOT be done with a malicious motive.

Reviling [railing]: Βλάσφημον. Cf: Col 4:6; Jude 9.

12. Natural brute beasts. Man was created a rational being, able to think and reason, but these men are acting as though they were devoid of this attribute.

Made to be caught and destroyed. They were like fierce and savage beasts that exercise no control over their appetites.

- a. They are not concerned about what is right or wrong or in the best interest of others.
- b. They viciously seek to fill their own appetites at the cost and destruction of others.

This also shows (though only incidentally) that animals are to be used for food and man should not be a vegetarian only.

Speak evil of the things they do not understand: seems to refer to matters of religion when compared with 2:1 where Peter is talking about false teachers.

Example: there are false teachers today who declare baptism is not essential to salvation and they are very abusive in defense of their position. Cf: 1 Tim 1:6,7.

Perish in their own corruption (shall in their destroying surely be destroyed): a savage animal that rushes about killing wantonly must be killed. We would then say that in his destroying he was destroyed. Cf: Gal 6:7.

13. And will receive: refers back to verse 12. Cf: Rom 6:23.

Wages [reward]: Μισθὸν - pay, wages, reward.

Count it pleasure to carouse [riot] in the daytime. Generally men hide their sins under the cover of darkness, but these men are so depraved they sin openly without any embarrassment. Cf: Jer 3:3.

Spots: Σπίλοι - contaminated.

Blemishes: Μῶμοι - a disgrace (to society).

Spots and blemishes: a scandal and a disgrace to all Christians.

They are blots on Christian fellowship – they are like blemishes on animals, during the Mosaic dispensation, which made them unfit to be offered to God.

Carousing in their own deception while they feast with you [sporting themselves with their own deceivings while they feast with you]. These men were so depraved they actually rejoiced in the way they had deceived their victims while participating in the intimate fellowship of eating with them.

14. Having eyes full of adultery: Lit: they have eyes which are full of an adulteress. This is a vivid term describing a man who is unable to look at a woman without regarding her as an object of lasciviousness. Cf: Job 31:1; Mt 5:27-29.

That cannot cease from sin. These false teachers have trained their hearts to be covetous. They have trained their hearts like an athlete who has diligently disciplined himself to think and act so that every part of his body responds to one thing. These men have trained themselves to desire more and more of the things which they have no right to desire let alone the right to have.

Beguiling unstable souls: preying on the weak Christians and the new converts.

Beguiling: Δελεάζοντες - to entrap with bait.

Trained: Γεγυμνασμένην - Lit: having been exercised. This is the word for gymnastic training. They have actually trained their minds to concentrate on nothing but the forbidden desires.

False teachers have deliberately fought with their own consciences until they have retrained them to feel no guilt for their sin.

Accursed children [cursed children] (children of cursing): Κατάρας τέκνα - under a divine curse.

This is Hebrew idiom expressing character through sonship. Cf: Eph 2:2 “sons of disobedience.” If a person dedicated themselves to these fleshly pleasures they will so ruin themselves in bodily health, spiritual health and mental character that they cannot enjoy even these pleasures.

15. They have forsaken: abandoned. Cf: Jn 14:6; Acts 24: 14.

Gone astray: having followed; to imitate as exactly as possible.

Following the way of Balaam: Num 22:31-35.

- a. Covetous of wrong doing,

- b. Professed to be a servant of God and
- c. Enticed others to commit fornication.

False teachers, just like Balaam with Israel, seduce Christians away from Christ's way, which in essence is causing them to break their pledges of loyalty to Christ.

16. Rebuked...dumb donkey. This shows Balaam had already made up his mind. He would not listen to the voice of God so God spoke to him through the donkey. That should get anybody's attention!

The madness of the prophets: to go and curse Israel; and these to curse the church.

17. Imagine the disappointment the thirsty traveler feels when he comes to an oasis or spring only to find it has gone dry. Or a farmer as he watches the storm clouds blow by when he is in desperate need of water. They both thought their needs were going to be met, but instead their disappointment is increased far more than it would have been otherwise. False teachers promise so much and their teaching sounds so good, but their followers will suffer great disappointment.

Gloom [mist]: Ζόφος - Lit: gloom.

Darkness is reserved forever: cf: 2:4; Mt 22:13; 1 Pet 1:4.

18. Great swelling words: Ὑπέρογκα - Lit: swollen, arrogant speech.

These are arrogant teachings because they contradict the teachings of Christ.

Emptiness: Ματαιιότητος - vanity, useless.

The ones who have actually escaped: new converts!

19. Promise...liberty...themselves...slaves: liberty from the restraints of Christianity.

But this liberty actually enslaves. They were slaves selling bondage! The only way one can be truly free is to be enslaved to Jesus, and that includes the "restraints" of His law.

Overcome...bondage. One cannot serve Satan and call Jesus his master. Cf: Mt 7:21; Lk 6:46; Rom 6:16; 2 Cor 12:13.

20. For if, after they have escaped: had obeyed the gospel!

Knowledge: Ἐν ἐπιγνώσει - better, “in a full knowledge.” Peter warns us that some of those who had once enjoyed the blessedness of that sacred knowledge had been entangled in sin and fallen from grace.

Are again entangled: Ἐμπλεκέντες - entangled as braided hair. One cannot “again” become entangled in something IF he has never escaped!

The later end is worse for them. These people will experience “sorer punishment” than a person who never heard the gospel because salvation was once theirs. Cf: Mt 11:20-24; Lk 11:24-26; Heb 6:4-6; 10:26-31.

Sin wilfully = denial of Jesus. Cf. Heb 10:26-31.

Worse: Χείονα - more severe. The saddest people in eternity will be those who ALMOST made it to heaven.

21. Not to have known: Μὴ ἐπεγνώκειναι - better, “not to have fully known.” This emphasized the fact that these teachers had enjoyed a clear conception of the principles of Christianity which they had now repudiated. Their punishment will now be far greater than it would have been if they had never known the truth.

Every teacher of God’s word should never forget the responsibility which this knowledge brings! See Jas 3:1.

The way of righteousness: another name for the gospel.

The holy commandment: the whole Christian system. Cf: 1 Cor 10:1-12; Heb 3:12-18; 6:6; 10:26,38,39; Jude 4-6.

22. It is possible the proverb about the dog came from Prov 26:11, and the proverb about the hog from a Gentile source. These two beasts were held in great contempt in all oriental lands. The dog is a scavenger and the hog is regarded as an abomination. These people under consideration had escaped the defilements of the world but now have returned to the stench of sin!

The point is: Why go back to what made you sick in the first place?

IV. THE PRESENT CHALLENGE 3:1-18

A. A REMINDER 3:1,2

1. I stir up: Διεγείρω - to rouse one up, as a sleeping person.

“Often we are too desirous of novelty, too eager to say new things, when what is needed is a repetition of the eternal truths which men so quickly forget and whose significance they so often refuse to see” (Barclay).

Pure (sincere): Εἰλικρινῆ - Lit: sunshine judge. When examined in the sunlight it is found to be pure.

2. By the holy prophets: cf: 1 Sam 2:10; Isa 2; 11:2-9; Jer 23:5,6; 31; Dan 2; Amos 2; Joel 2; Mic 4; Heb 2:3.

Commandment...apostles of the Lord. Notice the difference between the “words” of the prophets and the “commandment” of the Lord. The words of the Old Testament prophets foretold of the Messiah, but the commandment of the Lord is what directs us today. Cf: Heb 1:1,2.

As opposed to the false teachers Jn 14:26; 16:13 show the teachings of Jesus were delivered to the apostles who were directed by the Holy Spirit.

B. AN EXPLANATION 3:3-10

3. Knowing this first. Peter now makes a contrast between the holy men of God and the false teachers. The men of God had prophesied the end of the world and the return of the Lord. The false teachers were denying both.

The false teachers have two reasons for their denial:

- a. The long delay in the fulfillment, and
- b. The stability of the earth.

In the last days: the Christian age.

Scoffers: Ἐμπαιγμονῇ ἐμπαίκεται - Lit: mockers mocking. The idea is to make sport, jest, play or deride. They would ridicule and hold up to contempt the idea that the Lord would return and that His return would signal the end of the world. Cf: Mt 20:19; 27:29, 30, 41; Jn 15:18-20.

Walking according to their own lusts: emphatic in the Greek. They were living only for themselves. Cf: 2 Tim 3:1-5.

4. Where is: refers to the fulfillment of the promise.

There was a Hebrew expression which implied that the thing asked about did not even exist – i.e.: Where is there justice in our courts of law?

Mocking:

- a. Outward mocking - verbal and
- b. Inward mocking - by their everyday actions they were showing their inward derision.

They could see no changes that would indicate the world was coming to an end. This type of argument is called “Uniformitarianism.”

Their argument was – “Our universe is so stable such events as the second coming of Christ would not or could not happen.”

5. For this they willingly forget [are wilfully ignorant]: Θέλοντας - Lit: wishing or willing. This is a present active and shows their ignorance was designed and willful. This is, therefore, a willful and guilty lack of information of these matters involved.

Earth: Γῆ - the physical earth. This refers to the creation - Gen 1. The emphasis here is the “word of God.”

SPECIAL NOTE: Know the words “earth” (γῆ) and “world” (κόσμος) and be able to explain the difference as used here.

6. By which: by the water of Gen 7:11...all of the fountains of the deep were “broken up, and the windows of heaven were opened.”

World: Κόσμος - here used as that framework of things in which man lives and moves. It is the “world order.” It is the world order which exists for man, and of which he is the moral center.

Perished: Ἀπώλετο - to destroy, not to annihilate. This same word is translated “lost” in Lk 15:6,32.

This is the idea of:

- a. Ruin NOT extinction, or
- b. Loss of well being NOT loss of being.

Cf: 2:1,3; 3:7,9,16; Lk 16:3-6; 1 Pet 1:7.

Peter is refuting the argument that the world has continued just as it was from the beginning. God has destroyed the world once and He will do it again!

7. God's word keeps all things in existence (Heb 1:3), and this verse shows that His word will destroy everything. God's word is not void! Cf: Isa 55:11.

And the earth: Γῆ. Notice this is the same word as used in verse 5!

Verse 5 is talking about the earth (and universe) that God spoke into existence in Gen 1. This verse shows that the same earth (and universe) will one day be destroyed.

Note the contrast between the "world that then existed" and the "heavens and earth which now exist." This does not mean that the "world that then existed" ceased to exist.

The contrast is not between verses 5 and 7 but between 6 and 7. The world (κόσμος) that then was perished, but the universe that now exists will some day be destroyed.

Jehovah's Witnesses say that the world will be destroyed in a similar way to the way it was in the flood.

That is, the EARTH was not destroyed, only the people who lived upon it; it was a cleansed earth. They believe the same will be true at the fulfillment of this passage, that it will be a cleansed earth.

BUT NOTICE: In verse 6 it was the κόσμος (world) that was destroyed and in verse 7 it will be the γῆ (earth) AND the heavens (sun, moon, stars) that will be destroyed! What was made in verse 5 is what is going to be destroyed in verse 7, NOT what was destroyed in verse 6.

Kept in store: Τεθησαυρισμένοι - Lit: having been stored up, treasured up, pre-served for. It is already stored up for fire. Cf: 2 Thess 1:7-10.

Until [against]: Εἰς - to go into the judgment day.

If God is great enough to:

- a. Create the earth and
- b. Destroy the world order,

Then God is great enough to:

- a. Effect Christ's return and
- b. Destroy the earth!

8. But, beloved, do not forget this one thing: Lit: let not this one thing escape you.

One day...thousand years...thousand years...one day. Eternity has no measurement of time. Man thinks of things as being slow, but God knows no time in this sense.

This is Peter's second answer to the scoffers, and he shows the delay is relative and means nothing since God does not regard time as we men do. This has nothing to do with the way God counts time. The Jehovah's Witnesses use this to prove the Judgment will be a literal thousand years. It also has nothing to do with the "days" of Gen 1.

With the Lord. In His sight and estimate of things—the manner in which He regards time. Cf: Psa 90:4.

9. Not slack: Οὐ βραδύνει - to delay or loiter. Not only delay but late with reference to an appointed time.

Just because some false teachers think the delay of the Lord in sending judgment is proof He is not going to send one does not make it so! Just because God does not work within the framework of our thinking does not prove He does not exist nor that He will not carry out His promise.

But is longsuffering: points to God's mercy as another reason for the delay.

Perish: see verse 6.

All should come. This proves Calvinism is totally wrong! Those whom He will save are those who will come to repentance. Cf: Lk 13:3,5; Acts 17:30,31; 2:38; 1 Tim 2:4; Rev 22:17b.

Time is opportunity – In that day when we run out of time we run out of opportunity to repent and be right with the Lord. We also run out of time to help others.

10. The day of the Lord: the day in which He will appear in the clouds for the purpose of raising the dead and instituting judgment. Cf: Jn 5:28,29; 1 Cor 1:8; Phil 1:6; 1 Thess 5:2; 2 Thess 2:2.

Will come: emphatic construction in the Greek!

As a thief. Judgment will come as a thief because of its:

- a. Suddenness and
- b. Unexpectedness.

Cf: Mt 24:36,43,44; 1 Thess 5:2; Rev 3:3.

This does not fit the destruction of Jerusalem because Jesus had given them several signs for it:

- a. False Christs,
- b. Wars and rumors of wars and
- c. The “abomination of desolation.”

When the Christians saw the Roman army surrounding Jerusalem, they knew the destruction of Jerusalem had come and they fled the city before the slaughter began.

Heavens: the same as in verses 5 and 7.

Will pass away: Παρελεύσονται - to perish or pass away. Cf: Mt 24:35; 5:18; Lk 16:17.

With a great noise: ῥοιζηδὸν. This word has a great number of meanings BUT all give the same sense:

- a. Whizzing of arrows,
- b. The rush of birds' wings,
- c. The sound of mighty winds,
- d. The sound of roaring waters,
- e. The sound of a shepherd's pipe,
- f. The hissing of a serpent,
- g. A sudden crackling or sizzling,
- h. A sputtering roar,
- i. Thunder or
- j. Fierce flames.

In total it describes the crash of dissolving planets and the tremendous roar of flames as they consume the earth.

Elements: Στοιχεῖα - means “one in a row or series.” Therefore, it is a component or element. Here it refers to the parts of this system with which it is composed.

Melt [dissolve]: Λυθήσεται. This word is used in 1 Jn 3:8 about the works of the Devil. Would God just renovate these elements?

Fervent heat: Καυσούμενα - to burn up and be consumed by heat.

Earth - Γῆ - cf: verses 5 and 7.

Works: Ἔργα - all of the works of both God and man.

C. AN EXHORTATION 3:11-18

11. Peter concludes his answering the scoffers about the second coming of the Lord and the destruction of the earth, and then admonishes his readers to live accordingly. They are to live holy and godly lives before God and man.

Ought: Δεῖ ὑπάρχειν. This is a weak translation. It should be “must.” It is not that we “ought” to do it but that we “must” do it! Cf: Lk 2:49; Jn 3:9; Acts 4:12; 5:29; 9:6; 16:30; Heb 11:6.

In holy conduct and godliness: everything you do, do it well!

12. Looking for: Προσδοκῶντας - carries the idea of expediency. Cf: Lk 1:21; Acts 3:5; 10:24; 1 Cor 16:22; Mt 25:1-13.

Hastening: Σπεύδοντας - not only to be eager but to be eager “with love and concern.”

The coming of the day of God: cf: 1 Cor 15:24. Some think this refers to the destruction of Jerusalem, but it is hard to believe Peter is telling Christians to earnestly desire the destruction of Jerusalem and all of the horrors that would accompany it.

What kind of encouragement and joy could that possibly bring them? But it would be a great comfort for them to know that the day of their redemption was coming. That is what they were (and we are) to expectantly look for and earnestly desire.

Dissolved...elements...fervent heat: see verse 10.

Melt: Τήκεται - melted or wasted away.

Peter repeats the strong words of verse 10 with one exception - “melt.” And this is a much stronger word! It should be noted that these are the actual events that will take place when Jesus returns!

13. According to His promise. This promise is found in Isa 65:17; 66:22. Also compare Rev 21:1.

New heavens and a new earth. These shall exist AFTER the world shall have been destroyed by fire. This will be the new abode for the righteous. Cf: Mt 13: 41,42; Rev 20:15; 21:1-5,8.

Heaven = God's dwelling place

Earth = Man's dwelling place

Simply stated this is the new dwelling place for God and man.

This contrast is with the ungodly men of verse 7.

New: Καινὴν. There are two words for “new” in the New Testament.

The other word is νέος. The difference is between “time” or “quality.” The “young” who have “lately” sprung up are νέος. Cf: Lk 5: 37. The “new” garment is contrasted as to “quality” with a worn and threadbare one (καινήν). Cf: Lk 5:36. So a “new” (καινήν) heaven is contrasted with that which shows signs of dissolution.

* * * * *

DESTRUCTION OF JERUSALEM

There are some who believe 2 Pet 3:1-13 is discussing the destruction of Jerusalem and not the end of the world.

In answer to this position consider the following:

1. If this is talking about the destruction of Jerusalem, why the question of mockers in verse 4?
 - a. They refer to the stability of the earth as an argument against the Lord's coming.
 - b. Other cities had been destroyed.

- c. Other nations had ceased to exist.
 - d. So when they say, “all things continue as they were from the beginning of creation”, they have to be referring to the stability of the earth.
2. Peter answers their objection stated in verse 4 by his reply in verse 5.
 - a. Peter shows that the world of mankind (κόσμος) had been destroyed by water,
 - b. Which shows Peter is talking about a calamity of a universal nature.
 3. “The heavens were of old, and the earth standing out of water and in the water” has to refer to the literal earth and skies and to what is being destroyed in verse 7.
 4. Verses 6 and 7 show that as the world (κόσμος) was literally destroyed, so the heavens and the earth (γῆ) will be literally destroyed.

* * * * *

14. Be diligent: Σπουδάζετε - to hasten, to be earnest about, to be bent upon, to endeavor earnestly, strive.

“If there are to be a new heaven and a new earth and if that heaven and earth are to be the home of the righteous, obviously a man must seek with all his mind and heart and soul and strength to be fit to be a dweller in that new world” . . . AND

“If there is nothing in the nature of the Second Coming, nothing in the nature of a goal to which the whole creation moves, then life is going nowhere” (Barclay).

Peace: with God and with man. Cf: Rom 5:1,2; Jas 4:4.

Without spot: undefiled, spotless. Cf: Phil 2:15.

Blameless: unblemished, not condemned. It does not mean moral perfection, BUT it does mean we are without any charge against us which we have not made right with God. EVEN while making mistakes it is possible for us to meet this demand!

“If there is nothing to come, a man may well decide to make what he can of the pleasures of this world . . .

“Nothing matters much if the end of everything is extinction, in which a man will not even be aware that he is extinguished . . .

“He must simply drift in a kind of lostness, coming from nowhere and on the way to nowhere” (Barclay).

15. Longsuffering. This is God extending us time for salvation NOT the breaking of His promise! Cf: Acts 13: 26; Rom 11:11; Heb 2:3.

Beloved brother Paul. Peter was acquainted with the writings of Paul, and those to whom Peter was writing were also familiar with Paul's writings. Peter was on intimate terms with Paul because he called him “beloved brother.” Notice this was after Paul's writing in Gal 2:11ff.

Wisdom: divine wisdom (inspiration). Cf: 1 Cor 2:13; 14:37; Gal 1:12-17; Col 2:3.

16. As also in all his epistles. It is possible Paul's letters were being read throughout the churches at this time. They would have had a much wider circulation by now than just to the churches to which they were primarily addressed.

These things: cf: Rom 2:4; 3:25; 9:22,23; 11:22.

Some things hard to understand. Peter does not say ALL of Paul's writings were (or are) hard to understand.

- a. Neither does he say they are impossible to understand.
- b. Nor does he say they (or we) need someone to interpret Paul's writings for them.

Untaught [unlearned] (ignorant): those without competent knowledge.

Unstable (unsteadfast): those who have no settled principles or views. Those without definite convictions.

Twist [wrest]: Στρεβλοῦσιν - to distort, twist, turn from the proper position, torture or pervert.

“Paul's doctrine of *grace* was twisted into an excuse and even a reason for sin (*Romans* 6). Paul's doctrine of Christian *freedom* was twisted into an excuse for unchristian licence (*Galatians* 5:13). Paul's doctrine of *faith* was twisted into an argument that Christian action was unimportant, as we see in James (*James* 2:14-26) (Barclay).

“G. K. Chesterton once said that orthodoxy was like walking along a narrow ridge; one step to either side was a step to disaster. Jesus is God and man; God is love and holiness; Christianity is grace and morality; the Christian lives in this world and lives in the world of eternity. Overstress either side of these two-sided truths, and at once destructive heresy emerges. One of the most tragic things in life is when a man twists Christian truth and Holy Scriptures into an excuse and given a reason for doing what he wants to do instead of taking them as guides for doing what God wants him to do.” Quoted by Barclay.

The rest of the Scriptures. Peter (under inspiration) places Paul’s teachings on equal level with all the Old Testament Scriptures.

Therefore Paul’s writings are also on the same inspired level with the rest of the New Testament.

To their own destruction: cf: Mt 7:21; Gal 1:6-9; Heb 5:9.

God wants us to do four things with the Bible:

- a. Read it,
- b. Interpret it accurately,
- c. Use it in our lives and
- d. Defend it.

17. Since you know these things beforehand, The Bible is FILLED with warnings. Cf: Acts 20:28-31; 1 Cor 10:12; Gal 5:4; etc.

Fall...being lead away. The aorist tenses used here show they were actually being led off and were actually falling from their steadfastness (grace). If, as some claim, one cannot fall from grace, it is very difficult to understand what Peter is saying here! It also makes the Parable of the Soils (Mt 13:19-23) meaningless. This also makes many other passages meaningless which refer to the possibility of a Christian falling from grace. Cf: Mt 13:5,9,33; 1 Cor 10:12; Gal 2:13 (Peter and Barnabas); Gal 5:4; 1 Cor 9:27.

We MUST also conclude with Peter that his readers (and we) would escape the “destruction” of the wicked only by being constantly on guard against the “error (seductions)” of the wicked.

God’s wrath will come to the wicked “unmixed.” See Rev 14:9,10.

18. But grow in the grace and knowledge:

Grace. This is used here to sum up all the favor of God which increases toward us as we advance in stature as His children.

Knowledge. This is to become better informed in the doctrine of Christ and to enter more fully into sympathy with His cause.

In conclusion Peter is telling us at least three things:

- a. The Christian is one who is forewarned. He knows both the “right way” and the “wrong way” and cannot plead ignorance.
- b. The Christian is to have a developing life. He is to grow in grace and experience God’s overall care.
- c. The Christian is a man with a basis for life. He is to be rooted and founded in the faith. He has been given “all things that pertain to life and godliness.”

This verse is the key to the whole book!

FINIS

A P P E N D I C E S

LOVE
BROTHERLY KINDNESS - φιλαδελφίαν
2 PETER 1:7

- I. Definition.**
- I. Study of φίλος.**
- III. Use in Scripture.**
- IV. Conclusion.**

I. Definition.

- A. Webster: love natural or becoming to brothers.
- B. Lexicon:
 - Brother loving,
 - Brotherly love,
 - Brotherly kindness and
 - Love among Christian believers.
- C. Others:
 - 1. The root word when used with another subject means “to like, to value.”
 - 2. The root word (φίλος) is never used for man’s love of or for God in the New Testament.
 - 3. And the root word is also never used for erotic love in the New Testament.

II. Study of φίλος.

- A. Definition:
 - 1. Friend of the king.
 - 2. Dearest, love, beloved (no erotic connotation at all).
 - 3. The strongest ties of love (ἀγάπη).

4. Friendship (with the idea of hospitality).
5. Service, concern and sacrifice even to the point of life itself.
6. Includes fellowship and fairness.
7. Harmony.
8. Love of your own soul (for its own eternal good).
9. Φίλος is ἀγάπη personified.

B. Φίλος is ἀγάπη defined:

1. Jn 11:3-36 - Lazarus.
 - a. *Therefore the sisters sent to Him, saying, 'Lord, behold, he whom you love (φιλεῖς) is sick' - v. 3.*
 - b. *Now Jesus loved (ἠγάπα) Martha and her sister and Lazarus - v. 5.*
 - c. *These things He said, and after that He said to them 'Our friend (φίλος) Lazarus sleeps, but I go that I may wake him up' - v. 11.*
 - d. *Jesus wept. Then the Jews said, 'See how He loved (ἐφίλει) him' - vv. 35,36.*
2. Jn 15:13-15 - Friends of Christ.
 - a. *'Greater love (ἀγάπην) has no one than this, than to lay down one's life for his friends (φίλων)' - v. 13*
 - b. *You are My friends (θίλιο) if you do whatever I command you - v. 14.*
 - c. *No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends (φίλους), for all things that I have heard from My Father I have made know to you - v. 15.*
3. 2 Sam 1:26 David's sorrow for Jonathan [a friend (φίλος) is one who has love (ἀγάπη)]. (LXX)

C. Scriptural usage.

1. Positive aspects:

- a. God is love (ἀγάπη) 1 Jn 4:8.
 - 1) The Father loves Jesus (φίλει) Jn 5:20.
 - 2) God loves us (φιλανθρωπία) Titus 3:4.
 - 3) “As many as I love, I rebuke (ἐγὼ.....φιλῶ - emphatic) Rev 3:19.
- b. *So when they had eaten breakfast, Jesus said to Simon Peter, ‘Simon, son of Jonah, do you love (ἀγαπᾷς) Me more than these?’ He said to Him, ‘Yes, Lord; You know that I love (φιλῶ) You.’ He said to him, ‘Feed My lambs’.*

He said to him again a second time, ‘Simon, son of Jonah, do you love (ἀγαπᾷς) Me?’ He said to Him, ‘Yes, Lord; You know that I love (φιλῶ) You.’ He said to him, ‘Tend My sheep.’

He said to him the third time, ‘Simon, son of Jonah, do you love (φιλεῖς) Me?’ Peter was grieved because he said to him the third time, ‘Do you love (φιλεῖς) Me?’ And he said to Him, ‘Lord, You know all things; You know that I love (φιλῶ) You.’ Jesus said to him, ‘Feed My sheep’ - Jn 21:15-17.
- c. If we love Jesus, God the Father loves us. *For the Father Himself loves (φιλεῖ) you, because you have loved (πεφιλήκατα) Me, and have believed that I came forth from God - Jn 16:27.*
- d. It is love for brethren. *Finally, all of you be of one mind, having compassion for one another; love as brothers (φιλάδελφοι), be tenderhearted, be courteous - 1 Pet 3:8.*
- e. James uses Abraham as an example. *And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness.’ And he was called the friend (φίλος) of God - Jas 2:23.*

2. Wrong use of love:

- a. *He who loves (φιλῶν) his life will lose it* - Jn 12:25.
 - b. *For the love of money (φίλαργυρία) is a root of all kinds of evil* - 1 Tim 6:10.
 - c. *Lovers of themselves (φίλαυτοι), lovers of money (φιλάργυροι)* - 2 Tim 3:2.
 - d. *Lovers of pleasure (φιλήδονοι) rather than lovers of God (φιλόθεοι)* - 2 Tim 3:4.
 - e. Judas betrayed Jesus and said, *Whomever I kiss (φιλήσω), He is the one* - Mt 26:48.
3. Love in us:
- a. *Be kindly affectionate (φιλόστοργοι) to one another with brotherly love (φιλαδελφία)* - Rom 12:10.
 - b. *Let brotherly love (φιλαδελφία) continue* - Heb 13:1.
 - c. Φίλος shows ἀγάπη in our lives. *Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren (φιλαδελφίαν), love (ἀγαπήσατε) one another fervently with a pure heart* - 1 Pet 1:22.

Conclusion of Φίλος.

- A. Paul tells us of the horrible results of not loving in this fashion, *If anyone does not love (οὐ φιλεῖ) the Lord Jesus Christ, let him be accursed. O Lord come!* - 1 Cor 16:22.
- B. The love of men's souls is complete only when we have brought them into the fellowship of God in Christ, and have put them in our own hearts until we share their agonies and joys.

III. Use in Scripture.

- A. Old Testament:
 - 1. *But when his brother saw that their father loved (φίλος) him more than all his brothers, they hated him and could not speak peaceably to him* - Gen 37:4.

2. *I love (φίλος) those who love (ἀγάπη) me, and those who seek me diligently will find me - Prov 8:17.*
3. *His watchmen are blind, they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving (φίλος) to slumber - Isa 56:10.*

B. New Testament:

1. *Be kindly affectionate to one another with brotherly love, in honor giving preference to one another - Rom 12:10.*
2. *But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another - 1 Thess 4:9.*
3. *Let brotherly love continue - Heb 13:1.*
4. *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 - 1 Pet 1:22.*
5. *Finally, all of you be of one mind, having compassion one for another; love as brothers, be tenderhearted, be courteous - 1 Pet 3:8.*

IV. Conclusion.

A quick review of the preceding attributes (2 Pet 1:5-7) reveals that they are directed to the inner man. But this attribute, "brotherly kindness," and the final attribute of "love" are directed to others. Christianity is not designed to have its completion or fulfillment in being directed inwardly OR to God only, it is to be fulfilled in:

1. Loving oneself,
2. Loving the brethren,
3. Loving lost souls and above all
4. Loving God.

When we turn our love or thoughts to ourselves or to any "special" interpretation of Scripture, we eventually lose our love for the brethren and the lost in world.

It must also be noted that this love for the brethren is a command! Many have taught that, "This type of love (φίλος) is never commanded, only the 'higher' love (ἀγάπη)." But let me remind you that in the passage under consideration in this study both brotherly love (φίλος) and love (ἀγάπη) are commanded in that Peter, under inspiration of the Holy Spirit, has said, "giving all diligence, add!"

COPULATIVE “KAI”

“With nouns connected by kai. The following rule by Granville Sharp of the century back still proves to be true: ‘When the copulative kai connects two nouns of the same case, if the article ho or any of its cases precedes the first of the said nouns or participles, and it is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person.’

“Tou kupiou kai swteros leesou Christou.
Of our Lord and Savior Jesus Christ. 2 Pt 2:20

“The article here indicates that Jesus is both Lord and Savior. So in 2 Pt 1:1 tou theou heemwn kai swteeros leesou Christou means that Jesus is our God and Savior. After the same manner Tit 2:13, tou megalou theou kai swteeros leesou Christou, asserts that Jesus is the great God and Saviour.”

Dana, H.E. & Mantey, J. A., A Manual Grammar of the Greek New Testament, Toronto, Canada: The McMillan Co., 1955, Pg 147.

GIVING ALL DILIGENCE
2 PETER 1:5
(Σπουδῇν)

Lexicon:

Speed,
Haste,
Effort,
Eagerness,
Diligence and
Zeal.

Examples:

	<u>New King James</u>	<u>King James</u>
Lk 7:4	Earnestly	Instantly
Rom 12:11	Diligence	Business
2 Cor 7:11	Diligence	Carefulness
2 Cor 7:12	Care	Care
2 Cor 8:8	Diligence	Forwardness
2 Cor 8:16	Earnest care	Earnest care
Phil 2:28	Be diligent	Study
2 Tim 2:15	Be diligent	Labour
Heb 4:11	More eagerly	More carefully

Meaning here:

Make every possible effort with eagerness and with haste because the horrors of hell are imminent!

FAITH
2 PETER 1:5
(Πίστει)

- I. Definition and Need of Faith.**
- II. How Faith is Acquired.**
- III. What Faith is Not.**
- IV. What Faith Is.**
- V. Faith Must Grow.**
- VI. Results of Faith.**

I. Definition and Need of Faith:

A. Lexicon:

Belief,
Trust,
Trusting,
Trustworthy,
Certainty,
Confidence,
Conviction,
Firm conviction,
Reliability and
To rely upon.

B. Biblical:

- 1. Heb 11:6 - *But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is the rewarder of those who diligently seek Him.*
- 2. Acts 8:36b,37 - *And the eunuch said, 'See, here is water. What hinders me from being baptized?' Then Philip said, 'If you believe with all your heart, you may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.'*

3. Rom 10:9-11 - *If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with mouth confession is made to salvation. For the Scripture says, 'Whoever believes on Him will not be put to shame.'*
4. Heb 11:1 - *Now faith is the substance of things hoped for, the evidence of things not seen.*

C. Other:

1. Concretely, faith means the “guarantee” which creates the possibility of trust; that which may be relied upon; the assurance of reliability, “assurance.”
2. Faith can denote not only the confidence one has but also the confidence one enjoys.
3. Often the question arises whether “confidence” is not a better rendering for “faith,” for faith can frequently denote the living and dynamic aspect of faith rather than the mere fact.
4. “To believe something” is often interchangeable with “faith in something,” and is thus to be taken in the same sense.
5. “I believe” often means “I believe God’s words.”
6. Faith as “trust” in confidence in the fulfillment of the divine promises.
7. “Trust in God” is very closely related to “hope”.

D. Need:

“Man has a basic need to feel he is permanent. The real point of faith is that it is the turning from the world of becoming and perishing to the eternal God, whereby man finds the certainty which he continually seeks.” Philo.

II. How Faith is Acquired.

A. We must seek God.

God is under no obligation, except to Himself, to send the gospel to anyone. And God has not left mankind without evidence that He does exist - *For since the creation of the world His invisible attributes are clearly seen,*

being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse - Rom 1:20.

- B. If we will love God, He will see to it that the gospel will get to us.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom he predestined, these He also called; whom He called, these He also justified; and whom He justified, these he also glorified - Rom 8:28-30.

- C. But how is one called of God?

God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ - 2 Thess 2:13b,14.

- D. Faith is acquired by hearing the gospel.

For whoever calls upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher...So then faith comes by hearing, and hearing by the word of God - Rom 10:13,14,17.

III. What Faith is Not.

- A. Not used of things.

In the literal sense faith is not used of things; it is used only of men and of matters constituted or pursued by them.

- B. Is not faithfulness.

Faith itself is not faithfulness; it is the faith to which one should be faithful.

- C. It is not inspired of God.

Paul, unlike Augustine, never describes faith as inspired. Even though the Holy Spirit is given to the believer, faith itself is not a gift of the Spirit!

- D. A look at faith in the Old Testament compared to faith in the New Testament.

A consideration of faith in the Old Testament cannot overlook the fact that two basically different and even contradictory groups of meanings are used for man's relationship to God, namely, "fear" on the one side and "trust" on the other.

Nevertheless their meanings were close and even shaded into one another, so that the fear of God could often be simply an expression for faith - Gen 20:11; 22:12; Isa 8:13; 11:2; Prov 1:7; Psa 19:9; 111:10, etc. In the contradictory nature of the usage there is expressed the living tension and polar dynamic of the Old Testament relationship to God. This is the fundamental significance for understanding the Old Testament attitude on faith.

Appropriate fear for the Christian is actually "awe" and "respect". If there is a "fear" for the Christian today it is the simple awareness that man does not stand on his own feet. It is his concern now not to fall from grace, whether in frivolity or the pride of supposed security.

There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love - 1 Jn 4:18.

Therefore let him who thinks he stands take heed lest he fall - 1 Cor 10: 12.

IV. What Faith Is.

A. Faith in providence.

Part of the faith in the invisible is faith in the providence of Deity, the immortality of the soul, of one's own citizenship in the divine world and in judgment after death.

B. Believing God's words.

"I believe" often means "I believe God's words".

Not: I believe in a god.

Not: I believe in God.

But: I Believe God!

C. Related to Hope.

Faith or trust in God is very closely related to "hope".

D. "The Faith."

The message itself can be called "the faith".

E. Biblical faith is committal.

Committal is a movement of the will; it is indeed the radical decision of the will in which man delivers himself up as a living sacrifice. It is the act in which man himself really "is," whereas in "works" he always stands alongside that which he accomplishes.

F. A manner of life.

Faith is the manner of life of the person who is crucified with Christ. He can no longer live as an "I", but instead lives in Christ - Gal 2:19ff.

G. A determiner of conduct.

Faith, when it looks to the end of time is the basic attitude of life which determines all conduct.

H. Is an offense to the world.

For this world, revelation (the Bible) is an offense because it calls this world into question; it is the judgment of the world - Jn 3:19; 12:31. Biblical faith overcomes this offense and banishes all the autonomous power of man. In a positive fashion it is the grasping of the revelation which comes in the Word.

V. Faith Must Grow.

A. Faith is not just an acceptance of teaching.

Faith is not just made up by, nor exhausted by the acceptance of the kerygma (apostolic teaching about Christ) as though this were a mere declaration on joining a new religion. It has to establish itself continually against assaults as an attitude which controls all life.

1. The apostles knew this.

The apostles knew this to be a truth when they said to the Lord,
Increase our faith - Lk 17:5.

2. Paul.

But having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere - 2 Cor 10:15b.

B. No non-growth.

It is a law of nature that there is no “non-growth”. Everything either increases or decreases. Nothing remains the same: vegetation, land, man’s skills (mental and athletic) and our spiritual status. Whenever a person looks into the Bible they are never the same as they were the moment before. Their heart is either softened by the word or hardened by it.

VI. Results of Faith.

A. “To believe” is “to obey”.

Unbelief can be denoted not merely by πιστεύων (to not believe) but also by ἀπειθῶν (to not obey - disobedience). Compare the KJV with the ASV in Jn 3:36.

B. Works of obedience.

Faith is complete only when it is accompanied by works of obedience - *But do you want to know, O foolish man, that faith without works is (absolutely) dead? - Jas 2:20.*

C. Action.

Faith is action in the supreme sense.

D. No longer entangled in sin.

The “forgotten” past is always present with us in the sense of having been overcome. To that degree, recollection (not remorse) is part of faith, whose forgetting is not a putting out of mind but a no longer being entangled.

E. A turning from evil.

An accomplishment of faith is the reversing and destroying of worldly norms and values. The believer is not taken out of this world, but his turning from the world is a turning from evil - Jn 17:15.

F. Is salvation.

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, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith - the salvation of your souls - 1 Pet 1:7-9.

FALSE BRETHREN

W. S. Boyett

One of the most tragic words in the Greek New Testament is “pseudadelphos,” which we translate “false brethren” in the two places where it appears (2 Cor 11:26, Gal 2:4). The term is a combination of two words, “pseudees” and “adelphos.” The word “pseudees” appears alone in three places (Acts 6:13; Rev 2:2, 21:8) and in each place is translated “false” or “liar.” The word “adelphos” appears alone 346 times and is always translated by some form of the word “brother.” Bagster defines the word “pseudadelphos” as: “A false brother, a pretended Christian.” Thayer’s definition is: “A false brother, i.e. one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety.” The word “pseudees” is also combined with such words as “apostolos” - apostle, hence false apostles (2 Cor 11:13); “didaskalos” - a teacher - false teachers (2 Pet 2:1); “Martur” - witness - a false witness (Mt 26:60; 1 Cor 15:15); “prophetees” - prophet - a false prophet (Mt 7:15, 24:24): “Christos” - Christ - false Christs (Mt 24:24; Mk 13: 22).

I know of no place in Paul’s writings where he uses the word “Adelphos” to describe anyone outside the church of the Lord. False brethren then are not without, but within the church. The use of the word “pseudadelphos” in Galatians 2:4 will show this to be true. This passage describes the meeting with the leaders of the church in Jerusalem mentioned in Acts chapter 15. This was a “high level” meeting of the leaders to discuss the question of circumcision. Paul, in addition to being deputed by the church in Antioch to go to Jerusalem, was also directed by the Holy Spirit to go (Gal 2:2). He took Titus, an uncircumcised Greek, with him. He wisely presented the details of his work among the Gentiles to special leaders of the church, before presenting these facts to the whole group. After presenting the facts to these leaders, no request was made by them that Titus should be circumcised. And this, in view of the fact that false brethren had been secretly introduced into the meeting with the apostles, who obviously complain of Paul not having Titus circumcised.

These false brethren came in “secretly.” They privily sneaked into the “high level” meeting. This type operation is typical of the false. Some of them, while Paul was preaching the gospel in Asia Minor, had gone before the church in Antioch and sowed their seed of false doctrine. When Paul returned to Antioch, he found that these pretenders had the church in an uproar, which resulted in the church sending Paul and chosen men to Jerusalem to consult the apostles about the matter (Acts 15:1ff).

In the Jerusalem meeting the question of circumcision was settled by the authority of the inspired apostles. They sent a letter containing their ruling in the matter to the church in Antioch, and this letter was circulated among the churches of Asia Minor as “the decrees which had been ordained by the apostles and elders that were at Jerusalem” (Acts 16:4). However, this did not stop these false brethren. They continued their efforts to spread their erroneous ideas. Paul mentions them frequently in his epistles.

Among the perils he encountered in his work was “false brethren” (2 Cor 11:26). Had these been true brethren that were honestly mistaken, they would have ceased their efforts when the apostles ruled on the matter. Being false, their motive was to promote themselves and they went to great lengths to do so. Paul refers to them as preaching Christ of faction (Greek--“eritheia”) in Philippians 1:17. William Barclay, in his New Testament Word Book, p. 39, says concerning the word “eritheia” as used in this passage: “In Philippi it (the word, “eritheia”) had actually become the moving motive of certain preachers. They were eager rather to show their own greatness than the greatness of Christ.” Paul refers to them again in Philippians 2:21, where he says of them: “For they all seek their own, not the things of Jesus Christ.” The preacher who is more interested in becoming a brotherhood hero than in “things of Jesus Christ,” is motivated by “eritheia,” which Barclay says is “the wrong kind of ambition.” Like Simon of old, his heart is not right with God. No wonder Paul calls these “false brethren!” The true gospel preacher is totally committed to exalting Christ, and there is no room in his heart for the selfish ambition that strives to exalt himself.

After Paul and those traveling with him had arrived in Antioch on their return from the Jerusalem meeting, there is no more evidence of any disturbance in the Antioch church. The false brethren did not stand up and defend their position. We find no evidence of their being in Antioch after this. When the true disciples in Antioch heard the reading of the “decrees of the apostles” they “rejoiced for the consolation” (Acts 15:30-31). From what is said about the false brethren in Paul’s epistles, especially 2 Corinthians and Galatians, it seems that they followed the typical pattern of all false teachers. The reading of the “decrees of the apostles” to the brethren in Antioch had spoiled all hope they might have had of success there, so they set out across Asia Minor to “creep in secretly” into other congregations. Paul, in the meeting at Jerusalem, gave no place to these false brethren, “no, not for an hour” (Gal 2:5). Likewise, in his epistles addressed to congregations of Asia Minor and Macedonia and Achaia, he exposed them thoroughly. There is no record of Paul’s having a public encounter with them after the initial encounter with them in Jerusalem (Acts 15:1-2). But in his epistles he never passed up an opportunity to expose their error to everyone who might be deceived by it. Unless those mentioned by name in the epistles to Timothy were among these false brethren, Paul never once called their names. In such a case he did not call their names in any epistle addressed to a congregation. He was exposing principles and tactics and not personalities. No doubt, this example would be a good one to follow today.

Paul refers to these false brethren when he says: “Are we beginning again to commend ourselves? or need we, AS DO SOME, epistles of commendation to you or from you?” (2 Cor 3:1). In chapter 5:12 he refers to them again as those who “glory in appearance.” In 2 Cor 10:10 he says: “For his letters, THEY SAY are weighty and strong; but his bodily presence is weak, his speech of no account.” They were unable to attack the soundness of his teaching, but had to admit that his epistles were mighty and strong. Like almost all false teachers, they resorted to the unchristian method of attacking the bodily appearance and speech of the apostle. This helps us to understand better Paul’s earlier statement about them as those that “glory in appearance.” To them

logic and TRUTH were secondary to appearance. These false brethren were using their own polish in appearance and speech, no doubt, in their efforts to appeal to the people and to calumniate Paul. Like Absalom, they were using their appearance to deceive. Absalom would be a popular preacher in our day, for it is said of him: "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him" (2 Sam 14: 25). Absalom used his beauty coupled with flattery, to steal the hearts of the people away from his father, David (2 Sam 15:1-6). This same thing is being done by false brethren today as they strive to steal the hearts of brethren away from the truth.

They said of Paul's speech: "His speech is of no account." "His speech and delivery are utterly contemptible" (Amplified N.T.). Like their counterpart in the church today, these false brethren made rhetoric of more importance than truth. Some months ago a preacher quoted from N.B. Hardeman in his Sunday sermon. In giving Hardeman credit for the quote, he referred to him as one of the greatest Bible teachers he had ever listened to. The next day one of the members, a highly educated man and leader, entered the preacher's office. Soon after arriving he said to the preacher: "So you are a Hardeman boy." The preacher said: "I suppose you refer to my mention of Hardeman Sunday. Yes, I think he was the greatest Bible teacher I ever sat at the feet of." To which the man replied: "Hardeman never did have anything but a paper degree. He got his degree from Georgia Robertson Christian College, and it never was accredited." Before leaving he reminded the preacher that he had accredited degrees and that he knew the Bible also. The preacher immediately thought of 2 Corinthians 10:10 and understood. A young man asked a professor if he had heard a certain well known preacher's lecture on the errors of the new translations. The professor replied: "He doesn't have the scholarship to criticize these translations." This well known preacher had preached and studied the Bible longer than this professor had been on earth. He met in debate many of the best scholars denominationalism ever produced. Yet according to this professor was not qualified to point out errors in a version because he did not have an advanced degree in theology. The idea that one is not qualified to speak on a subject unless he has advanced degrees in that field is quite popular among us today. In some circles among us one would be reluctant to state the formula of water unless he had an advanced degree in chemistry. This may help to better understand what Paul meant when he said: "Knowledge puffeth up, but love edifieth" (1 Cor 8:1). Knowledge and learning are wonderful when they increase one's ability without destroying his humility, but when they develop an attitude of snobbery, they are both unbecoming and unchristian. Paul's answer to those intellectual snobs who so criticized him was: "Though I am not a trained orator, yet am I not deficient in knowledge; indeed we made this perfectly plain to you in everything" (2 Cor 11:6 - 20th Century N.T.).

These false brethren were careful to claim that their work was on the same level as that of Paul. They even disguised themselves as the apostles of Christ. "And what I do I will continue to do, in order to undermine the claims of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as the apostles of Christ. And

no wonder, for even Satan disguises himself as an angel of light. So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds" (2 Cor 11:12-15 RSV).

These false brethren were the ones that were troubling the churches of Galatia (Gal 1:6-8). They were causing the Galatian Christians to apostatize from the gospel and turn to "another gospel." The word "another" appears twice in the A.V. here, but it is a translation of two original terms. One points up numerical difference, and the other qualitative difference. Their gospel was another in that they had perverted it and changed its quality from truth to error. Not another as though there were more than one.

Even the antichrists started out as brethren, for John says of them: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all were not of us" (1 Jn 2:19). They did not all possess the same spirit as did the apostles; if they had, they would have continued with them. Note the following from Guy N. Woods: "The antecedent of 'they' is the word 'antichrist,' of the preceding verse. The preposition ek, rendered 'out from,' indicates origin from the center: and these were, therefore, formerly among the disciples, and members of the church. They became apostates from the fold by going out. They were not of the disciples, i.e., they did not possess the same spirit of obedience characteristic of the disciples" (Com. on Pet, Jn & Jude, p. 244). This gives a good picture of what false brethren really are. They are those in the church who do not possess the same "spirit of obedience characteristic of the (true) disciples," and some remain in the church with the hope of "drawing away disciples after them" (Acts 20:29, 30). This passage is addressed to the elders of the church at Ephesus, and Paul warns them that "from among your own selves shall men arise, speaking perverse things." This is the "perverted gospel" of Galatians 1:6-8. Paul wished that these troublers would cut themselves off from the church (Gal 5:7-12). Their counterpart in the church today, while not possessing the "same spirit of obedience characteristic of the disciples," rather than "going out from us," are staying in to continue to trouble and corrupt the church. One recently said: "I hope I can live long enough to correct some of the mistake of the old pioneer preachers of the church." The time is come to "try the spirits whether they be of God" (1 Jn 4:1). Or as the Ephesian church did: "Try them that say they are apostles...and found them false" (Rev 2:2). This modern counterpart may not have gone to the point of claiming to be apostles, but we wonder if there are not some: like those in Paul's time, who "glory in appearance." Who are motivated by "eritheia" (Phil 1:16-17), which Barclay calls "the wrong kind of ambition." Who are "eager to show their own greatness rather than the greatness of Christ." Preachers ought to be ambitious to please, not to be brotherhood heroes. Those who cause "division and offenses contrary to the doctrine which we have learned" should be marked (Rom 16:17). There is an element among us today that tends to mark everyone who does not go along with their liberal scheme as "anti," but they cry loudly when they are called liberals. It is a poor rule that does not work both ways. These have branded those who do not go along with "church support of colleges," "women leading public prayer," etc. as "antis," but they do not want their own rule applied to themselves. The time has come in the Lord's church

that we must take the Divine rule “THUS SAITH THE LORD” and distinguish between the true and the erroneous.

GIVING - ADD
2 PETER 1:5
(Παρεισενέγκαντες - Ἐπιχορηγήσατε)

Literally: “Bringing in supply.”

First word: Giving.

Lexicon: To bring in beside,
To bring into play,
Superinduce,
Contribute and
Exhibit in addition.

This is the only place this word is used in the New Testament.

Second word: Add.

Lexicon: To supply further,
Super-add,
Add,
Furnish,
Give,
Gather vigor,
Aid,
Provide,
Minister and
To fully supply.

Compare: 1:11 - Supplied (ministered) abundantly.

The message in the first word is coupled with “diligence” to express the idea of bringing in every effort. We are to bring “into” this relationship (“alongside” what God has done) every ounce of determination we can muster.

This is absolutely essential since God’s part is done only on condition that man complies with his part.

The second word originally meant to found and fully support a chorus, lead a choir, to keep in tune, and then to supply or provide for all the needs of that chorus.

This word in this form has an accumulative force, “to give lavishly and with generosity!”

Godliness - Εὐσεβειαν
2 Peter 1:6,7

- I. Definition.**
- II. Biblical Use.**
- III. The Mystery of Godliness.**
- IV. The Process of Godliness.**
- V. The Result of Godliness.**
- VI. Conclusion**

I. Definition.

A. Webster:

Godliness - the state or quality of being godly.

Godly - divine; devoutly conforming to the will of God.

B. Lexicon:

Holiness,

Piety,

Devout,

Reverent,

Religious,

Respect,

To be dutiful towards,

To worship,

To carry out the duties of true religion and

Caution and carefulness in all of the above where directed.

C. Other:

- 1. Sometimes the word can mean:

- a. Respect for God which shows itself in a very careful carrying out of all the ritual which the worship of God demands.
 - b. Loyalty, not just to anyone or anything but it is always to a royal person.
2. "If we keep in mind that, in that mingled fear and love which together constitute the piety of man toward God, the Old Testament placed its emphasis in the fear, the New places it on the love (though there was love in the fear of God's saints then, there must be fear in their love now), it will at once be evident how fitly 'devout' was chosen to set forth their piety under the old Covenant, who, like Zacharias and Elizabeth, 'were righteous before God, walking in all the commandments and ordinances of the Lord blameless' (Lk 1:6), and leaving nothing willingly undone which pertained to the circle of their prescribed duties. For this sense of accurately and scrupulously performing that which is prescribed, with the consciousness of the danger of slipping into a careless negligent performance of God's service, and of the need therefore of anxiously watching against he adding or to diminishing from, or in any other way altering, that which has been by Him commanded, lies ever in the word 'devout, godly,' when used in their religious signification" - Trench, *Synonyms of the N.T.*, p. 174.
3. The root meaning of the word in Greek is "awe" in the presence of that which is more than human. A reverence for that which is majestic and divine.

Beyond this it also implies worship which befits that awe and an active obedience which befits that reverence.
4. Basically godliness is the right attitude toward God:
 - a. The attitude of awe,
 - b. Of reverence,
 - c. Of worship and
 - d. Of obedience.

II. Biblical Use.

- A. Old Testament:

1. *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction - Prov 1:17.*
2. *Wealth gained by dishonesty will be diminished, but he who gathers by labor (godliness) will increase - Prov 13:11.*
3. *The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and the fear of the Lord - Isa 11:2.*
4. *Wisdom and knowledge will be the stability of your times, and the strength of your salvation; the fear of the Lord is His treasure - Isa 33:6.*

B. New Testament:

1. *So when Peter saw it, he responded to the people: 'Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk - Acts 3:12.*
2. *A devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. . . . And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually - Acts 10:2,7.*
3. *For as I was passing through and considering the objects of your worship, I even found an alter with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim unto you - Acts 17:23.*
4. *For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come - 1 Tim 4:8.*
5. *But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God - 1 Tim 5:4.*
6. *But godliness with contentment is great gain - 1 Tim 6:6.*
7. *Having a form of godliness but denying its power. And from such people turn away! - 2 Tim 3:5.*

III. The Mystery of Godliness.

And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory - 1 Tim 3:16.

In the New Testament and in the ancient world a mystery was not something which was mysterious in the sense of being hard to understand. A mystery had been a divine secret, but now it was given to men. The New Testament declares the secret of godliness in Christ and in His Holy Word. All we have to do today to achieve godliness is read, understand and obey God's Word.

IV. The Process of Godliness.

- A. This process is a changing from yielding yourself to the world to yielding yourself to God - Rom 6:16. Nobody is capable of yielding themselves to God and the world at the same time, even though they try - Mt 6:24.
- B. The changing process described:
 - 1. A changing of citizenship - *He has delivered us from the power of darkness and translated us into the kingdom of the Son of His love - Col 1:13.*
 - 2. A crucifixion - *Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin - Rom 6:6.*

I have been crucified with Christ, it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me - Gal 2:20.
 - 3. A transformation (metamorphosis) - *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God - Rom 12:2.*
 - a. A change from a caterpillar to a beautiful butterfly.
 - b. A change from a low and base existence to a royal and holy existence.
 - c. The change is so drastic it is described as "from death to life." One actually "comes alive."

V. The Result of Godliness.

- A. First and foremost we become like Jesus in word, thought and deed.
- B. We will be persecuted - *Yes, and all who desire to live godly in Christ Jesus will suffer persecution* - 2 Tim 3:12.
- C. But God is our protector:
 - 1. *The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment (being punished), for the day of judgement* - 2 Pet 2:9.
 - 2. *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* - 1 Cor 10:13.
 - 3. *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in the time of need* - Heb 4:16.

VI. Conclusion.

One who is godly is a devout person and shows that piety which is characterized by a Godward attitude. The godly do that which is pleasing to God. It is reverence in action.

Godliness is the right attitude toward God in reverence (Lk 4:6-8), loyalty (Jn 4:23,24) and fear (Prov 1:7). This fear is awe and respect not dread! Godliness comes through Jesus. To those in the world godliness is still a mystery - 1 Tim 3:16. Christ has given us all that is necessary to put godliness in our lives - 2 Pet 1:3.

God is no respecter of persons, and does not force godliness on some and not on others. It is to be sought by us! We must seek it as an athlete (1 Tim 4:7,8) or a soldier (1 Tim 6:11, 12).

Godliness brings many things into our lives. It brings trouble - 2 Tim 3: 12-15. It brings power equal to our tasks - Acts 3:12. And best of all it brings God - Jn 9:31.

If your life is not troubled by other because of your love for God, you are not as godly as you should be!

KNOWLEDGE - Γνωσις
2 PETER 1:5

- I. Desire to Know the Truth.**
- II. Understanding of the Truth.**
- III. Diligent Pursuit of Knowledge.**
- IV. Practical Knowledge (Life Knowledge - Wisdom).**

I. Desire to Know the Truth.

- A. *The fool has said in his heart, 'There is no God' - Psa 14:1a. And even as they did not like to retain God in their knowledge, God gave them over to a debased [reprobate] mind, to do those things which are not fitting - Rom 1:28.*
- B. *If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind - Jas 1:5,6. Cf: Eph 4:14.*

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened - Mt 7: 7,8.

- C. Virtue: Necessary for growth in knowledge. A moral coward does not want honest biblical answers to life or his sins, especially if they are un-pleasant or disturbing.

A moral coward wants answers to escape harsh realities of life. He finds it easier to be ignorant rather than to be informed. Cf: 2 Pet 3:5.

- D. We must have honesty and courage in seeking truth:

Test all things; hold fast what is good - 1 Thess 5:21.

'Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes. Cease to do evil, learn to do good; seek justice, reprove the oppressor; defend the fatherless, plead for the widow. Come now, and let us reason together', says the Lord, 'though you sins are like

scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool' - Isa 1:16-18.

Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit - Acts 2:37,38.

II. Understanding of the Truth.

A. A man memorizes the entire Bible, but does he truly know the truth in it?

B. Scholars who knew the Word but not the Author:

1. William Barclay.
2. Benjamin Warfield.

C. Knowledge is connected with faith:

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!' But they have not all obeyed the gospel. For Isaiah says, 'Lord, who shall believe our report?' So then faith comes by hearing, and hearing by the word of God - Rom 10:14-17.

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind - Jas 1:5,6.

D. You must know the truth in order to be saved:

*And you shall know the truth, and the truth shall make you free - Jn 8:32.
No one comes to the Father except through Me - Jn 14:6.*

E. To walk as God wants us to walk is to know God's will:

See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is - Eph 5:15-17.

III. Diligent Pursuit of Knowledge.

And Jesus increased in wisdom and stature, and in favor with God and men - Lk 2:52.

A. A price to pay!

1. "Add," "Supply."

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ - 2 Pet 1:5-8.

2. Increased biblical knowledge requires mental perspiration!

3. Regular attendance at Sunday and Wednesday Bible study is good but not enough.

a. Spasmodic Bible study produces incomplete knowledge.

b. Spasmodic Bible study produces mental laziness and an incomplete concern for others.

1) Brethren and

2) The lost.

c. The Bible has depths of meaning the mentally sluggish and shallow minded people cannot understand.

And account 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, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the rest of the Scriptures - 2 Pet 3:15,16.

You therefore, beloved, since you know these things beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior

*Jesus Christ. To Him be the glory both now and forever.
Amen - 2 Pet 3:17,18.*

- B. Know how to study!
 - 1. Read the Bible from cover to cover.
 - 2. But separately, and at the same time, use a methodical, systematic method of study!
 - 3. If you do not know how to study (and most do not) find out how.

IV. Practical Knowledge (Life Knowledge - Wisdom).

- A. The Bible does not tell us of all the choices we must make during our lives, nor does it tell us of all the specific problems we must face.
- B. But the Bible does give us all the principles which help us face every choice or problem in life:

Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves - Mt 10:16.

And this I pray, that your love may abound still more and more in knowledge and in discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God - Phil 1:9-11.

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may have a walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God - Col 1: 9,10.

Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one - Col 4:5,6.

- C. Beware of zeal without knowledge.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge - Rom 10:1,2.

- D. My son, if you will receive my words, and treasure my commands within you, so that (if) you incline your ear to wisdom, and apply your heart to understanding; Yes, if you cry out for discernment, and lift up your voice for understanding, if you seek her as silver, and search for her as for hidden treasures; then you will understand the fear of the Lord, and find the knowledge of God.

For the Lord gives wisdom; from His mouth come knowledge and understanding; He stores up sound wisdom for the upright; He is a shield to those who walk uprightly; He guards the paths of justice, and preserves the way of His saints. Then you will understand righteousness and justice, equity and every good path. When wisdom enters you heart, and knowledge is pleasant to your soul, discretion will preserve you; understanding will keep you - Prov 2:1-11.

Conclusion.

My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God - 1 Jn 3:18-21.

LOVE

Ἀγάπη

- I. Supply Love.**
- II. Love: Some Definitions.**
- III. Meanings of Love.**
- IV. Love of Brethren.**
- V. Self-Love.**
- VI. Jesus and Love.**
- VII. My Response to Love.**

I. Supply Love.

- A. Text 2 Pet 1:5-7 (Supply).
- B. Love is added: If this passage ended with brotherly love we would isolate our love and it would become a selfish, narrow, exclusive sentiment (J. Toole).

II. Love: Some Definitions.

- A. Ἔρως versus ἀγάπη.
 - 1. Ἔρως: loving something for its worth, and desires to possess and enjoy the object.
 - 2. Ἀγάπη: Self-giving and has its source in God's sacrificial love for man (J. P. Lewis).
- B. It is the love of rational preference, rather than of emotion, showing itself by action (J. P. Lewis).
- C. We talk about "falling in love," but we might do better to speak of "growing in love." Falling is one of the few human postures in which one has absolutely no control over himself...maybe its time to start growing in love (John Gipsen).

III. Meanings of Love.

- A. Anyone can obey rules without love, but your actions are without any value
- 1 Cor 13:1-3.

However, nobody can love and then ignore the rules!

- B. Another meaning of Love - Mt 5:43-48.

- C. Love God and keep his commandments are synonymous.

1. Love God and (=) keep his commandments

- a. Ex 20:6,
- b. Deut 5:10,
- c. Deut 7:9,
- d. Deut 11:1,
- e. Dan 9:10,
- f. Neh 1:5.

2. To serve him (=), to walk in his ways (=), to love him.

- a. Deut 10:12,
- b. Isa 56:5,6.

- D. The Bible condemns actions not motivated by love...but the one who fails to do the obligations imposed by God does not love (J. P. Lewis)!

IV. Love of Brethren.

- A. Duty to a brother or sister? Gal 6:1,2.

- B. Am I your enemy? Gal 4:16.

V. Self-Love.

- A. Biblical self-love:

1. Lev 19:18,

2. Mt 19:19,
 3. Mk 12:31.
- B. Biblical self-love does not equal pride or egotism!
 - C. How do we treat (think of) our strengths and abilities? As God's gifts?
 - D. How do we treat (think of) our shortcomings and weaknesses? Not pity but seek God's help to overcome them.
 - E. Biblical self-love will motivate each of us to prepare our souls for its eternal destiny.

VI. Jesus and Love.

- A. Jesus intensely hated sin and just as intensely loved the sinner.
- B. Jesus took no pleasure or joy in evil, only pain and sorrow (J. Toole).
- C. Jesus, the perfect lover of all mankind!
 1. Mt 20:28,
 2. Gal 2:20,
 3. Eph 3:19,
 4. Eph 5:2,
 5. Eph 5:25,
 6. Heb 2:9,
 7. Rev 1:5.

VII. My Response to Love.

- A. Man responds to God's love with love - 1 Jn 4:11, 19-21. This love is an obedient love, not a sentimental feeling (J. P. Lewis).
- B. If I love God, and myself, and you are lost:
 1. I am filled with compassion for you,

2. I will seek you and
3. I will tell you!

PATIENCE
Longsuffering Perseverance
ὑπομονήν

- I. What Patience is Not.**
- II. What Patience Is.**
- III. Key to Patience.**
- IV. What About Tribulations?**
- V. Example of Jesus.**

I. What Patience is Not.

- A. Apathy or indifference.
 - 1. Lack of feeling or emotion.
 - 2. Lack of interest or concern.
- B. Borrowing trouble - "Go ahead persecute me, I'm a Christian."
- C. Bearing up under punishment, etc. - because of our own wrongdoing.

For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer for it, if you take it patiently, this is commendable before God - 1 Pet 2:20.

II. What Patience Is.

- A. Determination of the will.

Patience implies suffering, enduring or waiting, as a determination of the will and not simply under necessity (ISBE, Vol. 4, Pg 2263).
- B. Patience is active.

The concept of the courageous endurance which manfully defies evil. It has an active content. It includes active and energetic resistance to hostile power, though no assertion of the success of this resistance (Kittle, Vol. 4, pp. 581,2).
- C. Steadfast waiting.

Endurance, perseverance, a holding out, enduring affliction, a bearing up under, steadfastness, constancy, and a patient, steadfast waiting for (James M. Tolle).

D. Patience strengthens.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptations (Horne).

E. A fortress.

A root of all the goods, mother of piety, fruit that never withers, a fortress that is never taken, a harbor that knows no storms, and the queen of virtues, the foundation of right actions, peace in war, calm in tempest, security in plots (Chrysostom).

F. Emphasized by God.

ὑπομονή: used 32 times in the New Testament (7 times in Revelation).

G. Sound doctrine.

But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience - Titus 2:1,2.

H. Brings forth fruit - (Parable of the Sower/Good Seed).

But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience - Lk 8:15.

I. A secure soul.

In your patience possess your souls - Lk 21:19. The destruction of Jerusalem.

III. Key to Patience.

A. The main element in patience is our submission to God!

B. Similar to self-control.

1. Only those who have self-control are able to endure patiently the trials of life.
2. Self-control is holding back while patience is holding on.

C. Relatives of patience.

1. Faith - *We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure - 2 Thess 1:3,4.*
2. Hope - *We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father - 1 Thess 1: 2,3.*

Patience is the road on which hopes travels.

3. Comfort - *For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope - Rom 15:4.*
4. Joy - *Strengthened with all might, according to His glorious power, for all patience and longsuffering with joy - Col 1:11.*
5. Longsuffering (see above). Longsuffering expresses patience in respect to persons, while patience expresses itself in respect to things or events (Trent).
6. Likemindedness - *Now the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ - Rom 15:5,6.*
7. Well doing - *For if these things are yours and abound, you will neither be barren (not idle) nor unfruitful in the knowledge of our Lord Jesus Christ - 2 Pet 1:8.*

The Christian is not responsible for the results of his work in trying to reach souls, but only for the work itself - 1 Cor 3:6.

8. *Glory - Eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality - Rom 2:7.*
9. *Salvation - For you have need of endurance, so that after you have done the will of God, you may receive the promise. For yet a little while, and He who is coming will come and will not tarry. Now the just shall live by faith; but if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul - Heb 10:36-39.*

D. Many relative in one passage.

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For he says: 'In an acceptable time I have heard you, and in the day of salvation I have helped you.' Behold, now is the accepted time; behold, now is the day of salvation.

We give no offence in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

By purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report,

As deceivers, and yet true; as unknown, and yet well known; as dying and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

O Corinthians! We have spoken openly to you, our heart is wide open - 2 Cor 6:1-11.

IV. What About Tribulations?

A. Negative.

The Christian who does not have self-control will not have the moral courage to persevere when sorrow, pain, temptation and tribulation actually come upon him.

B. Positive.

Patience is not passive. On the contrary, it is active. It is concentrated strength.

C. Paul's example.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra - what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution - 2 Tim 3:10-12.

D. Glory in tribulation.

And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us - Rom 5:3-5.

E. The final victory.

These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world - Jn 16:33.

V. Example of Jesus.

A. Look to Jesus.

Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God - Heb 12:2.

B. Patience described.

Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus - Rev 14:12.

C. The main element - The main element in patience is our submission to the word of God.

D. A minority - Those who have patience will always find themselves in the minority, but what exalted ones they walk with!

2 PETER CHAPTER 3
THE SECOND COMING OF CHRIST

I.	Introduction	1,2
A.	Remember - I told you this before!	1
B.	Remember the words that were spoken.	2
1.	Yes, prophesied by holy prophets, but	
2.	Commanded by the Lord.	
II.	Certainty of the Second Coming	3-7
A.	Beware of scoffers.	3
B.	Beware of uniformitarianism.	4
C.	They are willfully ignorant "Earth"	5
D.	The universal flood. "World"	6
E.	"Earth" preserved	7
1.	Not for water,	
2.	But for fire and	
3.	Judgement of ungodly men.	
III.	Reason for the Delay	8,9
A.	1,000 years = 1 day	8
B.	God is not slow fulfilling His promise	9
1.	He is longsuffering,	
2.	He wants none to perish,	
3.	He wants all to repent.	

IV.	Actual Happenings	10-13
A.	The Lord will return unannounced	10
1.	The heavens will be destroyed and	
2.	The “Earth” will be destroyed with fire.	
B.	Therefore we must live righteously	11
C.	Desire the Lord’s return	12
D.	A new heaven and a new earth	13
V.	How Christians Should Be	14-18
A.	Therefore be found in the Lord	14
B.	Longsuffering of the Lord = salvation	15
C.	The untaught and unstable twist the Scriptures	16
D.	Forewarned is forearmed	17
E.	Grow in grace and knowledge of the Lord	18

SELF-CONTROL
2 PETER 1:5
TEMPERANCE - Ἐγκράτεια

- I. Definition and Need of Self-control**
- II. Use of Self-control**
- III. Perils of Self-control**
- IV. How to have Self-control**
- V. Completeness of Self-control**

I. Definition and Need of Self-control.

- A. The power of lordship which one has either over oneself or over something (Kittel, Vol. 2, Pg. 339).

Greek idea: The entire person being perfected in which both body and mind are self-controlled.

Difference in Greek idea and Christian: The Greek is centered in man while the Christian is centered in God (Christ).

- B. The disciplined mind and the disciplined body are but parts of a disciplined (self-controlled) character.
- C. *Whoever has no rule over his own spirit is like a city broken down, without walls* - Prov 25:28.
- D. We have given lip service to God while bowing down to self-indulgence.

Too often the mind serves only the purpose of devising excuses for what the heart wants to do.

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any - 1 Cor 6:12. Cf 10:23.

And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. Now

as he reasoned about righteousness, self-control, and judgment to come, Felix was afraid and answered, 'Go away for now; when I have a convenient time I will call for you - Acts 24:24,25.

- E. *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price: therefore glorify God in your body, and in your spirit, which are God's - 1 Cor 6:19,20. Cf Rom 12:1,2.*
- F. Self-control is what Christians need the most and want the least.

What misery it is when we discover there is no divorce from self, and that we must live out our lives with a person who does not have self-control!
- G. Elders: *But hospitable, a lover of what is good, sober-minded, just, holy, self-controlled - Titus 1:8.*
- H. Those who are not self-controlled do not know or understand true spiritual values. They will not sacrifice their worldly goods for freedom to worship, to think, to speak, but will quickly sell their freedom to worship, to think, to speak for worldly goods!
- I. Many ambitions are not beyond our capacity but beyond our self-control.

II. Use of Self-control.

- A. *Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified - 1 Cor 9:24-27.*
- B. Our problem is not in knowing what to do, but in the actual use of self-control in our daily living.

Habitual rebellion is for the weaklings not the strong. Neither self-control nor intelligence is needed when one shouts loudly: "No one can tell me what to do!"

Disciplined character belongs to the person who achieves balance by bringing all his faculties and powers under control. There are order, consistency, and purpose in his life. As a result he has poise and grace. He does not panic, nor does he indulge in maudlin self-pity when tossed by

crosscurrents. He rises courageously, even heroically, to meet life and conquer it. He resolutely faces his duty. He is governed by a sense of responsibility. He has inward resources and personal reserves which are the wonder of weaker souls. he brings adversity under tribute, and compels it to serve him. When adversity becomes too overwhelming and blows fall which he cannot parry, he bows to them, but is not broken by them. His spirit still soars.

- C. Self-control of the mind: Therefore we must give the more earnest heed to the things that we have heard, lest we drift away (drift out and sink as leaking vessels) - Heb 2:1.
- D. We must bring our whole being into subjection including:
 - Actions,
 - Appetites,
 - Emotions,
 - Speech and
 - Priorities.
- E. Without self-control, even kindheartedness becomes sentimental weakness.
- F. Our bodies are good servants but poor masters!
- G. When life is shortened by any self-indulgence (i.e. gluttony) what will we say on judgment day to a defrauded Master?

III. Perils of Self-control.

- A. Self-control, when not guided by scripture is pure fanaticism.
- B. No amount of self-control will make a sinful heart holy. It will curb some sins and eliminate committing others, but it cannot create a clean heart. Only faith and obedience can do that.
- C. Self-control even in knowledge: *Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies* - 1 Cor 8:1.
- D. Self-control makes one superior in accomplishments—beware not to feel superior.

- E. The discipline of the Pharisees was too rigid. They were betrayed by their very own virtue of self-control.
- F. Self-control's enemies:
 - Poor habits,
 - Peer pressure,
 - Procrastination,
 - Plain laziness,
 - Excuses,
 - Doubt and
 - Fear.

IV. How to Have Self-control.

- A. *But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law - Gal 5:22,23.*
- B. Christ controlled: *I have been crucified with Christ, it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me - Gal 2:20.*
- C. How much control by Christ? Mental as well as physical!

Casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ - 2 Cor 10:5.

Abstain from every form of evil - 1 Thess 5:22.
- D. Christlikeness is the goal in life, not happiness.
- E. "God never required anything of man without providing the means to achieve it!" R. H. Lanier Sr.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened - Mt 7: 7,8.

V. Completeness of Self-control.

- A. The finest display of self-control is not a spectacular achievement, but the permanent change in the way we live.

He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city - Prov 16:32.

- B. The difference between the self-controlled and the non-self-controlled is the pause between the temptation and the act.

A lack of self-control can stand between us and heaven.

- C. The decision to have self-control must be so powerful and final that it is called a crucifixion!

And those who are Christ's have crucified the flesh with its passions and desires - Gal 5:24.

For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live - Rom 8:13.

- D. Spiritual surgery.

And if your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell - Mt 5:29.

Friendship can become affection, affection love, love lust, and the progress be a shock to both. The rugged advice of Jesus to pluck out the offending eye, or cut off the hand or foot is never more appropriate than in this kind of situation. Souls, homes, happiness, influence—all will be saved only be drastic, even ruthless, action. The feelings must not be spared! No quarter must be given! Here again Christians must tolerate not the least vestige of the philosophy of impotence: 'I can't help it.' Emotions may not immediately obey the will, but actions must. In due course, by the grace of God, emotions will follow the lead of disciplined adjustment, strong purpose, and decisive stand.

- E. Will we give all to obtain self-control?

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field - Mt 13:44.

- F. You have no right to be mediocre if you are capable of something better!
- G. If your goal is worthy, and it is, sacrifice is no burden but welcome!

VIRTUE - ἡ Ἀρετήν
2 PETER 1:5

- I. Definition of Virtue.**
- II. Use of Virtue in Scripture.**
- III. Results of Virtue.**

I. Definition of Virtue.

A. Webster:

Conformity to a standard of right: morality,
A particular moral excellence,
Capitalized - an angel of the fifth highest rank,
A beneficial quality or power of a thing,
Manly strength or courage: valor,
A commendable quality or trait: merit,
The capacity to act: potency,
Chastity, especially in a woman,
(By virtue of; in virtue of: through the force of; by authority of).

B. Lexicon:

Excellence,
Goodness,
Moral excellence,
Moral goodness,
Used of God's power,
Eminence,
Manliness (martial valor),
Merit (honor roll),
Good quality of any kind,
Uprightness or
A gracious act of God.

II. Use of Virtue in Scripture.

- A. Philippians 4:8 - *Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things.*

Virtue and praiseworthy things are to dominate our thinking. God describes these things as being:

True,
Noble,
Just,
Pure,
Lovely and
Of good report.

And notice the results in verse 9 - *The God of peace will be with you.*

- B. 1 Pet 2:9 - *But you are a chosen generation, a royal priesthood, a holy nation, His won special people, that you may proclaim the praises (virtue) of Him who called you out of darkness into His marvelous light.*

Notice how we are to proclaim God's virtues: by being a fitting representative of:

A chosen generation,
A royal priesthood,
A holy nation and
One of God's own special people!

Again, notice the results in the next verse: "Who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy."

- C. 2 Pet 1:3 - *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.*

Here "glory" is the resurrection and "virtue" is God's moral vigor or power under control.

But, the passage may also be translated, "to glory and virtue." Then it would mean that we are called in order to become a glory to Christ and to

live a life worthy of being a son or daughter of the great God of the universe.

- D. 2 Pet 1:5 (twice) - *But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge.*

Faith is the undergirding power upon which virtue is added. In nature, virtue refers to the finest and strongest animals which have allowed themselves to be trained. A beautiful and healthy wild stallion which has been saddle broken has virtue. He would still have all the power and beauty he had before but, now it is brought under control. Power under control is virtue!

In men it is moral power, moral energy and the vigor of our souls under the control of God. It is fitness of the soul with courage. Godly virtue can come only to that soul which brings itself under God's control. Virtue is not forced upon us by God but is acquired by our submission to God's will.

III. Results of Virtue.

- A. We become a powerful tool for God's use in seeking, saving, restoring, and preserving souls for the beauties and joys of heaven eternally.
- B. Here in this world we will truly know we are saved (no doubts at all), and we will have the peace of God that passes all understanding!

BIBLIOGRAPHY

GENERAL EPISTLES BIBLIOGRAPHY

- Adamson, J. B., *The Epistle of James*, The New International Commentary On The New Testament, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1976.
- Barclay, W., *New Testament Words*, London, England: SCM Press Ltd., 1971.
- _____, *The Letters Of James And Peter*, Philadelphia, PA: The Westminster Press, 1976.
- _____, *The Letters of John and Jude*, Philadelphia, PA: The Westminster Press, 1976.
- Barnes, A., *James, Peter, John and Jude*, Grand Rapids, MI: Baker Book House, 1971.
- Bruce, F. F., *The Epistles of John*, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1970.
- Caffin, B. C., *I Peter & II Peter*, The Pulpit Commentary, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1962.
- Clark, G. H., *I & II Peter*, Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1982.
- Clarke, A., *Romans To The Revelation*, Vol. 6., Nashville, TN: Abingdon Press, No Date.
- Davids, P. H., *The Epistle of James*, The New International Greek Testament Commentary, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1982.
- _____, *The First Epistle Of Peter*, The New International Commentary On The New Testament, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1990.
- Dana, H. E. and Mantey, J. R., *A Manual Grammar of the Greek New Testament*, Toronto, Canada: The Macmillan Co., 1957.
- Elkins, G. & Warren, T. B., Eds., *The Living Messages of the Books of the New Testament*, Jonesboro, AR: National Christian Press, 1976.
- Erdman, C. R., *The General Epistles*, Philadelphia, PA: The Westminster Press, 1966.
- Fream, D., *A Chain of Jewels From James and Jude*, Joplin, MO: College Press, 1965.
- Gibson, E. C. S., *James*, The Pulpit Commentary, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1962.

- Gill, C. R., *Hereby We Know - A Study of the Epistles of John*, Joplin, MO: College Press, 1976.
- Guthrie, D., *New Testament Introduction*, Downers Grove, IL: InterVarsity Press, 1973.
- Hart, J. H. A., *The First Epistle General of Peter*, The Expositor's Greek Testament, Vol. 5, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1970.
- Jackson, W., Ed., *The Epistles Of Peter And Jude*, Austin, TX: Southwest Publications, 1987.
- Kelcy, R. C., *The Letters of Peter and Jude*, The Living Word Commentary, Vol. 17, Austin, TX: R. B. Sweet Co., Inc., 1972.
- Kittle, G., *Theological Dictionary of the New Testament*, 10 Vols., Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1976.
- MacKnight, J., *MacKnight On The Epistles*, Vol. 3, Grand Rapids, MI: Baker Book House, 1969.
- Marshall, I. H., *The Epistles of John*, The New International Commentary On The New Testament, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1978.
- McClish, D., *Studies In 1, 2, 3 John*, Denton, TX: Valid Publications, 1987.
- Nichol, W. R., *The Expositor's Greek Testament*, Vols. IV & V, Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1970.
- Oberst, B., *Letters from Peter*, Joplin, MO: College Press, 1962.
- Oesterley, W. E., *The General Epistle of James*, The Expositor's Greek Testament, Vol. 4., Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1970.
- Plummer, A., *The Epistles of St. John*, The Pulpit Commentary, Vol. 22, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1962.
- Rienecker, F. & Rogers, C., *Linguistic Key to the Greek New Testament*, Grand Rapids, MI: Zondervan Pub. Hse., 1976.
- Roberts, J. W., *The Letter of James*, The Living Word Commentary, Vol. 16, Austin, TX: Sweet Pub. Co., 1977.
- _____, *The Letters of John*, The Living Word Commentary, Vol. 18, Austin, TX: R. B. Sweet Inc., 1968.

- Robertson, A. T., *The General Epistles and the Revelation of John*, Word Pictures in the New Testament, Vol. 6, Nashville, TN: Broadman Press, 1933.
- Rutherford, Rod, *Survey of the New Testament*, Olive Branch, MS: Author, n.d.
- Salmond, S. D .F., *Jude*, The Pulpit Commentary, Vol. 22, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1962.
- Sammons, Dexter, *New Testament Survey*, Fort Worth, TX: Star Bible Publications, 1968.
- Selwyn, E. G., *The First Epistle of St. Peter*, Grand Rapids, MI: Baker Book House, 1981.
- Shelly, Rubel, *A Book-By-Book Study of the New Testament*, Nashville, TN: Author, n.d.
- Strachan, R. H., *The Second General Epistle of Peter*, The Expositor's Greek Testament, Vol. 5, Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1970.
- Studying Through the Bible: New Testament Survey*, Pulaski, TN: Sain Publications, n.d.
- Sublet, M., *Words To My Children*, Council Bluffs, IA: Plain Bible Talk, Date Unknown.
- Tenney, M. C., *New Testament Survey*, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1972.
- Thiessen, H. C., *Introduction To The New Testament*, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1971.
- Tolle, J. M., *New Testament Word Study*, Vols. 1 & 2, Fullerton, CA: Tolle Publications, 1967.
- _____, *Notes on James*, San Fernando, CA: Tolle Publications, 1975.
- _____, *The Christian Graces*, San Fernando, CA: Tolle Publications, 1965.
- Trench, R. C., *Synonyms of the New Testament*, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1973.
- Turner, J. J., *The Book of James*, West Monroe, LA: William C. Johnson, Inc., 1976.
- Vincent, M. R., *Epistles of Peter, James and Jude*, Word Studies in the New Testament, Vol. 1, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1973.

_____, *The Writings of John*, Word Studies in the New Testament, Vol. 2, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1973.

Vine, W. E. & Bruce, F. F., Eds., *Vine's Expository Dictionary of Old and New Testament Words*, Old Tappan, NJ: Fleming H. Revell Co., 1981.

Wiersbe, W. W., *Be Mature*, Wheaton, IL: Victor Books, 1981.

Wilcox, W., *Class Notes*, Private, Denver, CO: Bear Valley School Of Preaching, 1974.

Woods, G. N., *New Testament Epistles of Peter, John and Jude*, Gospel Advocate Commentary, Nashville, TN: Gospel Advocate Co., 1973.

_____, *The Epistle of James*, Gospel Advocate Commentary, Nashville, TN: Gospel Advocate Co., 1972.

Wuest, K. S., *First Peter*, Wuest's Word Studies, Vol. 2, Grand Rapids, MI: W. B. Eerdmans Pub. Co., 1974.

GNOSTICISM BIBLIOGRAPHY

- Black, David Allen, *New Testament Textual Criticism*, Baker Book House, Grand Rapids, MI - 1994, ISBN 0-8010-1074-8
- Brown, O. J. Harold, *Heresy (Heresy And Orthodoxy In The History Of The Church)*, Hendrickson Publishers, Peabody, MA, 1984, ISBN: 1-56563-365-2
- Bruce, F. F., *Jesus And Christian Origins Outside the New Testament*, Wm. B. Eerdmans Pub. Co., Grand Rapids, MI - 1974, ISBN: 0-8028-1575-8
- Couliano, Ioan P., *Tree of Gnosis (Gnostic Mythology from Early Christianity to Modern Nihilism)*, The, Harper & Row, Pub., San Francisco, CA - 1992, ISBN: 0-06-061615-6
- Davies, A. Powell, *The Meaning Of The Dead Sea Scrolls*, Mentor Books, NY, NY, 1961, ISBN: Library of Congress Catalog Card No. 56-9787
- Early Church Fathers, Ante-Nicene Fathers - Nicene & Post-Nicene Fathers (1) - Nicene & Post Nicene Fathers (2)*, Logos Library System (CDRom), Oak Harbor, WA - 1997, Product Code ECF P 001-00518-0101
- Gant, Robert M., *Greek Apologists Of The Second Century*, Westminster Press, Philadelphia, PA - 1988, ISBN: 0-664-21915-2
- _____, *Heresy & Criticism*, Westminster/John Knox Press, Philadelphia, PA - 1993, ISBN: 0-664-21971-3
- _____, *Jesus After The Gospels (The Christ Of The Second Century)*, Westminster / John Knox Press, Philadelphia, PA - 1990, ISBN: 0-664-21919-5
- Geisler, Norman L., *Is Man The Measure?*, Baker Book House, Grand Rapids, MI, 1983, ISBN: 0-8010-3787-5
- Helmbold, Andrew K., *Nag Hammadi Gnostic Texts and the Bible*, The, Baker Book House, Grand Rapids, MI - 1967, ISBN: None - Lib. of Congress Cat. #: 67-18178
- Hultgren, Arland J. & Haggmark, Steven A., Eds., *Early Christian Heretics*, The, Fortress Press, Mpls, MN - 1996, ISBN 0-8006-2963-9
- Layton, Bentley, *Gnostic Scriptures*, Doubleday, NY, NY - 1987, ISBN: 0-385-47843-7

- Logan, Alastair H. B., *Gnostic Truth & Christian Heresy*, Hendrickson Pub., Pabody, MA - 1996, ISBN: 1-56563-243-5
- Ludemann, Gerd & Janssen, Martina, *Suppressed Prayers (Gnostic Spirituality In Early Christianity)*, Trinity Press International, Harrisburg, PA, 1998, ISBN: 1-56338-250-4
- Mansoor, Menahem, *Dead Sea Scrolls, The*, Baker Book House, Grand Rapids, MI - 1983, ISBN: 0-8010-6152-0
- McKnight, Edgar V. & Malbon, Elizabeth Struthers, Eds., *The New Literary Criticism And The New Testament*, Trinity Press International, Valley Forge, PA, 1994, ISBN: 1-56338-107-9
- Pagels, Elaine, *Gnostic Gospels, The*, Vintage Books (Random Hse), NY, NY - 1981 ISBN: 0-394-74043-3
- Petrement, Simone, *A Separate God (The Origins & Teachings of Gnosticism)*, Harper San Francisco (Harper Collins Pub.), NY, NY - 1990, ISBN: 0-06-066501-7
- Pfeiffer, Charles F., *Dead Sea Scrolls and the Bible, The*, Baker Book House, Grand Rapids, MI - 1971, ISBN: 0-8010-6898-3
- Rudolph, Kurt, *Gnosis (The Nature & History of Gnosticism)*, Harper & Row, Pub., San Francisco, CA - 1985, ISBN: 0-06-067017-7
- Tuckett, C. M., *Nag Hammadi & The Gospel Tradition*, T & T Clark, Edinburgh - 1986 ISBN: 0-567-09364-6
- Williams, Michael Allen, *Rethinking "Gnosticism,"* Princeton University Press, Princeton, NJ - 1996, ISBN: 0-691-01127-3