

2 Peter

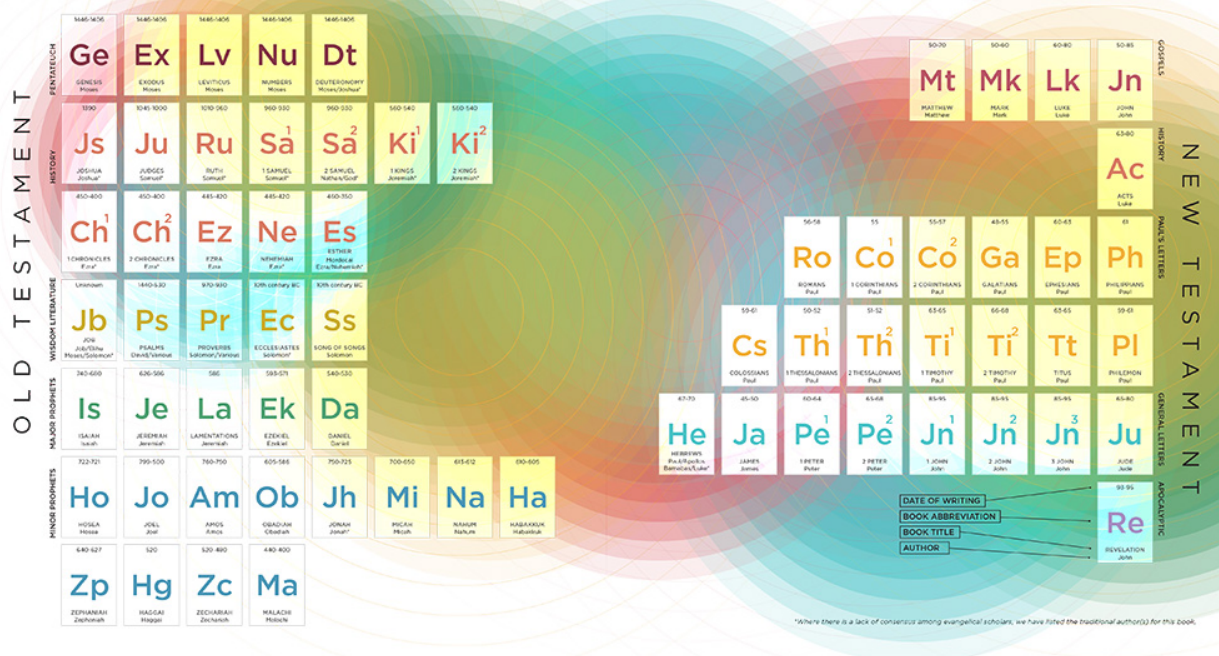
Introduction of 2 Peter & Greeting the Faithful (2 Peter 1:1-4)

Part 1: Introduction of 2 Peter

Where is 2 Peter in the Bible? (source: Challies.com)



THE BOOKS OF THE BIBLE



What is 2 Peter about? (let's read it to find out)

Greeting the Faithful

- 1 Simon Peter, a bondservant and apostle of Jesus Christ,**
- To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:**
- 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,**
- 3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,**
- 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.**

Fruitful Growth in the Faith

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, **6** to knowledge self-control, to self-control perseverance, to perseverance godliness, **7** to godliness brotherly kindness, and to brotherly kindness love. **8** For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. **9** For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; **11** for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. **13** Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, **14** knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

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

The Trustworthy Prophetic Word

16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. **17** For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." **18** And we heard this voice which came from heaven when we were with Him on the holy mountain.

19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; **20** knowing this first, that no prophecy of Scripture is of any private interpretation, **21** for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

Destructive Doctrines

1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. **2** And many will follow their destructive ways, because of whom

the way of truth will be blasphemed. **3** By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

Doom of False Teachers

4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; **5** and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly; **6** and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; **7** and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked **8** (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— **9** *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, **10** and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, **11** whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

Depravity of False Teachers

12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, **13** *and* will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you, **14** having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children. **15** They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; **16** but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

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

Deceptions of False Teachers

18 For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually

escaped from those who live in error. **19** While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. **20** For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. **21** For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. **22** But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

God's Promise Is Not Slack

1 Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), **2** that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, **3** knowing this first: that scoffers will come in the last days, walking according to their own lusts, **4** and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation." **5** For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, **6** by which the world *that* then existed perished, being flooded with water. **7** But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. **9** The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

The Day of the Lord

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. **11** Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, **12** looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? **13** Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Be Steadfast

14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

17 You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

To Him *be* the glory both now and forever. Amen.

Who was Peter?

Peter was a fisherman and was chosen by Jesus to be one of the original 12 apostles. Peter was also part of Jesus' inner circle (Peter, James, and John). After Jesus' resurrection, Peter preached at Pentecost and became one of the central leaders of the early church. The first half of **Acts** describes Peter's ministry. Peter wrote two epistles (**1 Peter** & **2 Peter**) that are part of our Bible. Church history says that Peter was martyred by Nero on an inverted cross (supposedly because he did not consider himself worthy to be crucified in the same manner as Jesus). The Roman Catholic Church believes Peter was the first pope. It's an impressive resume.

Where was Peter? Who did he write to?

Peter says he is near death and we think he died in Rome, so **2 Peter** was possibly written from Rome. And, like **1 Peter**, it's not addressed to a single church.

When was 2 Peter written?

- **Becomes a disciple of Jesus (A.D. 28/30)**
- **Preaches at Pentecost . . . (30/33)**
- **Becomes key church leader (30/33)**
- **Imprisoned . . . rescued (41-44*)**
- **Leaves Jerusalem (44)**
- **Goes to Rome (50-54*)**
- **Nero's reign (54-68)**
- **Writes first letter . . . (62-63*)**
- **Fire in Rome; Nero blames, kills many Christians (64 [July 19])**
- **After writing second letter, is martyred . . . (64-67*)¹**

¹ *ESV Study Bible* (Wheaton, Illinois: Crossway, 2016), 2,416

Since Peter died sometime in the mid to late 60s, we assume this epistle was written sometime in the early to mid 60s.

What about 2 Peter's canonicity?

No book in the Canon is so poorly attested among the Fathers, yet 2 Peter has incomparably better support for its inclusion than the best attested of the excluded books.²

A substantial portion of the objections to **2 Peter** rest on the language differences between **1 Peter** and **2 Peter**. In an attempt to summarize greatly, the easiest explanation is that Peter used different amanuenses (scribes). However, there are also substantial similarities in the writings as well. The other substantial issue is **the fact that this Epistle was known only in limited areas in the first two centuries.**³ This too, though, is not a deal-breaker for canonicity.

What about the similarities to Jude? Of the twenty-five verses in Jude no less than fifteen appear, in whole or in part, in 2 Peter.⁴ One likely borrowed from the other.

What is our schedule?



Date	Lesson
08/19/2018	2 Peter 1:1-4 : Greeting the Faithful
08/26/2018	2 Peter 1:5-11 : Fruitful Growth in the Faith
09/02/2018	2 Peter 1:12-15 : Peter's Approaching Death
09/09/2018	2 Peter 1:16-21 : The Trustworthy Prophetic Word
09/16/2018	2 Peter 2:1-3 : Destructive Doctrines
09/23/2018	2 Peter 2:4-11 : Doom of False Teachers
09/30/2018	2 Peter 2:12-17 : Depravity of False Teachers
10/07/2018	2 Peter 2:18-22 : Deceptions of False Teachers
10/14/2018	2 Peter 3:1-9 : God's Promise Is Not Slack
10/21/2018	2 Peter 3:10-13 : The Day of the Lord
10/28/2018	2 Peter 3:14-18 : Be Steadfast

² Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), 20

³ Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), 21

⁴ Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), 31

Part 2: Greeting the Faithful (2 Peter 1:1-4)

Our approach each week will be REAP (read, explain, apply, personalize).

Read: Greeting the Faithful (1:1-4)

1 Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Explain: Greeting to the Called & Contend for the Faith (1:1-4)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

From a purely structural perspective, today's text includes the greeting and the first few verses.

The structure of 2 Peter overall is similar to a letter, but many modern commentators see it as more similar to an early sermon than a letter. Reading it both ways (as a letter and then as a sermon) is an interesting way to study it.

Also note the use of hendiadys (hen-DIE-uh-dis): the expression of a single idea by two words connected by "and" (e.g., **grace and peace, life and godliness, glory and virtue**, and **great and precious**). Just as Jude loved threes, Peter loves twos.

What are the most repeated words in 2 Peter?

Their/them/themselves/they (42), you/your (28), he/his/him (22), our/us/we (21), **will** (21), Lord (15), I/my (11), day (9), Jesus (9), **know**/knowing/known/knows (9), Christ (8), God (7), knowledge (7), righteous/righteousness (7), beloved (6), destruction/destructive (6), holy (6), own (6), heavens (5), Savior (5), speak/speaking (5), way (5), world (5), earth (4), glory (4), godliness (4), judgment (4), promise (4), water (4), lust/lusts (4)

What are the most repeated words in this text?

Us/our (6), Jesus (3), Christ (2), divine (2), given (2), God (2), him/his (2), **knowledge** (2), precious (2), you (2)

What do the words mean?

1 Simon ["harkening;" Simeon, Simon] **Peter** [a (piece of) rock; as a name, Petrus, an apostle: Peter, rock], **a bondservant** [*doulos*; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant; used in **1:1; 2:19**] **and apostle** [a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers): apostle, messenger, he that is sent; used in **1:1; 3:2**] **of Jesus** ["Jehovah is salvation;" used in **1:1** (twice), **2, 8, 11, 14, 16; 2:20; 3:18**] **Christ** ["anointed;" used in **1:1** (twice), **8, 11, 14, 16; 2:20; 3:18**],

To those who have obtained [second aorist active participle; to lot, i.e., determine (by implication, receive) especially by lot: his lot be, cast **lots**, obtain] **like precious** [of **equal** value or honor: like precious] **faith** [*pistis*; persuasion, i.e., credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: assurance, belief, believe, faith, fidelity; used in **1:1, 5**; Notice Peter is stating his apostolic faith is the same as the faith of a non-apostolic believer. Said another way, **there is no distinction between believers. . . . There is a political nuance to the word: there are no second-class citizens in God's kingdom.**⁵] **with us by the righteousness** [equity (of character or act); specially (Christian) justification: righteousness; used in **1:1; 2:5, 21; 3:13**] **of our God** [*theos*] **and Savior** [*soter*; a deliverer, i.e., God or Christ: savior; used in **1:1, 11; 2:20; 3:2, 18**] **Jesus** ["Jehovah is salvation;" used in **1:1** (twice), **2, 8, 11, 14, 16; 2:20; 3:18**] **Christ** ["anointed;" used in **1:1** (twice), **8, 11, 14, 16; 2:20; 3:18**]: **[The one definite art. governing the two nouns . . . indicates that they are the same person, thus stressing the deity of Jesus**⁶]

2 Grace [*charis*; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): acceptable, benefit, favor, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy); used in **1:2; 3:18**] **and peace** [peace

⁵ Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), 78

⁶ Cleon L. Rogers Jr and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 581

(literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at one again; used in **1:2; 3:14** **be multiplied** [*plethyno*; aorist passive optative; to increase (transitively or intransitively): abound, multiply] **to you in the knowledge** [*epignosis*; recognition, i.e., (by implication) **full** discernment, acknowledgement: (ac-)knowledge(-ing, -ment)]; used in **1:2, 3, 8; 2:20** **of God** [*theos*; a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)]; used in **1:1, 2, 17, 21; 2:4; 3:5, 12** **and of Jesus** ["Jehovah is salvation;"] used in **1:1** (twice), **2, 8, 11, 14, 16; 2:20; 3:18** **our Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:2, 8, 11, 14, 16; 2:9, 11, 20; 3:2, 8, 9, 10, 15, 18**; **True knowledge of God and Christ produces grace and peace in the life; what is more, it produces holiness (v. 3). The whole New Testament unites in denouncing a profession of faith which makes no difference in behavior.**⁷], **3 as His divine** [*theios*; godlike (neuter as noun, divinity): divine, godhead; used in **1:3, 4**] **power** [*dynamis*; force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) **work**; used in **1:3, 16; 2:11**; **Dynamis in this Epistle, and the dynamis of Christ "is the sword which St. Peter holds over the heads of the False Teachers" (Bigg).**⁸] **has given** [perfect passive participle (note the perfect tense—indicating completed action with the results continuing); to bestow gratuitously: give; used in **1:3, 4**] **to us all things that pertain to life** [*zoe*; life (literally or figuratively): life(-time)] **and godliness** [piety; specially, the gospel scheme: godliness, holiness; used in **1:3, 6, 7; 3:11**], **through the knowledge** [*epignosis*; recognition, i.e., (by implication) **full** discernment, acknowledgement: (ac-)knowledge(-ing, -ment)]; used in **1:2, 3, 8; 2:20**] **of Him who called** [aorist active participle; to "call" (properly, aloud, but used in a variety of applications, directly or otherwise): bid, call (forth), (whose, whose sur-)name (was called))] **us** [**Who called Peter?** Jesus—and Peter apparently sees no difference in his calling and in ours.] **by glory** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honor, praise, worship; used in **1:3, 17; 2:10; 3:18**] **and virtue** [properly, manliness (valor), i.e., excellence (intrinsic or attributed): praise, virtue; used in **1:3**, twice in **5**], **4 by which have been given** [perfect passive (Robertson: middle) indicative (note the perfect tense—indicating completed action with the results continuing); to bestow gratuitously: give; used in **1:3, 4**] **to us exceedingly great** [*megistos*; greatest or very great: exceeding great] **and precious** [valuable, i.e., (objectively) costly, or

⁷ Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009), 80

⁸ A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1960), online

(subjectively) honored, esteemed, or (figuratively) beloved: dear, honorable, (more, most) precious, had in reputation] **promises** [a self-committal (by assurance of conferring some good): promise; used in **1:4; 3:13**], **that through these you may be** [second aorist middle deponent subjunctive; to cause to be ("gen"-erate), i.e., (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, sound, be taken, be turned, use, wax, will, would, be wrought; used in **1:4, 16, 20; 2:1, 20**] **partakers** [*koinonos*; a **sharer**, i.e., associate: companion, partaker, partner] **of the divine** [*theios*; godlike (neuter as noun, divinity): divine, godhead; used in **1:3, 4**] **nature** [*physis*; growth (by germination or expansion), i.e., (by implication) natural production (lineal descent); by extension, a genus or sort; figuratively, native disposition, constitution or usage: (man-)kind, nature(-al); **Peter does not mean that man is absorbed into deity but rather that they who partake of Christ will partake of the glory to be revealed.**⁹], **having escaped** [second aorist active participle; to escape: escape; used in **1:4; 2:18, 20**] **the corruption** [decay, i.e., ruin (spontaneous or inflicted, literally or figuratively): corruption, destroy, perish; used in **1:4; 2:12, 19**] **that is in the world** [*kosmos*; orderly arrangement, i.e., decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)): adorning, world; used in **1:4; 2:5, 20; 3:6**] **through lust** [a longing (especially for what is forbidden): concupiscence, desire, lust (after); used in **1:4; 2:10, 18; 3:3**].

Apply (What is the point?)

1. All believers are on equal **faith** footing
2. Jesus is God
3. We have **all** we need
4. God protects His own

Personalize (What do we do with that?)

1. Rejoice that we are not second-class children
2. **Testify** that Jesus is God
3. Trust Him
4. **Rejoice** (that He will not allow us to be corrupted)

⁹ Cleon L. Rogers Jr and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998), 581

Next week: Fruitful Growth in the Faith (1:5-11)

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**2 Peter 1:5-11**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Extra Credit

Watch: The Bible Project video on **2 Peter** ([youtube.com/watch?v=wWLv_ITyKYc](https://www.youtube.com/watch?v=wWLv_ITyKYc))

Resources

ESV Study Bible (Wheaton, Illinois: Crossway, 2016)

Michael Green, *2 Peter and Jude* (Downers Grove, IL: InterVarsity Press, 2009)

A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1960)

Cleon L. Rogers Jr and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998)