

2 Peter 1:1-9

While the voice and tone of this letter is greatly different from 1st Peter, we are safe in declaring the author has stated his name and title from the beginning

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus

Christ: Having experienced Paul's letters in circulation, Peter addresses this second effort to a wider audience and writes to all the elect who will read this, both in his day and in the future.

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, It is through study of the scriptures that we obtain the knowledge of God and of Jesus that multiplies grace and peace, as we see in the verses below.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: We were not left here without instruction. We were not left comfortless. We have the Holy Spirit within us, the church without and the scriptures as a lamp to guide our feet. What we think we lack, we can obtain through intercession and prayer, so indeed, his divine power hath given us all things.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We get a foretaste of these precious promises in worship, an earnest of our inheritance, and when in fellowship with the Lord among his people, the love that flows from breast to breast is our divine nature, shining though, if but for a moment in time.

2Pe 1:5 And beside this, giving all diligence, an earnest effort

add to your faith virtue; modesty

and to virtue knowledge; a deeper wisdom regarding Christ

2Pe 1:6 And to knowledge temperance; self control over passions

and to temperance patience; being steadfast and consistent

and to patience godliness; godly reverence

2Pe 1:7 And to godliness brotherly kindness; loving affection

and to brotherly kindness charity. love and good will

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Having these attributes and seeking to add to them, reveals a person to be single-minded and devoted to the cause of Christ, studying to obtain knowledge and benefitting from it.

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. One who lacks these attributes is likely in such a condition where his priority is not Christ and the kingdom, but himself. Such a person would be blind to the mercies of God, blind to the benefits of fellowship, blind to the knowledge that Christ has paid a great sacrifice on his behalf.

and cannot see afar off, his vision blocked by the trappings and temptations of the world and riches of the moment, he is not focused on the kingdom and eternity to come, but living for the moment, for himself, and not others.

and hath forgotten that he was purged from his old sins. It's a miserable state when a child of God has forgone the joys of the grace of God. Our poetic writers remind us that departing Zion's Hill is downhill all the way, and leaving a garden enclosed puts one onto dangerous pathways. Forgetting you were purged from your sinful past, disregarding the precious blood that bought you gives one over to misery in this lifetime.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Peter will summarize this condition for us in the next chapter: *2 Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

2 Peter 1:10-15

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: He doesn't say to ensure your calling or election, for these are the work of the Godhead, but rather to make sure you understand your position in that calling, and to behave as if you are

elect, reminding oneself of the price paid to bring you to the new state and condition, and that such is not to be treated as if it were a pittance paid, but rather the most expensive price ever.

for if ye do these things, ye shall never fall: Not fall from grace eternally, for we know that's an impossibility. But here a diligence to do things keeps you from falling away from the service and worship of God. Such a fall would mean a return to the world, or an acceptance of false doctrine, and those falling are deprived of the joys enumerated in the kingdom of God.

2Pe 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. This is a hard verse. If we see the everlasting kingdom as eternal heaven, we put the covenant of election at risk of error in other scriptures, suggesting timely or worldly action can open heaven's portals. We know that cannot be so. That leaves the everlasting kingdom being the church, the kingdom Daniel was told would never end. That being the case, the entrance thereunto is wide and easy for someone who appreciates the covenant of grace. On the other hand, those who have been indoctrinated in the works system of salvation, entering the kingdom is a difficult thing, requiring one to put aside self and give God all the honor and glory for the work He has done. One might describe it as requiring violence in subduing the fleshly nature.

Mat 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Trying to bring someone to the truth after they have been indoctrinated by a false gospel is a battle that takes some violence in knocking down their old strongholds.

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Peter calls it the present truth. The doctrine and understanding you have now, confirmed by the Apostle, is the truth of the grace of God. These are young enough assemblies that they have not yet been corrupted by the world and false teachers. Thus, this confirmation should encourage them to keep them in memory, as Paul teaches:

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

The use of the term 'present truth' also should serve as warning against any newly revealed future truth.

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Peter's goal in the remainder of his days is to encourage and educate his brothers and sisters in Christ.

2Pe 1:14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Peter was shown in by the Lord that he would live to be old. *Jhn 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.* Now in that season of death, this could be what he means by Jesus Christ hath shewed me. The possibility of private revelation to Peter also exists, but there is nothing to confirm that.

2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. Peter's concern for the flock will continue long after they have read this letter. A more subtle warning than the one Paul gave: *Act 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

2 Peter 1:16-21

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. The events of the life of Jesus were called fables by the Jews and some Romans when they denied his deity, and his miracles, but especially his death and resurrection. To this day, charges against the Son of God call into question his virgin birth, his son-ship, his deity, saying that he was just a good man, teacher or prophet. Some go so far as to say he only 'swooned' on the cross, survived and lived to an old age, adding the absurd claim that he married, had children and died as a natural man. Peter's use of 'cunningly' points to the serpent as the author of such heresies.

when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. Peter refers here to his experience on the Mount of Transfiguration.

Luk 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. :30 And, behold, there talked with him two men, which were Moses and Elias: :31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. :32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. :33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. :34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

2Pe 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2Pe 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. :36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: The word of prophecy in the Old Testament required much knowledge and prayer and light to unlock it. The writer of the 22nd Psalm knew nothing about the Roman rite of crucifixion, yet gave us details of the event on Golgotha far in advance. Attempting to decipher those prophecies at the time they were written would seem an impossible task. Peter reveals that now they have a light to shine back into those dark places, revealing those truths, and further we have the Spirit to lead and guide us into all truth.

until the day dawn, and the day star arise in your hearts: The prophecies regarding Christ's coming into the world, and the manner in which He did so, all being fulfilled and confirmed and true, now we reflect on these new prophecies for His glorious return, which will be the dawn of the final day, and the day star, which we believe must be Christ, arise in our hearts, where He now dwells to gather and meet his bride in the air.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. Men are quick to change what they hear and read. Some men find ways to change scripture even where none is written. The famous 'gap theory' in the book of Genesis comes to mind. But no prophecy can be of a private understanding, that is, a position held only by one, to which all other men would disagree. While we might learn new things about subjects we study, and discover things we believe no one else has ever proclaimed, we are reminded first that there is nothing new under the sun, and second, it's probably just 'new to us.' At any rate, that new item, doctrine, position, subjection, must be tested against the steadfastness of scripture to see whether it be so.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Again, confirmation that man didn't make up God's truths, but they were revealed to them by the Holy Ghost, and any revealed prophecy will stand the test of truth, holding it to the light of scriptural examination.

2 Peter 2:1-3

Chapter 2 of 2nd Peter is exclusively speaking of false teachers, great and unimaginable sins and transgressions and the temporal fate men who commit such incur. Taking any individual verse out of the whole, you would mistakenly conclude Peter is speaking about the sins of the wicked, non-elect who hate God and have no hope beyond this life.

Because such extremes of sin are discussed, it's important to remember to whom Peter is writing, and the subject matter thus far. He's writing to Gentiles, newly converted to the truth, who have little or no background in the Jewish law or traditions. He is warning them of the dangers of returning to the former life of sin and he uses particular phrases in this chapter that re-establish our context.

- 1) People who deny the Lord that bought them. This has to be speaking of God's elect children who have known the truth and fallen away.
- 2) People (2:15) which have forsaken the right way, and are gone astray. The wicked never know the right way.
- 3) Cursed children. Read out of context, we might assume one cursed of God is doomed to an eternal hell. But the title "children" reflects a relationship, albeit a bad one. Peter could have easily used another word there if his intention was to portray the wicked non-elect.
- 4) 2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
- 5) 2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

These verses clearly speak of people who have known and obtained knowledge of the Lord and left the righteousness to return to the world, their final state or condition is worse than before they came to the knowledge of the truth. Keep these parameters in mind as you read Chapter 2.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. The church should watch for this danger in every age. Peter doesn't say there might be false teachers, but says *there shall be*. Elders and members who are skillful in rightly dividing the word of truth will spot such heresies and rebuke them.

2Pe 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. The truth of the gospel of Christ, the covenant of redemption, the

doctrine that proclaims God is glorious and victorious in the rescuing of his elect people is taught by only a small minority in the world. Many have followed the errors and false doctrines of men into another gospel, which is not another. Today, families divide over differences in which man made religion is better.

2Pe 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. God's people are merchandise. Numbers mean money. God is not honored in their efforts to 'make children' or save the world of mankind to heaven and immortal glory. Those promoting false gospel will find judgment in their lives.

2 Peter 2:4-9

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; Here is an example of where men fail to read and divide the scriptures. Verses 4-9, while complex and multi-faceted, represent one sentence.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; Modern man says if someone rejects God, they are doomed to hell when they die. It puts them in torment before even the fallen angels have been judged. Does Peter suggest that these evil angels are in their suffering prison of burning hell now?

Or by cast down does he mean that their final fate is certain? Given that the judgment has not yet transpired, perhaps he means they are chained by limit of the trouble and difficulty they can

cause. Regardless, we know that in the mind and purpose of God, who sees all things which be not as if they be, these angels have already been delivered.

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; Sparing Noah, and his household, who is only here called a preacher of righteousness in all of scripture. Peter is unique in doing so, but the world takes this verse and twists it, making Noah a street evangelist, begging the heathen to join him on his ark. I think Noah's preaching began with the surviving family, before they overspread the Earth. I suspect Noah's group heard much from the elder Noah about the grace and mercies of God and his laws and how to live right before Him. As for trying to fill God's Ark, we note that even Noah's siblings were recorded in Genesis as being alive at the time of the flood. They were not permitted in the vessel. The ark was made for eight, and no more. It speaks of God's eternal election.

2Pe 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; For years and years the cities of Sodom and Gomorrha were testimony to God's judgment. They were known locations, forever uninhabitable by the ashes and sulfur that destroyed the five cities of the plains. To this day, life cannot be supported in the area where those former cities were found. They are a testimony to God's eternal judgment.

2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked: While more could have been spared, only Lot and his wife and daughters made it out of the city before the destruction.

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) Bad choices often come back to haunt us. Lot chose where he would dwell when he parted ways with Abraham. He found himself isolated within an evil community.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: Ironically I suppose, many children of God wander about not looking to be delivered from their temptations, but rather take their fill of sin. Paul describes these who follow the flesh, remaining in condemnation. *Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* The text and context tells us that if there is no condemnation to those who are now following the spirit, then in contrast, those who walk after the flesh are under a timely condemnation. This verse and those surrounding it are speaking to disobedient children. We have a choice of whether we will serve and thank God in this lifetime or continue to walk in ways displeasing. Man calls this free will, but abuses the term.

The words 'free will' do not appear together in scripture, yet the religious world makes that the cornerstone of their eternal salvation, saying that man has free will to choose the when and where of how he is saved to heaven and immortal glory.

It's nonsense. There is no free will choice in our new birth or eternal status. While the concept of free will is suggested throughout the book, and Peter and Paul make allusions to it, it's the free will of timely service under consideration.

It is only because God has already done the work in us that even makes this a possibility. And, at some point, perhaps hearing the gospel truth and obtaining some understanding of it, the child of God begins to put aside those sins and temptations, and desires entrance to the kingdom.

(1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, :10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. :11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.)

Those who seek God in spirit and truth are delivered from the manifold temptations that once plagued him in the flesh. We remind you that our context for Chapter 2 is repentance and as Peter states, it is the 'godly' who are delivered from temptations, not the disobedient children.

and to reserve the unjust unto the day of judgment to be punished: As before stated, the judgment of the unjust – unjustified, the forever wicked, the non-elect, is to take place at the end of time. While the religious world will have them in hell, now, suffering pre-judgment, the scriptures will not support such a position. *1Ti 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.* Paul tells us the elect's sins were open beforehand, judged at Calvary, and the wicked are to be judged at the end.

2 Peter 2:10-15

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. *Chiefly them,* suggests a particular people and sin, and again we turn to Paul's companion text:

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. :22

Professing themselves to be wise, they became fools,:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: :25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature::27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, :31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: :32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Peter and Paul speak of the same type of person, one who has been given over to the lusts of their flesh, who are willing to overthrow both the laws of God and nature for their own pleasure. In this age, we find the homosexual movement identified with the moniker ‘Gay Pride.’ One need only observe the annual parades promoting the vile lifestyles to see the presumptuousness, the self-will, the lust and uncleanness, the untoward acts and suggestions towards children, and more. They speak evil of dignities and make mockery of any wholesomeness in the world. They are as Paul describes in the verses above, having their conscience seared with a hot iron. They despise government efforts to keep immorality in check, and work to overthrow such for their singular purpose and pleasure.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. Those that have reached this state or condition, having pleasure in things that are worthy of death, and delight in others that do the same, may have reached conditions so vile even the angels of God think them beyond help.

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; Men’s commentary on this verse (2:11) suggest these are God’s angels under consideration, and use Jude 1:9 as confirmation. *Jde 1:9 Yet Michael the*

archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

But just because we have record of angels NOT bringing accusation is not sufficient proof that they EVER bring accusation, especially against one of God's elect. Satan is the accuser of the brethren.

and shall utterly perish in their own corruption; *Romans 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.* The judgment against their sins will not fail, and whether they perish, meaning in eternity or perish within themselves depends totally upon whom one believes is under consideration in these texts, God's children or the wicked.

2Pe 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; No longer content to hide their grievous sins under the cover of darkness they flaunt them before all, showing no fear of God or of His laws.

Spots they are and blemishes, While certainly spots and blemishes to themselves, (as they are among those who once strived to walk right before God) they are also spots and blemishes to the family of God. Those who have family members taken by such activity, former church members, close friends and acquaintances bring reproach unto a church body in several ways. If a church member has taken to the lifestyle, forsaking the assembly, and the church is hesitant or slow to deal with them preferring instead not to hurt the feelings of family members in the church, they spots and blemishes increase.

sporting themselves with their own deceivings Those who have taken the lifestyle in secret, trying to hide their sin from church and family deceive only themselves,

while they feast with you; Whether the writer means feasting in a church or worship capacity, one with another, sharing joy and fellowship before and after services, or communion, the more likely scenario is the first. While partakers of grievous sins have been known to take of communion in season, we would think their trembling souls would steer them away from such a mockery.

2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; While the sin of adultery is usually thought of in a male – female relationship, it applies also to a marriage partner who takes part in a homosexual scenario. The proverbs teach that adultery is a trap, hard to escape,

and those ensnared by it will find growing sin a constant in their lives, and entice those who are not firmly grounded to partake with them in such practices.

cursed children: Cursed of their own willful volition, their own desire to sin, and not cursed as one thinks of witchcraft, or gypsies or demonic possession, but certainly under an influence, perhaps of their fellow adulterer.

2Pe 2:15 Which have forsaken the right way, and are gone astray, Our context reminds us that only one who has known ‘the right way’ can forsake it and go astray:

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, :5 And have tasted the good word of God, and the powers of the world to come, :6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; God’s people are not drawn away into error when the truth is proclaimed and taught, but when deception is used among God’s people, they too can be seduced into leaving the way of righteousness, whether it be a minor matter of understanding or a major departure from doctrine, deception and seduction is the way of Balaam.

Peter speaks of a specific person (Balaam) to make a point of departure from the truth, but any and all who have known the way of righteousness and forsaken it for the sins and riches of their old world could be described as loving the wages of unrighteousness.

2 Peter 2:16-22

2Pe 2:16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. *Numbers 22:21-33*

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; Clouds without rain, carried about by every wind of doctrine. Such people are spots in your feasts, as earlier stated, distractions to your worship when they are present.

to whom the mist of darkness is reserved for ever. Paul uses a similar phrasing in *Acts 13:8-11 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. :9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, :10 And said, O full of all subtilty and all mischief, thou child of the*

devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? :11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

2Pe 2:18 For when they speak great swelling words of vanity, No one has better opportunity to speak great swelling words of vanity than a false teacher or preacher who, by virtue of his position, is elevated before the people, and holds their rapt attention during a sermon. The crowd expects him to be an authority, speaking on behalf of the most High God. While Satan's angels may transform into angels of light to deceive God's people, the mere man who misuses his authority and position to promote a false gospel or one who just allows himself, through the vanity of the flesh, to be elevated in his own mind and importance, does much harm to God's children.

they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. Eventually, the allure, or attraction will be through the lusts of the flesh.

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

That is what will again ensnare them. The goal being of course to bring those unstable souls that were clean escaped from them back to their worldly positions and away from serving God.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. Only one who can know righteousness and peace can be overcome and brought into bondage. We don't think of the forever wicked as being overcome and brought into bondage; he is already there by his nature.

Primitive Baptists are often criticized for their understanding of salvation and their belief that it is impossible to eternally lose that salvation. Men will declare, mockingly, that "if I believed like you do, I'd go out and get my fill of sin," believing such a lifestyle for a child of God has no consequences. Chapter 2 of 2nd Peter is awash with the temporal consequences of such grievous sins. God does not allow sin to go unpunished.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. You can 'fall from grace' in a timely sense, without impacting your eternal destination, but that fall will not be graceful. Leaving the service

of Christ for the world and willful participation in sin not only returns one to their despised former state, but an even lower position than where they were originally rescued.

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *Better to have not known the way of righteousness.* That sentence should sting every child of grace who's ever walked in service and thought that the light affliction found on the straight and narrow is not comparable to their former sinful life.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, :27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. :28 He that despised Moses' law died without mercy under two or three witnesses::29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Luke 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *Pro 26:11 As a dog returneth to his vomit, so a fool returneth to his folly.* We are to keep our flesh, (our sin nature) under subjection, as it is easy to return that former sinful life.

2 Peter 3:1-9

2Pe 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: Whether questioned about the authorship of his first epistle, or desiring to tie this effort with the first as companion teaching, he reminds us this is the second letter, expresses his love toward us as believers and elect in Christ, and again states his purpose of penning down these thoughts.

2Pe 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Both the testimony of the old testament scriptures, and the letters being now written, by men such as Paul and Peter, and the soon to be known gospels of Matthew, Mark, Luke and John are to be held in view of God's children as inspired by the holy spirit.

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, Peter details a prophetic revelation of his own and may have been of the same opinion as John that the last times were here.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

And he well describes this generation: scoffers, mockers, people walking after their own lusts, who deny themselves nothing when it comes to pleasure.

2Pe 3:4 And saying, Where is the promise of his coming? Ironically, in 2017, as I write this, the current pope of the Catholic church is expressing his opinion that Christ is probably not returning.

for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The cycles of nature continue, the sun rises and sets, we still have seasons. *Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

2Pe 3:5 For this they willingly are ignorant of, Meaning the scoffers and mockers and deniers of Christ's soon return.

that by the word of God the heavens were of old, (*Psalm 33:6*) The explanation and mechanics of our universe dictated by modern science and taught to our children hides a completely different cosmology than that revealed in Genesis. In the beginning, the earth was void and without form – and we never find record of ‘form’ being added to it. Modern science and their 4.6 billion year universe and big bang theory are needed to support the lie of evolution.

and the earth standing out of the water and in the water: *Gen 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. :7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. :8 And God called the firmament Heaven. And the evening and the morning were the second day. 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

2Pe 3:6 Whereby the world that then was, The world that then was, made perfect by God for man, was polluted by man and sin. From a natural standpoint, the absence of rain, the unbroken water canopy providing protection from untraviolet rays made the world that then was, that is, before the flood, ideal for man and beasts.

being overflowed with water, perished: (*Gen 7:10-23*) Water covered the peaks of the highest mountains, so that no flesh was left alive except the 8 souls and numerous animals placed aboard the ark. The perfection of that world now gone, the protective canopy removed, life would change for men from then on. All things in nature decay, and this is where that decay began.

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, By the same creator God, reserved unto fire against the day of judgment and perdition of ungodly men. (*Matt 24:35*) Man panics and thinks he can destroy this world with nuclear weapons, global warming, over harvesting of our forests, abuse, pollution and more, but these are all held in check by a gracious God who has reserved the end unto himself.

The final destruction of this world, as Peter relates further below, and Paul agrees, is by fire. *2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels: 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (*Psa 90:4*) Adam, who lived to be 930 years old, died a physical death in one day of the Lord. But the greater meaning is that time means nothing to the one who created it and he is not constrained by it as is man. God does not need time as we do, for all eternity is his, and in eternity, the name itself reveals there is no time.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; As Peter tells us in the verse previous, time with God is not comparable to our understanding, and as for slackness, we know the promises of God are yea and amen.

but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *Psa 86:15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.*

Here is another popular scripture for the works salvation supporters of the Christian world, who insist that this verse teaches a long-suffering God waiting for sinners to accept him and his gift of eternal life. But the context of this verse, as well as the majority of the 2nd letter by Peter tells us he is speaking of repentance. Who is it that is capable of repenting? Only one who is subject to the law of God and has turned from it: only a child of God. The wicked have no desire or capacity for the concept of repentance. Peter clearly establishes in verse 11 that he is speaking about and to children of God, capable of repenting, and not the wicked or unregenerate.

2 Peter 3:10-18

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

This is a verse often overlooked by the future earthly kingdom and 1000 year millennial reign supporters.

(In seeking the counsel of much wiser and more experienced men in exegesis, the proposal was offered that Peter, in these nearby verses, was speaking of the old law service passing, the elements thereof burning with fervent heat and the heavens being dissolved, ushering in the age of grace under the new testament. I am not skilled enough to bring forth such a position, but allow that some men will see these verses differently than the conclusion I have drawn.)

2Pe 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, What confidence or love shall we hold to the vain and temporal things of this earth that will pass from memory in fiery destruction, when we have the treasures of the heavenly King awaiting us? Because of the blessed future what manner of persons should we now be? *Col 3:2 Set your affection on things above, not on things on the earth.*

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? *Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

If we have our affections set above, looking to the end of days with anticipation, knowing the glory to be revealed, we should comfort and encourage one another with the sure knowledge such is coming: *1Th 4:18 Wherefore comfort one another with these words.*

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *Isaiah 65:17 Rev 21:1*

The Jews believe in a renewed heaven and earth after the destruction of this one, an idea which has no basis in scripture. We know the new heavens and new earth speak of the Kingdom which Christ established and will eventually be delivered up to the Father. Peter here advises all those who read his words to look for that kingdom, for many will seek, and not find it. He advises them to strive in enter in, where righteousness dwells, and that those who are able, may become kings and priests unto God, serving Him in spirit and in truth, and enjoying the fruits of that heavenly kingdom.

2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. The direction to look for such things, be found of him in peace and without spot and blameless points to no other opportunity than the daily judgment seat of Christ, wherein all appear, in the courtroom of the heart and mind, where Christ sits and reigns in new earth and where the Spirit of God communes with us, leading and guiding us into all truth. The above statement cannot point to eternal heaven, as the requirement to look and seek such speaks of works, and the possibility of our not being spotless or blameless. Those harsher realities (spotted and guilty) can only take place in this physical world.

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Were God as quick to chastise and condemn as we are to sin, there would be no possibility for us to ever correct our sinful path. Our sins would hold us under the chastening rod permanently. But God, who is rich in mercy, is longsuffering toward us, as little children, granting us space to learn our lessons and repent. Such longsuffering grants us eventual knowledge and temporal salvation.

2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Peter had access to many, if not all of Paul's letters and he equates them with scripture. At this time in history, the complete canon had not yet been compiled, but it was close.

Men have from the beginning attempted to wrest or twist scripture to their own advantage, in order to support their personal doctrines. We are warned that no scripture is of private interpretation, yet our warfare on this front has not ended even after 2000 years.

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Colossians 2:8

2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.