





## 1 Peter

Peter writes to Christians who are being persecuted, encouraging them to testify to the truth and live accordingly.

**Author:** Peter, the disciple of Christ.

### In 1 Peter – Jesus is our Hope

1 Peter 3:15

"In your hearts set apart Christ as Lord."

TEACHER: 5 CHAPTERS

Peter is always named 1<sup>st</sup> among the 12 disciples when he is present.

Simon Peter, son of Jonas, was a fisherman who lived in Bethsaida and Capernaum. He did evangelistic and missionary work among the Jews, going as far as Babylon. He was a member of the Inner Circle and authored both of the New Testament epistles which we are studying today. Tradition says he was crucified, head downward, in Rome. Peter requested that he might be crucified head downward saying he was not worthy to die as his Lord had died. Because he mentions persecution in both letters, many church historians believe Peter was in Rome under arrest or on the way at the least, and that Nero's persecution had begun in earnest. If you do a word search on "Christian", you will find 1 Peter 4:16 is one of only 3 places in the Bible the word Christian is used. (Also Acts 11:26, and Acts 26:28). Let's start.

STUDENT:

CH. 1

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. (NKJV)



*"It is often said, 'life happens,' well so does grace, so does love, so does forgiveness." DH*

TEACHER:

Very much a typical 1<sup>st</sup> century Christian greeting that we have already seen Paul use several times as well. The word pilgrim can also be translated "temporary resident." Peter bares his heart in the next 3 paragraphs, or segments, concerning our inheritance, and looking past the current circumstances in life to our blessed hope.

STUDENT:

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith for salvation ready to be revealed in the last time. (NKJV)

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STUDENT:

<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, <sup>7</sup> 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, <sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, <sup>9</sup> receiving the end of your faith—the salvation of *your* souls. (NKJV)

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STUDENT:

<sup>10</sup> Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, <sup>11</sup> searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. <sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. (NKJV)

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TEACHER:

The “blessed hope” Peter refers to here is our inheritance, the eternal salvation of our souls. Having this great salvation Peter adds a “therefore” in the next paragraph. Much like a racehorse has blinders on during a race, Peter encourages us to stay focused on the prize and inheritance that awaits us.

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STUDENT:

<sup>13</sup> Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; <sup>14</sup> as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; <sup>15</sup> but as He who called you *is* holy, you also be holy in all *your* conduct, <sup>16</sup> because it is written, “Be holy, for I am holy.” (NKJV)

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TEACHER:

What do you think he is referring to regarding “former lusts?” The sins in our past. Note in the next segment that God will teach us what to do as “life happens.”

***What do we say when someone says ‘life happens?’ So does grace. DH***

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STUDENT:

<sup>17</sup> And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay *here* in fear; <sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you <sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. (NKJV)

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TEACHER:

How does God teach us? Bible study, preached word, Christian friends, prayer, nature but most of all He impels us. Peter then encourages them, having pure motives, to love each other.

STUDENT:

<sup>22</sup> 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, <sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, <sup>24</sup> because

“All flesh *is* as grass,  
And all the glory of man as the flower of the grass.  
The grass withers,  
And its flower falls away,  
<sup>25</sup> But the word of the LORD endures forever.” (NKJV) (*Isaiah 40:1*)

TEACHER:

Peter instructs us that if these things are so, (that we have been purified, saved, and have such a beautiful inheritance), that we should easily be able to do the things that please God.

CH. 2

STUDENT:

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, <sup>2</sup> as newborn babes, desire the pure milk of the word, that you may grow thereby, <sup>3</sup> if indeed you have tasted that the Lord *is* gracious. (NKJV)

TEACHER:

Peter then reveals our heavenly calling, to a Royal Priesthood. Note the Old Testament quotes.

STUDENT:

<sup>4</sup> Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, <sup>5</sup> you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> Therefore it is also contained in the Scripture,

“Behold, I lay in Zion  
A chief cornerstone, elect, precious,  
And he who believes on Him will by no means be put to shame.”  
<sup>7</sup> Therefore, to you who believe, *He is* precious; but to those who are disobedient,  
“The stone which the builders rejected Has become the chief cornerstone,” <sup>8</sup> and  
“A stone of stumbling and a rock of offense.” (*Isaiah 28:16*)

They stumble, being disobedient to the word, to which they also were appointed.

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy. (NKJV)

TEACHER:

Peter now expands the teaching from intellect to behavior. If we are really of Royal blood, we should act like it.

STUDENT:

<sup>11</sup> Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, <sup>12</sup> having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation. (NKJV)

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TEACHERS:

Peter moves from our social testimony, to our civil testimony.

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STUDENT:

<sup>13</sup> Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, <sup>14</sup> or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. <sup>15</sup> For this is the will of God, that by doing good you may put to silence the ignorance of foolish men — <sup>16</sup> as free, yet not using liberty as a cloak for vice, but as bondservants of God. <sup>17</sup> Honor all *people*. Love the brotherhood. Fear God. Honor the king. (NKJV)

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TEACHER:

This is easy to understand in peaceful, civilized communities, as we do in a western cultured 21<sup>st</sup> century society. But what if we didn't live in such a place? How do you obey "every ordinance of man" in a strict Muslim country? Or in an ancient Grecian or Roman empire where it was the law to pray to Zeus?

Peter put it this way in Acts 5:29 when the Sanhedrin commanded the disciples to stop preaching Jesus.

"Then Peter and the *other* apostles answered and said, We ought to obey God rather than men." (KJV)

The way to keep ourselves as close as we can to obeying both what Peter said to the Sanhedrin in Acts 15, and what he is saying to us here in 1 Peter 2, is to learn the difference between laws that allow evil, and laws that command evil.

I'll give 1 example. Legal abortion. We are allowed to protest, picket and advertise. We are not allowed to blow up clinics and kill doctors. Abortion laws allow evil, they don't command evil.

In China, abortion is the law. You must have an abortion or you are heavily fined under certain cases and even jailed. These are laws that command evil. These laws we disobey.

Next Peter counsels Servants (today this would be the workforce) to submit to authority.

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STUDENT:

<sup>18</sup> Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh. <sup>19</sup> For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully. <sup>20</sup> For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

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STUDENT:

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

<sup>22</sup> “Who committed no sin, Nor was deceit found in His mouth”; <sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; <sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. <sup>25</sup> For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls. (NKJV)

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TEACHER:

Moving on to chapter 3, I notice something that to me is very humorous. You will remember in Paul’s epistles how Paul would pen 1 or 2 verses on the wife’s duties, and long diatribes on the husband’s duties. But here Peter pens a long diatribe on the wife’s duties. In great detail, and then only 1 verse for the men’s duties. Can you guess why? What is the main difference between Paul and Peter? Peter was married, and Paul was single.

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CH. 3

STUDENT: WIVES

Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, <sup>2</sup> when they observe your chaste conduct *accompanied* by fear. <sup>3</sup> Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel— <sup>4</sup> rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God. <sup>5</sup> For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. (NKJV)

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STUDENT: HUSBANDS

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

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STUDENT: THE CHURCH FAMILY

<sup>8</sup> Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous; <sup>9</sup> not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. <sup>10</sup> For

“He who would love life And see good days,

Let him refrain his tongue from evil, And his lips from speaking deceit.

<sup>11</sup> Let him turn away from evil and do good; Let him seek peace and pursue it.

<sup>12</sup> For the eyes of the LORD *are* on the righteous, And His ears *are open* to their prayers;  
But the face of the LORD *is* against those who do evil.” (NKJV) (Ps. 34:12)

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TEACHER:

Peter closes the chapter talking about the current sufferings the church was enduring, and comparing them to Christ’s sufferings. The Lord isn’t asking something of us that He didn’t go through as well.

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STUDENT:

<sup>13</sup> And who *is* he who will harm you if you become followers of what is good? <sup>14</sup> But even if you should suffer for righteousness' sake, *you are* blessed. "And do not be afraid of their threats, nor be troubled." <sup>15</sup> But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. <sup>17</sup> For *it is* better, if it is the will of God, to suffer for doing good than for doing evil. (NKJV)

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STUDENT:

<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him. (NKJV)

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TEACHER:

Starting in chapter 4 Peter warns us to avoid our old lives and the habits of sin.

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CH. 4

STUDENT:

Therefore, since Christ suffered <sup>1</sup>for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, <sup>2</sup> that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God. <sup>3</sup> For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. <sup>4</sup> In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*. <sup>5</sup> They will give an account to Him who is ready to judge the living and the dead. <sup>6</sup> 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. (NKJV)

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TEACHER:

After cleaning out our closets, he exhorts to pray for each other and love each other, trusting God to provide.

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STUDENT:

<sup>7</sup> But the end of all things is at hand; therefore be serious and watchful in your prayers. <sup>8</sup> And above all things have fervent love for one another, for "love will cover a multitude of sins." <sup>9</sup> *Be* hospitable to one another without grumbling. <sup>10</sup> As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. (NKJV)

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TEACHER:

Peter closes out chapter 4 once again, with comparing suffering as an evil doer, to suffering as a child of God, called according to His service.

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STUDENT:

<sup>12</sup> Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; <sup>13</sup> but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. <sup>14</sup> If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

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STUDENT:

<sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. <sup>16</sup> Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.

<sup>17</sup> For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? <sup>18</sup> Now

"If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?" (*Prov. 11:31*)

<sup>19</sup> Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator. (NKJV)

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TEACHER:

Chapter 5 (the final chapter in 1<sup>st</sup> Peter), Peter lays out the responsibilities of the ministry and the laity.

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STUDENT: MINISTRY

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: <sup>2</sup> Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; <sup>3</sup> nor as being lords over those entrusted to you, but being examples to the flock; <sup>4</sup> and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. (NKJV)

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STUDENT: LAITY (the congregation)

<sup>5</sup> Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble." <sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, <sup>7</sup> casting all your care upon Him, for He cares for you. <sup>8</sup> Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. (NKJV)

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STUDENT:

<sup>9</sup> Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. <sup>10</sup> But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*. <sup>11</sup> To Him *be* the glory and the dominion forever and ever. Amen. (NKJV)

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TEACHER:

And finally Peter's closing salutation. Note here the name Silvanus. Silvanus is the proper name for Silas, who also worked with Paul. We know from Papias that Peter didn't speak Greek, and this letter was written in Greek, hence the need for Silvanus (a Hellenistic Jew or Greek Jew) to interpret and transcribe. We also suspect he was a Roman citizen (Acts 16:37) Paul calls him Silvanus in 1 Thess. 1:1.

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**STUDENT:**

<sup>12</sup> By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand. <sup>13</sup> She who is in Babylon, elect together with *you*, greets you; and so *does* Mark my son. <sup>14</sup> Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen. (NKJV)

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*".....Love covers a multitude of sin."* 1 Peter 4:8

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*The Apostle Peters Tomb at the Vatican in Rome. He was martyred near this spot under Nero in 64 AD.*

*At the time this property housed the Circus of Caligula.*

*When they discovered the hidden tomb in 1941 the inscription on the wall said Petro Eni. "Peter is here."*



*St. Peters Church, built on Peters tomb.*

## 2 Peter

Peter writes a letter reminding Christians about the truth of Jesus, and warning them that false teachers will come.

**Author: Peter**

### In 2 Peter – Jesus is our Purity

2 Peter 1:2 "Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord."

TEACHER: 3 CHAPTERS

This 2<sup>nd</sup> epistle by Peter is written soon after the 1<sup>st</sup>. Peter is under arrest as he says in the opening "a bond-servant" and I would presume from this letter that when the 1<sup>st</sup> epistle was written, the person who delivered the letter, reported back that some were teaching false doctrine. Peter's answer? He mentions the word "Savior" more in this small letter than any other book in the New Testament, and the word "knowledge" 15 times.

STUDENT:

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:

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, <sup>3</sup> 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, <sup>4</sup> 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. (NKJV)

TEACHER:

Knowing the challenge persecution presents the Christian, Peter exhorts them (and us), to be diligent. And he gets specific.

STUDENT:

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

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

TEACHER:

As you students probably already figured out, I love lists. It is easier for me to feel the gravity of what the Holy Spirit is trying to tell me. I find it also is easier to remember in this format and refer to.

This list is what you need to know if someone tells you they are stumbling. Peter says if you do this you will never stumble. Here it is.

1. **Give all diligence to faith** (*develop complete trust and confidence*)
2. **Virtue** (*behavior showing high moral standards*)
3. **Knowledge** (*information and skills acquired by experience or education*)
4. **Self-control** (*controlling ones emotions and desires, or the expression of them in difficult situations*)
5. **Perseverance** (*persistence in doing something despite difficulty or delay in achieving success*)
6. **Godliness** (*the practice of conforming to the laws and wishes of God*)
7. **Brotherly kindness** (*the act of caring for the needs of our brothers*)
8. **Love** (*intense deep affection*)

One time I was told that this list made the person I was talking to stumble!

Peter say's his days are numbered, and he wanted this list we just read in written form so people would have it on record after he dies.

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STUDENT:

<sup>12</sup> 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. <sup>13</sup> Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, <sup>14</sup> knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. <sup>15</sup> Moreover I will be careful to ensure that you always have a reminder of these things after my decease. (NKJV)

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TEACHER:

Peter shares the proof of his doctrine. He was an eye witness of the audible voice of God at Jesus' baptism, and at the Mount of Transfiguration he saw Christ's glorified body.

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STUDENT:

<sup>16</sup> 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. <sup>17</sup> 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." <sup>18</sup> And we heard this voice which came from heaven when we were with Him on the holy mountain.

<sup>19</sup> 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; <sup>20</sup> knowing this first, that no prophecy of Scripture is of any private interpretation, <sup>21</sup> for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit. (NKJV)

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TEACHER:

Peter, having established 1<sup>st</sup> his authenticity as an eye witness now addresses the false teachers in chapter 2.

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STUDENT:

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. <sup>2</sup> And many will follow their destructive ways, because of whom the way of truth will be blasphemed. <sup>3</sup> 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. (NKJV)

TEACHER:

Peter then talks of the false teacher's judgement. He states how important it is to know what we are talking about if we are to esteem ourselves teachers of God's word. Sobering thought, and also why I encourage you to correct me. I know you are polite people, I know you don't want to embarrass me or make a fuss. But, when we work through this together and the lessons become more accurate, you are saving me. *Thank you.*

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STUDENT:

<sup>4</sup>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; <sup>5</sup>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; <sup>6</sup>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; <sup>7</sup>and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked <sup>8</sup>(for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— (NKJV)

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STUDENT:

<sup>9</sup>*then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, <sup>10</sup>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, <sup>11</sup>whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord. (NKJV)

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TEACHER:

Every time I hear one preacher talk bad about another preacher, or likewise one minister about another, I think of this verse. Even if you are correct doctrinally, you are wrong. Teach and preach against false doctrine, but do not get personal. Ever. If they are outside of Christianity, that is fine. Paul did it also. But in the church, stick with the word, present your case, and move on. Matthew 18:15-17. Next Paul talks of their character.

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STUDENT:

<sup>12</sup>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, <sup>13</sup>*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, <sup>14</sup>having eyes full of adultery and that cannot cease from sin, enticing unstable souls.

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STUDENT:

They have a heart trained in covetous practices, *and are* accursed children. <sup>15</sup>They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; <sup>16</sup>but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. <sup>17</sup>These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever. (NKJV)

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TEACHER:

Peter finishes chapter 2's teaching on false teachers with a thorough rebuke, ending with the proverb of the dog returning to its vomit from Proverbs 26:11.

STUDENT:

<sup>18</sup>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. <sup>19</sup>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. <sup>20</sup>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.

STUDENT:

<sup>21</sup>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. <sup>22</sup>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." (NKJV)

TEACHER:

Moving on to the final chapter in 2<sup>nd</sup> Peter, he changes the subject to the second coming.

CH. 3

STUDENT:

Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), <sup>2</sup>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, <sup>3</sup>knowing this first: that scoffers will come in the last days, walking according to their own lusts, <sup>4</sup>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."

STUDENT:

<sup>5</sup>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, <sup>6</sup>by which the world *that* then existed perished, being flooded with water. <sup>7</sup>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. <sup>8</sup>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. <sup>9</sup>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. (NKJV)

TEACHER:

The Day of the Lord.



STUDENT:

<sup>10</sup> 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. <sup>11</sup> Therefore, since all these things will be dissolved, what manner of *persons* ought you to be in holy conduct and godliness, <sup>12</sup> 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? <sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. (NKJV)

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TEACHER:

Peter's final words to the church, soon he will be martyred.

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STUDENT:

<sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; <sup>15</sup> 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, <sup>16</sup> 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.

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STUDENT:

<sup>17</sup> 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; <sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

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

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NEXT WEEK 1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> JOHN

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*'The day of the Lord will come as a thief in the night.'*

2 Peter 3:10





