



Lord



Jesus



Christ

in the 1611 KJV

Teaching 2Peter

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The true definition of the word "dividing" is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on "the perfect word of God" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("jot and tittle") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "the word of God", instead of using God's way.

In **Isaiah 55:8-9** we read: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". Thus, God warns us that our ways are wrong and that using God's "way" produces better results, which have no errors and no conflicts.

In addition, **1Corinthians 2:14** tells us: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". Therefore, we can not properly understand the spiritual "word of God" using man's way. We must use God's way to understand God's preserved "word of God". And, the basics of God's way is to understand His preserved "word of God" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of 2Peter

Epistle Theme: *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Please also see the Doctrinal Studies called [False Things According to the Bible](#) for the application of this epistle in the life of the believer. Please also see the Messages called [Like Precious Faith](#) and [Father, Son and Holy Spirit as Saviour](#) for the application of these verses in the life of the believer. Please also see the several notes in the [Lord Jesus Christ Study for 2Peter](#) as they have significant explanations of doctrine which is not repeated in this Book Study. Those notes are reached by using the links in the sentence outlines of this Study.

In this epistle, Peter uses the words "godly", "ungodly", and "unjust" to identify three groups of people. We also read about these three groups in [Revelation 3:16](#) where they are called the "hot", the "cold", and the "lukewarm". These three groups are also in [1Peter 4:18](#) where they are called the "righteous", the "ungodly", and the "sinners". Thus, these three epistles are telling us about three groups of people that have different relationships to "our Lord and Saviour Jesus Christ". Each has a different testimony and a different judgment. And, it is important for the reader to understand the differences between these groups because Peter is warning us about different judgment for each of these types of people.

Peter uses "godly" in [1:3](#), [1:6](#), [1:7](#); [2:9](#) and [3:11](#) and also uses "ungodly" in [2:5](#), [2:6](#), and [3:7](#). He uses these words to identify two groups of people. He contrasts the obviously saved against the obviously lost. One group has a testimony to support their mouth and the other does not. Peter also talks about the "unjust" in [2:9-22](#). They are people who claim to be saved but who live for the world, the flesh and doctrines from devils. They are also called "cursed children" because they refuse to "obey the will of God". They think they will be rewarded alongside of the "godly" while they refuse to obey our "Lord" but Peter says, "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" ([2:21](#)). Thus, each of these groups of people have a different testimony and a different judgment from God.

In this epistle, Peter warns us about [false prophets](#) and [false teachers](#) as much as Jude did. (Please see the notes for [Book Study on Jude](#).) Those false teachers are the reason that the "unjust" believe the lie that they will receive the reward that God reserves for the "just". They are also responsible for teaching much doctrinal error based upon this epistle. People believe them because (as [2Corinthians 11:12-15](#) warns us) Satan makes "his ministers also be transformed as the ministers of righteousness". Peter himself was deceived and preached doctrinal error ([Galatians 2](#)). Therefore, the person teaching doctrinal error might be a 'good, godly person' who has been deceived themselves. That is why we each need to verify everything that we are taught against the word of God while listening to the Spirit of God. When we find doctrinal error, we need to do as Paul did and correct the person teaching error. The truly 'good, godly person' who has been deceived will respond like Peter did and receive the rebuke. Those who reject correction provide evidence that they are [false prophets](#) and [false teachers](#).

Summary of Chapter 1

The chapter theme is: 'Have the true knowledge of God, and of Jesus our Lord'. This chapter introduces this epistle which warns us about the dangers of "false prophets" and "false teachers". In the first sentence Peter says "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord". Thus, we must have "the knowledge of God, and of Jesus our Lord" in order to get this "grace and peace". Then, the last two sentences tell us about the reliability of "scripture", which is where this true "knowledge of God, and of Jesus our Lord" comes from. In between, Peter warns us to live according to this "knowledge of God, and of Jesus our Lord" and of the consequences of not doing so. When Peter tells us to live this way, he gives us specific commands about changes to our character which this "knowledge of God, and of Jesus our Lord" is to cause. Those people who claim to be saved and don't have these character changes are lying to themselves and to others when they claim to be spiritually mature Christians.

The summary of each sentence within this chapter is:

1. C1-S1 Opening Salutation and promised blessing for doing right.
 - a. The phrase "Simon Peter, a servant and an apostle of Jesus Christ" tells us who wrote this epistle and the basis of his authority.
 - b. The phrase "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" tells us whom Peter is writing to.
 - i. The phrase "to them that have obtained like precious faith" identifies the particular people that Peter is writing to. He was the senior pastor to the Jerusalem Church until God destroyed it for preaching a works salvation and for refusing three times the correction from God. In addition, Peter's first epistle was written to "strangers" ('Gentiles'). Now, he is no longer looking at physical attributes but at spiritual attributes. And, Peter is not writing to the lost nor to the carnal saved people but to people who have received some spiritual maturity after their initial profession.
 - ii. The phrase "with us through the righteousness of God and our Saviour Jesus Christ" means that true "righteousness" only belongs to ("of") "God and our Saviour Jesus Christ". Peter is no longer supporting the doctrinal error of the Jerusalem Church, which was the claim that "righteousness" came from keeping religious tradition.
 - c. The phrase "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" identifies the blessings that are available.
 - i. The phrase "Grace and peace" identifies the specific blessings.
 - ii. The phrase "be multiplied unto you" identifies how much and to whom these blessings are offered.
 - iii. The phrase "through the knowledge of God, and of Jesus our Lord" identifies the requirement to receive these blessings. Spiritual "knowledge" only comes as a result of spiritual maturity.
 - iv. The phrase "Jesus our Lord" means that we must follow the example of "Jesus" for how to live in this physical reality and we must keep in mind that our "Lord" will judge us for our level of obedience or disobedience. Please see the Doctrinal Study called: What Did Jesus Do?

- d. The phrase "According as his divine power" means the level of "power" that no other being can match. All fulfilled prophecy proves that all devils and all men combined can not match "his divine power".
 - e. The phrase "hath given unto us all things that pertain unto life and godliness" is speaking about the spiritual things which God gives to the saved. This phrase is not dealing with physical life because it will not last.
 - f. The phrase "through the knowledge of him that hath called us to glory and virtue" tells us the result that God expects to be seen in our life as a result of this "knowledge". And, an earlier phrase in this sentence told us that this "knowledge" only comes from "God, and of Jesus our Lord".
 - g. The word "Whereby" means that the promise, which follows this word, requires our fulfillment of the requirement which preceded this word. That is: our life must be changed to display "glory and virtue" before we receive the promises.
 - h. The phrase "exceeding great and precious promises" describes the "promises".
 - i. The phrase "that by these ye might be partakers of the divine nature" tells us what God wants 'each and every one of us personally' ("ye") to receive. God wants our personal life to display God's character ("the divine nature").
 - j. The phrase "having escaped the corruption that is in the world through lust" is in the past tense ("having escaped"). This must happen before the rest of this sentence can happen.
2. C1-S2 Several steps to add to our "like precious faith".
- a. Our sentence starts with the word "And" which means that it is added to the prior sentence.
 - b. The phrase "beside this" means 'Over and above; distinct from' what was said in the prior sentence. Then, Peter continues with the phrase: "giving all diligence" ('constant effort to accomplish what is undertaken'). Thus, these two phrases, altogether, mean: 'Make a constant effort to accomplish what follows these phrases in addition receiving the changes caused by God, as explained in the prior sentence'. Where the prior sentence told us about what God does, this sentence tells us what we are to do in addition to the God-caused changes.
 - c. The phrases "and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity" tell us what we are to do. The words in these phrases are in the order in which we are to add these things. The detail note for this sentence provides the definitions for all of these words.
3. C1-S3 Why we need to add all of the character traits of the prior sentence.
- a. Our sentence starts with the word "For" which means that it is giving us the reason why the prior sentence is true.
 - b. The word "if" means what follows it is a conditional statement which must be fulfilled before we receive the result specified.
 - c. The phrase "these things be in you, and abound" is referring to the "things" identified in the prior sentence. When Peter adds "and abound", he is letting us know that the more "these things be in you", the more of the results we will receive.
 - d. The phrase: "they make you that ye shall neither be barren nor unfruitful" means we will have spiritual results which produce everlasting rewards in Heaven.

- e. The phrase "in the knowledge of our Lord Jesus Christ" means that the more we have "knowledge" which belongs to ("of") "our Lord Jesus Christ", and use that "knowledge" in our life, the more spiritual results ("neither be barren nor unfruitful") we will have. The two things are kept in proportion by God.
4. C1-S4 Consequence of disobedience.
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
- b. The phrase "he that lacketh these things" is speaking about a saved person who does not have the "things" that God wants them to have. (See 1:5-7 for the "things" that Peter is referring in this sentence.) This person also does not have "the knowledge of our Lord Jesus Christ" that all saved people are supposed to gain as they mature spiritually. Such a saved person is spiritually "barren and unfruitful".
- c. The phrase "blind, and cannot see afar off" is to be understood spiritually. This person can not see (is "blind") the spiritual results of their current lifestyle nor can they see the spiritual rewards that they are giving up. They can not also see the everlasting consequences ("cannot see afar off") of their chosen lifestyle.
- d. The phrase "and hath forgotten that he was purged from his old sins" lets us know that Peter is writing about saved and carnal people because the lost have not been "purged from his old sin". The saved were "purged from his old sin" so that we can serve God and learn to be like "our Lord Jesus Christ". God does not "purge us from our old sin" so that we can devote our life into doing new sin. God only does this when we accept "Jesus" as our personal "Lord". And, a saved person who is living like what this sentence describes has "forgotten" the vow that they made in order to be saved and "purged from his old sin".
5. C1-S5 Why to be "diligent" in obedience.
- a. The word "Wherefore" tells us a result that can be seen anywhere you look. This result comes from what was said before the word "Wherefore". In this particular sentence, Peter is telling us what to do so that people see the results specified anywhere in our life that they look at.
- b. The phrase "the rather" means: 'do what is commanded in this sentence instead of what was described in the prior sentence'.
- c. The word "brethren" is used for saved people who are also serving God. This word excludes the lost people and the carnal people.
- d. The phrase "give diligence to make your calling and election sure" is a commandment. Matthew 22:14 says: "For many are called, but few are chosen". Those saved people who "give diligence to make your calling sure" end up being "the chosen". Also, those saved people who "give diligence to make your election sure" do not doubt their salvation because they are 'coming to God in God's way'. (Please see the detail note for more on this word.)
- e. The phrase "for if ye do these things, ye shall never fall" is a promise of God's protection for saved people who devote their life to the service of God. The phrase "ye shall never fall" is to be understood. The phrase "if ye do these things" is referring to the "things" listed in 1:5-7.
- f. The phrase: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" is promising everlasting rewards in Heaven. The phrase "For so" lets us know that our everlasting rewards

are proportional to the spiritual work we do for God's kingdom while in this physical life.

6. C1-S6 Why Peter wrote this epistle.

- a. The word "Wherefore" tells us a result that can be seen anywhere that you look. This result comes from Peter "putting us always in remembrance of these things". In this particular sentence, the results are that we are "established in the present truth".
- b. The phrase "I will not be negligent to put you always in remembrance of these things" means that Peter put "these things" in writing so that we would "always (be) in remembrance of these things". If Peter had not written them, then he would have been "negligent".
- c. The phrase "though ye know them" recognized that the people knew these things at that time but could forget them. Also, an oral record can be lost or perverted in ways that a written record can not be.
- d. The phrase "and be established in the present truth" is a promise that is based upon our remembering and obeying the commandments which Peter wrote earlier in his epistle.

7. C1-S7 Peter must act before his death.

- a. The phrase "as long as I am in this tabernacle" is a symbolic way of saying: 'while I am still physically alive'.
- b. The phrase "Yea, I think it meet...to stir you up by putting you in remembrance" means: 'The most important thing that I can do ("I think it meet") is to get you active ("to stir you up") by reminding you of the commandments and promises from God ("by putting you in remembrance")'.
- c. The phrase "Knowing that shortly I must put off this my tabernacle" means that Peter knew that he would die soon. We will all die soon but most people are in denial of this fact. As a result, they are not following Peter's example and are concentrating on what is the most important thing to do in preparation of personal judgment by God.
- d. The phrase "even as our Lord Jesus Christ hath shewed me" means that Peter received a personal revelation of his own eminent death. Other godly men also received the same such as Jacob. This is something that God does only for some people and all of the people who receive such a revelation are devoting their life to the service to God.

8. C1-S8 Peter is writing what he hopes will survive his death.

- a. The word "Moreover" means: 'In addition to what was just said and going beyond that prior saying'.
- b. The phrase "I will endeavour that ye may be able after my decease to have these things always in remembrance" means that Peter is putting these things into writing with the hope that his written word will survive his death and that we will "have these things always in remembrance".

9. C1-S9 The First Reason to believe what Peter writes.

- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
- b. The phrase "we have not followed cunningly devised fables" means: 'The true accounts found in "the word of God" are not made up stories'. Be very careful

about using the word "story", where you should use "account", especially when dealing with "the word of God". Please see the detail note for the definitions of these words.

- c. The phrase "when we made known unto you the power and coming of our Lord Jesus Christ" is talking about Peter, and others, giving true witness of "the power...of our Lord Jesus Christ" (miracles) and when they gave true prophecy from God ("when we made known unto you the...coming of our Lord Jesus Christ").
- d. The phrase "but were eyewitnesses of his majesty" is often misrepresented. A true "eyewitness" can give testimony in court while a gossip can not. Many gossips (people relying on what someone else told them) try to claim that they are a more reliable expert than a true "eyewitness". Such are liars and should be rejected. For example, I had a pastor in America who told me that his personal pastor friends had been to the Philippines and reported that Dr. Edgar Nono had a very godly ministry. However, he also had mission board directors, who had not been there, claiming that Dr. Edgar Nono was a lying minister of Satan. And, he chose to believe the mission board directors because of their positions. Such decisions show that someone is acting like a modern-day Pharisee and will bring the judgment of God upon themselves and all of their followers. We are to never consider second-hand gossip as more reliable than an account from a true "eyewitness". And, it does not matter what human position each source person has.
- e. The phrase "his majesty" is a reference to the miracles, the testimony of God the Father from heaven, the resurrection, and the '*Mount of transfiguration*'.

10. [C1-S10](#) The Second Reason to believe what Peter writes.

- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
- b. This is a quote of what is reported in [Matthew 17:5](#); [Mark 9:7](#); [Luke 9:35](#). These accounts report the direct witness from God the Father. There is no greater witness anywhere. Please see the note in the Detailed Study for more on this sentence.

11. [C1-S11](#) Additional info.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence.
- b. This sentence is a reference to the '*Mount of transfiguration*'. Please see the note for [Matthew 17:19-LJC](#) for more details on this account.

12. [C1-S12](#) The Fourth Reason to believe what Peter writes.

- a. The phrase: "We have also a more sure word of prophecy" means that "prophecy" is "more sure" than the eyewitness account of an apostle. This is because "prophecy" comes from God.
- b. The phrase "whereunto ye do well that ye take heed" means that it is foolish to ignore or to pervert true Biblical "prophecy".
- c. The phrase "as unto a light that shineth in a dark place" is a symbolic phrase where the word "light" is used symbolically for '*understanding from God*' and where the word "a dark place" is used symbolically for '*our natural understanding*'. [1Corinthians 2:14](#) tells us the same thing. We have absolutely no chance of understanding what is truly happening unless God gives us true understanding.

- d. The phrase "until the day dawn" is a symbolic phrase for being truly spiritually saved. Just as "the day dawn" starts a long period of light, so also does true salvation start an ongoing period of true understanding being available to us.
- e. The phrase "and the day star arise in your hearts" is a symbolic phrase "Jesus Christ" provides our light / understanding'. "Day star" is one of the minor names for "Jesus Christ". Please see the section called Minor Titles of the Son of God in the Significant Gospel Events for other names.
- f. The phrase "Knowing this first, that no prophecy of the scripture is of any private interpretation" means that not one person is the only authority for the interpretation of prophecy. God's "Holy Spirit" will give the true interpretation to several godly people.

13. C1-S13 The Fifth Reason to believe what Peter writes.

- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "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" tells us that God's "Holy Ghost" used men to write prophecy just like we use a pen. Yes, the pen puts down the ink but it is not writing -- we do the writing. Likewise, it is not the men but God's "Holy Ghost" Who gives the true "prophecy". In addition, our sentence tells us that God's "Holy Ghost" used "holy men of God". Some self-claimed prophet who lives a life of sin is not used by God to deliver true "prophecy".
 - c. This sentence is the conclusion of this chapter. In it, Peter is telling us to make sure that the source of what we believe is truly God's "Holy Ghost" and "holy men of God". Reject everything that comes from any other source.
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Summary of Chapter 2

The chapter theme is: Beware of false prophets and false teachers.

Please see the Doctrinal Studies called [False Things According to the Bible](#) for other Bible references related to this chapter.

The chapter ends with a couple of sentences which most Bible believers try to deny. What they often miss is the "if" at the start of those sentences. They become more understandable when we consider them to be telling us '*If it was possible for this to happen then this is the result*'. The '*impossible result*' then only shows us that what people claim is actually impossible. That is: the claim that someone gets saved and then lives their entire life seeking sin and the "lust of the flesh" and never showing any God-caused change in their life. Basically, Peter says that all such claims are lies because any truly Biblically saved person will have a God-caused change in their life. All of these confusions are caused by God's church not throwing out these "false prophets" and "false teachers" like they are told to do.

The summary of each sentence within this chapter is:

1. [C2-S1](#) The consequence of believing a lie.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence, and chapter, while changing direction. Where the prior sentence and chapter told us about "holy men of God", this sentence and chapter warn us about "false prophets and false teachers". .
 - b. The phrase "there were false prophets also among the people" is a past-tense statement of historical fact.
 - c. The phrase "even as there shall be false teachers among you" tells us a current truth which has equal weight ("even") to the historical truth. Where the Bible reports God's judgment upon His people who followed the "false prophets", so also can we expect God's judgment upon His people who followed the "false teachers".
 - d. The phrase "who privily shall bring in damnable heresies" tells us what the "false teachers" will do.
 - i. The word "privily" means '*secretly*'. They will not openly tell their lies because then a spiritually mature person would correct their lies. In addition, they tell the deceived people that they are special and are being given a secret that most people are not allowed to receive. Thus, they feed the people's pride into thinking they are better than other people in the church.
 - ii. The word "heresies" means: '*A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion*'. These people know that their belief goes against established doctrine. However, their pride makes them believe that they know better than others, including the church leaders and the literal written "word of God".
 - iii. The word "damnable" means that everyone who accepts these "heresies" will suffer punishment from God.
 - e. The phrase "even denying the Lord that bought them" [1Corinthians 6:20](#) says: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are

God's". These people deny that "the Lord bought them" so that they can deny His right to tell them what to believe and what to do.

- f. The phrase "and bring upon themselves swift destruction" is not speaking about God bringing "destruction" as soon as the people embrace the "heresies" but is speaking about God bringing the "destruction" very quickly once God ends the time of offering them mercy if they truly repent bought with a price.
2. C2-S2 The consequence of allowing heretics to stay in the church.
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence.
 - b. The phrase "many shall follow their pernicious ways" tells us that many people will follow doctrinal error. In fact, many more people follow different doctrinal errors than how many follow truths. In addition, the word "pernicious" is defined as: 'Destructive; tending to injure or destroy. Evil examples are pernicious to morals. Intemperance is a pernicious vice'. This is why Luke 13:24 reports "Jesus" warning that "many, I say unto you, will seek to enter in, and shall not be able".
 - c. The phrase "by reason of whom" tells us that the people who follow the doctrinal error are why the next phrase will be true. These people work to lift up their lie and claim that truth is "evil".
 - d. The phrase "the way of truth shall be evil spoken of" tells us that, not only do these people call the truth "evil", but they also call "the way of truth" "evil" because it is "the way of truth" which will prove that they are believing a lie.
 3. C2-S3 The results of "false prophets" and "false teachers".
 - a. Our sentence starts with the word "And", which means that it is added to the prior sentence.
 - b. The phrase "through covetousness" tells us the basic motivation for their actions. Please see the section called Jesus and the Ten Commandments in the Significant Gospel Events about "covetousness". This is still a sin in the New Testament.
 - c. The phrase "shall they with feigned words" means: 'these people will lie and deceive by making you think they say one thing while they truly say something else'.
 - d. The phrase "make merchandise of you" means that they do it to gain things in this world such as money, power, position or some similar thing.
 - e. The phrase "whose judgment now of a long time lingereth not" means that God will bring "judgment" upon them soon after God determines who else will reject the truth in order to believe their lies.
 - f. The phrase "and their damnation slumbereth not" speaks about their "judgment" after they get to Heaven. Please see the detail note for the explanation of this phrase.
 4. C2-S4 Why we can know that God will bring judgment upon "false prophets" and "false teachers". This is a complex sentence which still has only one subject. That is the difference between how God judges those saved people who try to follow Biblical truth and how God judges people who turn from truth to follow error.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "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" is something that we do not have all of the details on. Jude 1:6 also speaks about

these "angels" but still does not give us the details which some people claim. So, be careful about believing the additions which some people make to "the word of God". These devils were treated differently than other devils but we do not know why other than that they "kept not their first estate". And, the exact meaning of that phrase, and how they "sinned" differently from other angels so that they received a different judgment than other devils, is not specified in the Bible. Therefore, for your own protection and to avoid becoming a "false teacher", do not speculate on more than what "the word of God" says.

- c. The phrase "And spared not the old world" is another "judgment" which is added to the prior report. As our next phrase makes clear, this was the flood which destroyed the world.
 - d. In the phrase "but saved Noah the eighth person, a preacher of righteousness", the word "but" continues the subject of the prior phrase while going in a different direction. Where the prior phrase told us about destruction because of sin, this phrase tells us about mercy because of righteousness. Thus, we see different results of "judgment" based upon if we sin or do righteousness.
 - e. The phrase "bringing in the flood upon the world of the ungodly" tells us that the people who were destroyed were "ungodly". Please see the Summary of 2Peter about the "hot / godly", the "cold / ungodly", and the "lukewarm / unjust".
 - f. The phrase "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow" tells us the judgment of God upon those cities due to that sin. Notice that everyone in those cities was killed because they taught even the children that their sin was normal.
 - g. The phrase "making them an ensample unto those that after should live ungodly" tells us why God reported this judgment in "the word of God".
 - h. The phrase "And delivered just Lot, vexed with the filthy conversation of the wicked" tells us that Lot received mercy, because he was a child of God, even though he lived like the "ungodly". He did receive a judgment in that most of his descendants went to Hell and he has to watch them burning there until the "great white throne judgment". He is our example of what will happen to the "lukewarm / unjust".
 - i. The phrase "(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" tells us how Lot acted, and the results to his "soul", even though he was saved.
 - j. The phrase "The Lord knoweth how to deliver the godly out of temptations" speaks about Lot being dragged out of the city even while his wife, daughters and sons-in-law were destroyed.
 - k. The phrase "and to reserve the unjust unto the day of judgment to be punished" speaks about future judgment at the "great white throne judgment". Hell is not the final judgment for the lost.
 - l. The phrase "But chiefly them that walk after the flesh in the lust of uncleanness" adds the judgment of saved but carnal people. Yes, they have a different judgment than the lost but they are still judged. And, the context makes it clear that this phrase is speaking about the saved but carnal people.
 - m. The phrase "and despise government" adds this sin to the prior phrases for what will bring judgment from God.
5. **C2-S5** The attitude of "false prophets" and "false teachers". Please see the detail note about the word "Presumptuous" and what this sentence is saying about these people with this word. The

rest of this sentence tells us the actions of these people which are a result of the attitude described by this word. Please also see the detail note about the other words in this sentence.

6. [C2-S6](#) Angels aren't as foolish as some religious men are. This sentence gives us a comparison which shows how foolish the people of the prior sentence are.
7. [C2-S7](#) Fools shall perish.
 - a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction. This sentence is giving us a comparison of these fools to angels, which were mentioned in the prior sentence.
 - b. The phrase "these, as natural brute beasts" identifies the people whom Peter called "false teachers", in his first sentence. Now, Peter is saying that they do not use their brains because they show any more thinking than "natural brute beasts" show.
 - c. The phrase "made to be taken and destroyed" speaks about the purpose of "natural brute beasts". In those phrases, Peter is describing the judgment that the "false teachers" earn by their refusal to think about the judgment which they earn and which history shows that God brings upon everyone who teaches doctrinal error like they teach.
 - d. The phrase "speak evil of the things that they understand not" tells us what these people do to earn destruction. This is a warning to us to not "speak evil" about spiritual and Biblical things which we do not truly "understand".
 - e. The phrase "and shall utterly perish in their own corruption" tells us the judgment which God adds to everyone who acts like a "false teacher".
 - f. The phrase "And shall receive the reward of unrighteousness" tells us why God will "destroy" these people.
 - g. The phrase "as they that count it pleasure to riot in the daytime" tells us that these "false teachers" will be judged as harshly as the people who live sensuous sinful lives.
8. [C2-S8](#) How to identify the "unjust".
 - a. The phrase "Spots they are and blemishes" is a symbolic reference for the evidence of leprosy or a similar disease. As explained in the detail note, these are signs of spreading corruption which will spoil all of the fruit. If the church does not get rid of their influence, they will destroy the entire church.
 - b. The phrase "sporting themselves with their own deceivings while they feast with you" means that they have a good time by "deceiving" God's children. They serve devils and laugh at God's children who believe they represent God.
 - c. The phrase "Having eyes full of adultery, and that cannot cease from sin" means that they deliberately make vows before God which they have no intention of keeping. However, they do this to increase their deceit with the wrong idea that God will not punish them.
 - d. The word "beguiling" is defined as: 'Deluding; deceiving by craft; eluding by artifice, amusing'. The phrase "beguiling unstable souls" means that they think it is funny to lead the spiritually immature into doctrinal error.
 - e. The phrase "an heart they have exercised with covetous practices" means that their basic desire and practice ("an heart they have exercised") is to gain things of this physical world ("covetous practices").

- f. The phrase "cursed children: Which have forsaken the right way, and are gone astray" means that they are saved ("Children") but have turned from "God's way" and have gone another way for how to live their life.
 - g. The phrase "following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" gives us a Biblical example of another saved person who acted this way.
 - h. The phrase "But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet" means that God tried to correct him but he refused correction. Likewise, these people also refuse correction today and lead other saved people into destruction.
9. C2-S9 Results of not producing what was vowed.
- a. The phrases "These are wells without water, clouds that are carried with a tempest" are two symbolic ways of saying that they make promises which are never delivered. In addition, water is the basic requirement for life. Thus, these phrases represent someone who is dying of thirst, and a farmer whose crops are dying because of lack of water. In both cases, life-saving salvation is promised but not delivered.
 - b. The phrase "to whom the mist of darkness is reserved for ever" is speaking about people who end up in "outer darkness". (Please see the note for Matthew 8:12 about this doctrine which is often taught wrong.)
10. C2-S10 They lead saved people back into a life of sin.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "when they speak great swelling words of vanity" describes how they lead into error. The phrase "great swelling words" means that they say things which sound good but which fill people with pride. The word "vanity" means: 'looks good on the outside but is full of death on the inside'.
 - c. The phrase "they allure through the lusts of the flesh" tells us what they use to lure people into error. These people claim that 'God will understand' about their life of sin and that God will not judge them but will reward a life of sin.
 - d. The word "wantonness" is defined as: 'Without restraint; reckless'. The phrase "through much wantonness" means that these "false teachers" claim that people do not have to control their lusts and sin nature.
 - e. The phrase "those that were clean escaped from them who live in error" means that they make these false promises to people who started to live right and are still struggling with their sin. They promise that there is no consequence from going back to a life of sin.
11. C2-S11 Sin is addictive.
- a. The phrase "While they promise them liberty" introduces what these "While they promise them liberty" promise ("liberty") but also introduces the time factor ("While") which lets us know what happens at the same time and which proves that their "promise" is a lie.
 - b. The phrase "they themselves are the servants of corruption" gives us the evidence that they can not deliver what they "promise". This is because if they could deliver "liberty" then they would have it in their own life.
 - c. The phrase "for of whom a man is overcome" tells us why we can know that they lie.

- d. The phrase "of the same is he brought in bondage" tells us the proof that they do not have "liberty" and, therefore, they can deliver "liberty".
12. [C2-S12](#) Why saved people get into bondage to sin.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "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" is a conditional statement
 - i. The phrase "after they have escaped the pollutions of the world" means that these people are saved and, at one time, had stopped doing sin.
 - ii. The phrase "through the knowledge of the Lord and Saviour Jesus Christ" tells us how they stopped doing sin.
 - iii. The phrase "they are again entangled therein, and overcome" tells us what happened to these people after they stopped their sin. This means that they returned to their sin and became addicted again ("and overcome").
 - c. The phrase "the latter end is worse with them than the beginning" tells us the consequence, and end result, of returning to sin after "the Lord and Saviour Jesus Christ" delivers someone from sin. And, our next sentence adds to this phrase.
13. [C2-S13](#) Why their end is worse. A lot of people try to deny the message of this sentence because it does not match with what they believe about Heaven. However, a lot of what they believe about Heaven will not happen until after the "great white throne judgment" and this sentence is speaking about the condition of saved, but carnal, people before the "judgment".
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "it had been better for them not to have known the way of righteousness" is telling us that "it had been better for them" to be lost and have gone to Hell. This is what people have a hard time accepting. However, this sentence and chapter are speaking about someone who was truly saved and then turned into a traitor. It is foolish to believe that God would throw one third of the angels out of Heaven, and create the "lake of fire" for them because they turned into traitors, and then believe that God would do less with saved people who turned into traitors.
 - c. The phrase "than, after they have known it" is clearly speaking of people who were saved and, afterward, turned from "the way of righteousness".
 - d. The phrase "to turn from the holy commandment delivered unto them" finished this sentence. And, "the holy commandment delivered unto them" is to follow "the way of righteousness" and never leave it.
14. [C2-S14](#) Peter's conclusion. In this sentence, Peter is referring to [Proverbs 26:11](#).
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
 - b. The rest of the sentence is, symbolically, telling us what character such people display. This matches earlier in this chapter where Peter said that they were "as natural brute beasts".
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Summary of Chapter 3

The chapter theme is: The warning against doctrinal error.

Peter starts out by warning us that the "false prophets" and "false teachers" are "scoffers". He then tells us that they are "willingly ignorant of" the truth and that they attribute human motivations to "the Lord". Peter tells us the truth about "the Lord" and, while doing so, provides some true prophecy. As with Paul, we see that prophecy is something related to "the Lord".

Peter then tells us how we are to act based upon these truths which he has revealed. He also tells us the correct attitude to have based upon them. After that, Peter gives general instructions to mature spiritually as only the spiritually mature are safe from being led into doctrinal error by the "false prophets" and "false teachers". Peter also warns what happens to people who refuse to mature spiritually. After these warnings, he gives his final remarks and finishes his epistle.

The summary of each sentence within this chapter is:

1. C3-S1 Why Peter wrote this epistle.
 - a. The phrase "This second epistle, beloved, I now write unto you" tells us that this is Peter's "second epistle" and that he is writing to saved and serving people ("beloved").
 - b. The phrase "in both which I stir up your pure minds by way of remembrance" tells us that there are two ("both") "ways of remembrance". They are in the next two phrases. In addition, the phrase "stir up" includes the requirement for us to act on these things. Further, the phrase "your pure minds" is speaking about a "mind" that is 100% dedicated ("pure") to the service of God.
 - c. The phrase "That ye may be mindful of the words which were spoken before by the holy prophets" is the first way that Peter wants to "stir up your pure minds by way of remembrance". This is a reference to the Old Testament.
 - d. The phrase "and of the commandment of us the apostles of the Lord and Saviour" is the second way that Peter wants to "stir up your pure minds by way of remembrance". This is a reference to the New Testament.
 - e. The phrase "Knowing this first" is the start of a prophecy which is the basis for the commandment that Peter will give in the end of this chapter (2Peter 3:11-18).
 - f. The phrase "that there shall come in the last days scoffers, walking after their own lusts" tells us what will happen and the motivation ("their own lusts") of these people in acting this way. They are "scoffers" because they are denying their own future judgment and want us to agree with them. When God's people disagree, they become uncomfortable in their own lies.
 - g. The phrase "And saying, Where is the promise of his coming?" is a question which was asked because they demand that God operate on their timetable. However, God does not have to do what we demand nor does He have to act when we demand nor does He have to act like we demand. If He did have to do these things, then we would be God and not Him.
2. C3-S2 Why their claim seems to be true. They willingly ignore or deny evidence which goes against their desired belief.

- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "for since the fathers fell asleep" is the basis of their argument but it ignores what happened before the Jews became a nation (When "the fathers" lived).
 - c. The phrase "all things continue as they were from the beginning of the creation" is the lie which they claim. This lie denies the change due to the flood, as Peter points out in the next sentence. It also denies the curse upon creation due to sin and it denies many other changes that happened since "the beginning of the creation".
3. C3-S3 The flood proves that the claim of the "scoffers" is a lie.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "this they willingly are ignorant of" means that these "false teachers" deliberately choose to ignore all of the evidence that God provided which proves that "the word of God" is true.
 - c. The phrase "that by the word of God the heavens were of old, and the earth standing out of the water and in the water" speaks of creation. 'Big Bang' and 'Evolution' have been proven to be tenants of a lying religion. They must be accepted by faith, which makes them part of a religion. Neither follows the Scientific Method and both have been proven to be scientifically and mathematically impossible. Therefore, the claims that they are science are proven to be lies. In addition, the Bible account of creation has been proven to match true evidence when the Scientific Method is honestly applied to the evidence which is still available. Therefore, "the word of God" is proven true while their chosen beliefs are proven to be lies.
 - d. The phrase "Whereby the world that then was, being overflowed with water, perished" speaks of the flood. Again, the evidence that is available proves that "the word of God" is proven true while their chosen beliefs are proven to be lies.
 - e. The phrase "But the heavens and the earth, which are now" speaks about how what we live on, in this physical reality, is not what God originally created but has been corrupted by sin. Things like thorns, animals killing and eating other animals, and the corrupted cell reproduction called aging all point to the current physical reality not matching the obvious initial design.
 - f. The phrase "by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" tells us that "the word of God" provides prophecy of future judgment and why God will judge this world. The main evidence of prophecy is that God is the most powerful Being that exists anywhere and that He always keeps His prophecies and promises. Therefore, this prophecy is also reliable enough to be considered as a fact. Please see the sections called Prophecies and Prophecies Fulfilled in the Significant Gospel Events Study and in in the Significant Events - New Testament Study for links to the relevant Bible accounts.
4. C3-S4 The saved are not to act like the "ungodly".
- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
 - b. The word "beloved" identifies people who are saved and serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God" and, as the prior sentence reported, they are "willingly are

ignorant of” truth. This sentence tells a truth to those people who are willing to accept the truth.

- c. The phrase “be not ignorant of this one thing” means: 'Do not lack this knowledge'.
 - d. The phrase “that one day is with the Lord as a thousand years, and a thousand years as one day” tells us the difference between how God views time and how we view time. Time is the fourth dimension of this physical reality and our entire experience in this physical life is bound and controlled by time. However, God is all throughout this physical reality and also outside of the physical reality. Therefore, God is not bound and controlled by time. As a result, God's perspective of time is totally different from our perspective of time. While many preach based upon this truth, they often do not consider the context. The context is explaining prophecy and how “false teachers” call God a liar based upon God not being limited by their perspective of time. However, the truth, from the context, is that we can never apply our perspective of time to prophecy.
5. C3-S5 The truth about the delay of judgment.
- a. The phrase “The Lord” identifies the role of God which deals with prophecy, because that is what Peter is writing about within the context. The same role of God is used to make laws and this assures us that prophecy is as reliable as the laws of creation such as the Law of Gravity. This same role of God is used to judge men and our sentence explains why “the Lord” is delaying judgment.
 - b. The phrase “is not slack concerning his promise” tells us that the claims, that God will not keep His promises, are lies. The fact that God does not submit to the demands of ungodly men does not prove that God is a liar but does prove that ungodly men do not have the power, nor the authority, to command God.
 - c. The phrase “as some men count slackness” speaks about the lies from “false teachers”.
 - d. The phrase “but is longsuffering to us-ward” tells us why God is delaying judgment.
 - e. The phrase “not willing that any should perish” tells us what God is avoiding as much as is possible.
 - f. The phrase “but that all should come to repentance” tells us what God is seeking with His delay.
6. C3-S6 The truth about “the day of the Lord”.
- a. The word “But” means that this sentence is continuing the subject of the prior sentence while changing direction.
 - b. The phrase “the day of the Lord” is: 'the Great Tribulation and when God destroys this heaven and Earth to create new ones'.
 - c. The phrase “will come as a thief in the night” means that it will come when no one expects it.
 - d. The phrase “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” is speaking about the end of “the day of the Lord” when 'God destroys this heaven and Earth to create new ones'.
7. C3-S7 How our life is to be affected by “the day of the Lord”.
- a. The phrase “Seeing then that all these things shall be dissolved” refers to the prior sentence and on what will happen when “the day of the Lord” occurs.

- b. The phrase "what manner of persons ought ye to be in all holy conversation and godliness" is the thing that we need to seriously consider. This question is ignored by most people because they only consider this present physical life.
 - c. The phrase "Looking for and hasting unto the coming of the day of God" is 'the Day of Armageddon'. This is when "our Lord Jesus Christ" returns to this world to rule and He casts into hell every living person who rejected God as their personal "Lord". This speaks of the start of the 1,000-year reign of "Christ".
 - d. The phrase "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" speaks of the end of the 1,000-year reign of "Christ". Remember that Peter just wrote "one day is with the Lord as a thousand years, and a thousand years as one day" in [2Peter 3:8](#). Thus, the prior sentence and this sentence are treating the 1,000-year reign of "Christ" as if it were a single day. And, this is not something that I made up but is part of the context of our current sentence.
 - e. In this sentence, Peter is asking us to consider eternity and what we will personally have for eternity. And, in consideration of that absence of time, how important really are the time-bound things of this present physical life?
8. [C3-S8](#) The promise of "new heavens and a new earth".
- a. Our sentence starts with the word "Nevertheless", which means: 'Not the less; notwithstanding; that is, in opposition to any thing, or without regarding it'. That is: because of God's promise, we should not regard anything of this present life as having any real importance.
 - b. The phrase "according to his promise" means that the true basis for how to judge things of this life is the "promise" from God that eternity will be different and what we have in eternity depends on how we serve God in this life.
 - c. The phrase "we...look for new heavens and a new earth" tells us what to keep our eyes on as motivation to serve God.
 - d. The phrase "wherein dwelleth righteousness" tells us that there will be no more evil, no more sin, no more sorrow nor any of the other things which we do not like about our current life.
9. [C3-S9](#) Peter's conclusion.
- a. The word "Wherefore" tells us a result that can be seen anywhere that you look. This result comes from what was said before the word "Wherefore". In this particular sentence, Peter is telling us what to do so that people see the results specified anywhere in our life that they look at.
 - b. The word "beloved" identifies people who are saved and are serving God. This does not include lost people, nor saved but carnal people, because such reject the truth of "the word of God". Those people refuse to accept the attitudes and actions which Peter tells us to have.
 - c. The phrase "seeing that ye look for such things" tells us the basis for the commands in the remainder of this sentence.
 - d. The phrase "be diligent that ye may be found of him in peace" tells us the attitude to maintain and how ("be diligent") to personally ("ye") maintain this attitude.
 - e. The phrase "without spot, and blameless" tells us the actions to maintain and how ("be diligent") to personally ("ye") maintain these actions.
10. [C3-S10](#) Steps to take in order to grow spiritually.

- a. Our sentence starts with the word "And", which means that it is added to the prior sentence.
- b. The phrase "account that the longsuffering of our Lord is salvation" tells us that "our Lord" is "longsuffering" because He does not destroy us for the sins which we do after we become a child of God.
- c. The phrase: "even as our beloved brother Paul also according to the wisdom given unto him hath written unto you". Please see the detailed note for some references to Paul's epistles. However, all of the Pauline Epistles display this godly wisdom and any of them can be used as an example of what Peter writes here.
- d. The phrase "As also in all his epistles" lets us know that Peter saw godly wisdom in "all his epistles".
- e. The phrase: "speaking in them of these things; in which are some things hard to be understood". Even as an apostle, Peter found "some things hard to be understood". Only God's "Holy Spirit" can give us this "understanding" and He gives it to whom He decides to give it to. However, God's "Holy Spirit" does not give this "understanding" to the spiritually immature nor does He give it to those people who refuse to obey what He shows them. And, that is why Peter adds the next phrase.
- f. The phrase "which they that are unlearned and unstable wrest" tells us that saved people who are "unlearned and unstable" ("spiritually immature") find it very difficult ("wrest") to understand many things found in "the word of God".
- g. The phrase "as they do also the other scriptures" references other parts of "the word of God" besides the Pauline epistles.
- h. The phrase "unto their own destruction" tells us the consequence of rejecting true interpretation of "scriptures" and accepting the teachings of "false teachers".

11. C3-S11 Final Warning.

- a. The phrase "Ye therefore, beloved" is a personal command to the saved who are also serving God. This command is a result ("therefore") of the doctrine written earlier in this epistle.
- b. The phrase "seeing ye know these things before" tells us that we have been given a warning and we are to not ignore it nor forget the warning.
- c. The phrase "beware lest ye also" lets us know that, even though we are saved and serving, we can still be led into doctrinal error. Peter is writing this based upon his own personal experience.
- d. The phrase "being led away with the error of the wicked" identifies how we can be led into error if we do not realize that people are supporting error which goes against the message of "the word of God".
- e. The phrase "fall from your own stedfastness" tells us what we can do if we are not careful.

12. C3-S12 Final Blessing.

- a. The word "But" means that this sentence is continuing the subject of the prior sentence while changing direction.
- b. The phrase "grow in grace" lets us know that "grace" is something that is supposed to increase in our life but we need to do what is required in order to make it "grow".

- c. The phrase "and in the knowledge of our Lord and Saviour Jesus Christ" is added to the prior phrase. This "knowledge" is also something that is supposed to increase in our life but that we need to do what is required in order to make it "grow".
13. C3-S13 Final Worship. We are to always ("both now and for ever") worship and give "glory" to "our Lord and Saviour Jesus Christ".
 14. C3-S14 "Amen". This doubles the prior sentence and makes it part of God's law which will be used to judge us.

God in 2Peter:

of God:	
righteousness	1:01
knowledge	1:02
holy men	1:21
Word	3:05
day	3:12
if God:	2:04
Lord Jesus Christ received from God	1:16-17

Q&A for 2Peter Class

Epistle Overview

1. What is the theme of this epistle?
 - a. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*
2. What is the theme of Chapter 1?
 - a. Have the true knowledge of God, and of Jesus our Lord.
3. What is the theme of Chapter 2?
 - a. Beware of false prophets and false teachers.
4. What is the theme of Chapter 3?
 - a. Peter tells us why he wrote this epistle and gives us the warning which was the purpose of this epistle.
5. What are the four types of people that 2Peter deals with?
 - a. Godly
 - b. Ungodly
 - c. Just
 - d. Unjust
6. What can we say about the salvation of each type of person?
 - a. The godly are saved and live a life which testifies of that. They are also called the just.
 - b. The ungodly are lost and live a life which testifies of that.
 - c. The just live a life which justifies God saving them. They are also called the godly.
 - d. The unjust claim to be saved but live like the lost. We can not determine if they are saved or lost.
7. What two types of people does Peter warn us against in this epistle?
 - a. False prophets
 - b. False teachers
8. What is their relationship to the unjust?
 - a. They assure the unjust that the unjust will receive the same rewards from God as the godly receive.
9. What other epistle teaches this same doctrine?
 - a. Jude
10. What is the main verse, in this epistle, that causes controversy?
 - a. 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."*

Chapter 1

1. What is the theme of this chapter?
 - a. Have the true knowledge of God, and of Jesus our Lord.
2. What can cause us to not have this knowledge?
 - a. The doctrine of false prophets and of false teachers.
3. What is the basis of the true knowledge of God, and of Jesus our Lord?
 - a. The Word of God.
4. What do we receive if we obey the commands of this epistle?
 - a. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord”.
With the word “through” in this phrase we know that these blessings are not received any other way.
5. What do we personally receive, in this life, as a result of obeying this epistle?
 - a. “ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust”.
6. What are we to personally add to the basic faith that God gives us at our initial salvation?
 - a. “add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity”.
7. What is the consequence of not obeying this epistle?
 - a. “he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins”.
8. Why did Peter write this epistle?
 - a. To remind God's people of the doctrine that they had already received and to leave a written record which would last after his death to do the same for future generations.
9. What personal religious experience did Peter have which he felt was higher than any other religious experience and yet less reliable than the Word of God?
 - a. Being with Jesus when He was transfigured.
10. What does Peter tell us is the most “sure” thing which we can put our faith into?
 - a. The Word of God.

Chapter 2

11. What is the theme of this epistle?
 - a. Beware of false prophets and false teachers.
12. Why does Peter give this warning?
 - a. They “privily shall bring in damnable heresies, even denying the Lord that bought them”.
13. What is the consequence the church?
 - a. “many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of”.
14. What examples does Peter give of God's judgment upon beings which refused to live righteously?
 - a. Angels
 - b. World in the time of Noah
 - c. Sodom and Gomorrah
15. What example of eternal security does Peter give?
 - a. Lot
16. Even when saved and eternally secure, what is the potential consequence if the saved person lives an “unjust” life?
 - a. “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. 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.” (2Peter 2:20-21).
17. How do we know that Peter considers most “unjust” people to actually be lost and to have “believed in vain” (1Corinthians 15:1-2)?
 - a. 2:22 says “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”. With this, we see that Peter is saying that these people did not have a true conversion and we are only seeing them return to their true basic nature.
18. How does Peter say that these false prophets and false teachers lure the saved into doctrinal error?
 - a. “through the lusts of the flesh, through much wantonness”. They claim that people can have all of the pleasure of sin while still getting all of the blessings from God.
19. What are the evidences that Peter gives of false prophets and false teachers?
 - a. having eyes full of adultery
 - b. cannot cease from sin
 - c. beguiling unstable souls
 - d. an heart they have exercised with covetous practices
 - e. have forsaken the right way
 - f. are gone astray
 - g. following the way of Balaam *the son* of Bosor
 - h. loved the wages of unrighteousness
 - i. they reject the truth when rebuked for iniquity
 - j. they do not deliver promises (“wells without water, clouds that are carried with a tempest ”)
 - k. they promise them liberty
 - l. they themselves are the servants of corruption
20. What does Peter say is their reward and the reward of all who follow them?
 - a. to whom the mist of darkness is reserved for ever

Chapter 3

21. What is the theme of this chapter?
 - a. Peter tells us why he wrote this epistle and gives us the warning which was the purpose of this epistle.
22. What is the warning from Peter?
 - a. “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?”
23. How do we know that giving this warning was the primary concern of Peter when he wrote this epistle?
 - a. Peter writes “Knowing this first” just before the warning. Peter uses the word “first” for “primary”.
24. Why do these people not accept the truth?
 - a. They “willingly are ignorant of” the evidence that God put into all of nature and the world.
25. What does Peter say about time and what does it mean?
 - a. “one day is with the Lord as a thousand years, and a thousand years as one day”. God does not judge time like we do and a delay of “a thousand years” is unimportant to God and does not mean that God will not keep His promises.
26. Why is God delaying just punishment upon the evil that is in the world?
 - a. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance”.
27. How does the “thousand years” fit into what Peter tells us about “the day of the Lord”?
 - a. “The day of the Lord” starts before the “thousand year reign of Christ”, and is interrupted by the “thousand year reign of Christ” and is finished after it. “The day of the Lord” starts with the “great tribulation” and ends with God destroying the current “heavens and earth” to create the “new heavens and earth”.
28. Why does Peter tell us about “the day of the Lord”?
 - a. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness”. Since nothing in this physical reality will last, those things should not be our main concern. Our main concern should be that we have an “all holy conversation and godliness”.
29. What is the main doctrinal truth of the phrase “the longsuffering of our Lord is salvation”?
 - a. “Longsuffering” occurs over time. Our “salvation” is not just a one-time event but occurs over time during which we cause “suffering” to our “Lord”. He is “longsuffering” is that he continues to “suffer” but does it with the expectation that we will obey Him and stop our sinning which is causing Him to “suffer”.
30. Who has trouble understanding the “scriptures” and ends up twisting the “scriptures” to support their own fleshly beliefs?
 - a. “they that are unlearned and unstable”

Questions for 2Peter Class

Epistle Overview

31. What is the theme of this epistle?
 - a.
32. What is the theme of Chapter 1?
 - a.
33. What is the theme of Chapter 2?
 - a.
34. What is the theme of Chapter 3?
 - a.
35. What are the four types of people that 2Peter deals with?
 - a.
 - b.
 - c.
 - d.
36. What can we say about the salvation of each type of person?
 - a.
 - b.
 - c.
 - d.
37. What two types of people does Peter warn us against in this epistle?
 - a.
 - b.
38. What is their relationship to the unjust?
 - a.
39. What other epistle teaches this same doctrine?
 - a.
40. What is the main verse, in this epistle, that causes controversy?
 - a.

Chapter 1

41. What is the theme of this chapter?
 - a.
42. What can cause us to not have this knowledge?
 - a.
43. What is the basis of the true knowledge of God, and of Jesus our Lord?
 - a.
44. What do we receive if we obey the commands of this epistle?
 - a.
45. What do we personally receive, in this life, as a result of obeying this epistle?
 - a.
46. What are we to personally add to the basic faith that God gives us at our initial salvation?
 - a.
47. What is the consequence of not obeying this epistle?
 - a.
48. Why did Peter write this epistle?
 - a.
49. What personal religious experience did Peter have which he felt was higher than any other religious experience and yet less reliable than the Word of God?
 - a.
50. What does Peter tell us is the most “[sure](#)” thing which we can put our faith into?
 - a.

Chapter 2

51. What is the theme of this epistle?
 - a.
52. Why does Peter give this warning?
 - a.
53. What is the consequence the church?
 - a.
54. What examples does Peter give of God's judgment upon beings which refused to live righteously?
 - a.
 - b.
 - c.
55. What example of eternal security does Peter give?
 - a.
56. Even when saved and eternally secure, what is the potential consequence if the saved person lives an "unjust" life?
 - a.
57. How do we know that Peter considers most "unjust" people to actually be lost and to have "believed in vain" (1Corinthians 15:1-2)?
 - a.
58. How does Peter say that these false prophets and false teachers lure the saved into doctrinal error?
 - a.
59. What are the evidences that Peter gives of false prophets and false teachers?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
 - k.
 - l.
60. What does Peter say is their reward and the reward of all who follow them?
 - a.

Chapter 3

61. What is the theme of this chapter?
 - a.
62. What is the warning from Peter?
 - a.
63. How do we know that giving this warning was the primary concern of Peter when he wrote this epistle?
 - a.
64. Why do these people not accept the truth?
 - a.
65. What does Peter say about time and what does it mean?
 - a.
66. Why is God delaying just punishment upon the evil that is in the world?
 - a.
67. How does the “[thousand years](#)” fit into what Peter tells us about “[the day of the Lord](#)”?
 - a.
68. Why does Peter tell us about “[the day of the Lord](#)”?
 - a.
69. What is the main doctrinal truth of the phrase “[the longsuffering of our Lord is salvation](#)”?
 - a.
70. Who has trouble understanding the “[scriptures](#)” and ends up twisting the “[scriptures](#)” to support their own fleshly beliefs?
 - a.