

## II PETER: Warnings to Godliness

### Chapter 1

- 1-4 Godliness is by divine power and knowledge.
- 5-11 Godliness in eight aspects is proof of election.
- 12-15 Value of repetitive warnings for preachers.
- 16-21 Certain truth of holy scripture by inspiration.

#### **Introduction:**

1. The reading, knowledge, and value of the Bible needs depth more than breadth.
2. Choose to be excited about only one book, chapter, verse, or one word at a time.
3. A modest pace exalts each word, fulness of the gospel, practical learning, a rare view in some places, the variety of hearers, and avoids multi-subject distraction.
4. Our method is the Bible's – read distinctly; give the sense (Neh 8:8; II Ti 2:15).
5. Pray humbly like David and Solomon taught (Psalm 131:1; 119:18; I Kgs 3:7).
6. The context of any book helps give a perspective for study and interpretation.
7. The *WHO* is the writer, Peter, the leading apostle of Jesus Christ of the eleven.
8. The *WHOM* is the readers, the dispersed Jews in Asia Minor of modern Turkey.
9. The *WHY* is the reason for the book, to exhort to godliness from several angles.
10. The *WHAT* is the kind of writing – a persuasive, persistent appeal for godliness.
11. The *WHEN* is the timing of the epistle, which is guessed about 65 by “experts.”
12. The *WHERE* is likely the same as the first epistle, literal Babylon (I Peter 5:13).
13. If first epistle is patience under persecution, this is perseverance against heresy.
14. See the introduction to I Peter ... <http://www.letgodbetrue.com/sermons/pdf/first-peter-introduction.pdf>.

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

#### *Simon Peter.*

- A. Unlike Hebrews where Paul was not identified, *Peter* is identified to Jews throughout Asia.
  1. When the writer is so introduced to us by the first word, we take the time to know him.
  2. While other writers have their epistle named after them, Paul does not have this honor.
  3. Peter was esteemed by Christian Jews for his honor from Christ and role in Jerusalem.
  4. Peter served a useful role writing this epistle to reassure Jews his gospel matched Paul's.
  5. See the separate introduction ... <http://www.letgodbetrue.com/sermons/pdf/first-peter-introduction.pdf>.
- B. His name was *Simon* son of Jonah until Jesus gave him names of *Cephas* and *Peter* (stone).
  1. Simon is a Greek variant of the Hebrew Simeon, *heard*, from Leah's second (Gen 29:33).
  2. When Andrew brought Simon to Jesus, He gave him an Aramaic name *Cephas* (Jn 1:42).

3. Mark's account of the new name records that Peter was the name, from Greek (Mk 3:16).
- C. While Simon used his name Simon Peter to open this epistle, he used only Peter for the first.
  1. Paul did not use the name Simon for him, but Luke did in the book of Acts (Acts 10:32).
  2. Paul used both of his other names, Cephas and Peter (I Cor 1:12; Galatians 1:18; 2:9,14).
- D. Sinners reading the Bible find Peter's denial recorded four times, disappearance at Acts 15:7, and rebuked in Galatians 2:11, but then two epistles with his name near the end of the canon!
- E. For more, see separate introduction ... <http://www.letgodbetrue.com/sermons/pdf/first-peter-introduction.pdf>.

### *A servant and an apostle.*

- A. The apostles were special men chosen by Jesus Christ and enabled for great kingdom work.
  1. Peter is identified first in the list by Matthew of the apostles that Jesus Christ ordained.
  2. The apostles had the highest office and greatest gifts of Christ (I Cor 12:28; Eph 4:11).
  3. They were witnesses of Jesus Christ and His resurrection (Acts 1:21-22; I Cor 15:8).
  4. Apostles were eyewitnesses of the risen Lord, even Paul (Acts 9:17,27; I Cor 9:1; 15:8).
  5. There have been no apostles since Paul, no matter what men may say about themselves.
  6. Peter had great apostolic gifts second to none (II Cor 12:12; Acts 5:1-11,15; 9:36-42).
  7. Why did Peter state his office? To magnify his authority from Christ over other teachers!
  8. There is nothing wrong with reminding others of your office, as Paul did (Rom 11:13).
  9. Peter will even appeal to special words and events with the Lord Jesus (II Peter 1:14,16).
  10. We deny all Catholic, Mormon, Charismatic, and other claims to any apostles since Paul.
- B. Simon Peter is always listed first among the apostles and among the three favorite apostles.
  1. Matthew actually identifies him as first when giving a list of the apostles (Matthew 10:2).
  2. Even when Jesus chose his three favorites (Matt 17:1; 26:37; Mark 5:37), Peter is first.
  3. Even after denying Jesus just forty or so days earlier, he is still listed first (Acts 1:13).
- C. Peter's apostolic role was very great, for he led the way in many aspects of the reformation.
  1. He led the apostles to fulfill scripture by naming a replacement for Judas (Acts 1:15-26).
  2. He opened the gospel door to the Jews at Pentecost and to the Gentiles with Cornelius.
  3. He spoke first at the council of Jerusalem and its controversy about Gentiles and the Law.
- D. Peter had no supremacy over the other apostles as the popes of Rome and their dupes claim.
  1. Jesus never told the other apostles to submit themselves to Peter as a pope (Mat 23:8-12).
  2. The rock on which Jesus built His church was Peter's words, not Peter (Matt 16:16-18).
  3. The keys of the kingdom Jesus gave Peter He gave the rest (Matt 16:19; 18:18; Jn 20:23).
  4. Peter had no infallibility or primacy, for Paul rebuked him and then recorded it (Ga 2:11).
  5. There is no Bible evidence of Peter ever being near Rome, but far, far away (I Pet 5:13).
  6. In this epistle he speaks complimentary of beloved brother and apostle Paul (II Pet 3:15).
  7. The church's foundation is all apostles and prophets, but Jesus is cornerstone (Eph 2:20).
- E. But here this illustrious apostle (and he was one), spoke of himself as just a servant of Christ.
  1. He knew the lesson Paul tried to teach the Romans about being the Lord's (Rom 14:7-9).
  2. You are a bonds slave of God and Jesus Christ to be told what to do in every part of life.
  3. **Bonds slave.** A stronger term for a slave, clarifying that you are owned rather than paid.
  4. You are bought with a price requiring you to glorify God, for you are God's (I Cor 6:20).
  5. You cannot please God, truly help others, or be happy yourself til you give up your life.
  6. The happiest and most contented Christians are those that give up all rights to be His.
  7. This is the best, life-saving choice a man makes to find his life (Mat 10:38-39; 16:24-25).
  8. If history can be trusted in light of John 21:18-19, this Peter was crucified upside down.

### *Of Jesus Christ.*

- A. Peter loved Jesus Christ, as he boasted, and as Jesus questioned (Jn 21:15-17).
- B. I love how the apostles wrote, dropping the most glorious name very often, as you can see by three occurrences in just these first two verses of the epistle.
- C. When we serve Jesus Christ, we are not serving the typical caricature of Him.
  - 1. No naked baby with halo lying in straw with nearby cows breathing on Him.
  - 2. No clothed skinny guy hanging on a cross as a Roman Catholic crucifix.
  - 3. No longhaired hippie, John Lennon lookalike tapping at a door as a beggar.
  - 4. He is mighty King of kings that rules the universe from a glorious throne.

### *To them.*

- A. The audience here is the same as that of the first epistle by Peter's words (3:1).
- B. Strangers were dispersed Jews living among Gentiles in Rome's Asia (Jn 7:35).
- C. They needed Peter to confirm Paul's gospel and press them to greater godliness.
- D. See separate introduction ... <http://www.letgodbetrue.com/sermons/pdf/first-peter-introduction.pdf>.
- E. There were Jews scattered in these the provinces in central and western Turkey.
- F. Cappadocia, Pontus, Asia were listed as being present at Pentecost (Acts 2:9).
- G. Galatia had several churches (I Cor 16:2); Paul once passed Bithynia (Ac 16:7).
  - 1. Paul wrote Galatians, included rebuke of Peter, yet Peter writes those saints!
  - 2. God choose if you heard the gospel to believe; we trust Him for Bithynia.
- H. While *scattered*, Jesus gathered Gentiles (Jn 11:52; 10:16; Gen 49:10; Ep 1:10).

### *That have obtained.*

- A. We must first define *faith* so we fully grasp what is under consideration here.
  - 1. Faith is trust in God and His promises to believe and do exploits (Da 11:32).
  - 2. Faith is strong confidence in God that operates above feelings or knowledge.
  - 3. Faith is not natural, but spiritual, for it believes God and His word (He 11:6).
  - 4. Faith is substance of things hoped for by reality of expectations (Heb 11:1).
  - 5. Faith is evidence of things not seen by proving invisible things (Heb 11:1).
  - 6. We walk by faith, not sight, to believe things we cannot even see (II Co 5:7).
  - 7. Faith ignores natural problems to maintain God's promises (Rom 4:17-22).
  - 8. Men without faith are unreasonable and wicked, not rational (II Thess 3:2).
  - 9. Faith believes Jehovah, denies all others; it believes the Bible, denies others.
  - 10. Faith is so great it can produce understanding of things never experienced.
- B. Faith is *obtained* ... it is given by God to His children by His will and power.
  - 1. It is a great doctrine – we are recipients or receivers of faith, not producers.
  - 2. This good news is in Jas 2:5, where God chose the poor to be rich in faith.
  - 3. This good news is in Acts 18:27, where faith is given through God's grace.
  - 4. This good news is in I Cor 12:3, where declaring Christ is only by the Spirit.
  - 5. This good news is in Gal 5:22, where faith is a fruit or result of the Spirit.

6. This good news is in Eph 2:8, where faith is part of God's saving gift.
  7. This good news is in Phil 2:13, for faith pleasing God results from His work.
  8. This good news is in Rom 8:15, where crying Abba, Father is by the Spirit.
  9. This good news is in John 17:3, where knowing God is due to eternal life.
  10. This good news is in Luke 16:31, where Jesus denied any means for faith.
  11. This good news is in Acts 16:14, where God must open hearts for any faith.
  12. This good news is in Acts 15:9, where Gentile faith was put in them by God.
  13. This good news is in I Peter 1:20, where belief in God is due to Jesus Christ.
  14. This good news is in John 6:44,65, where coming to Christ is God's work.
  15. This good news is in Eph 1:19; 2:1-3, where faith is by resurrection power.
  16. This good news is in Rom 5:15-19, where righteousness is by One obeying.
  17. This good news is in Prov 20:12, where hearing and seeing are gifts of God.
  18. This good news is in John 8:47, where hearing Christ depends on God's gift.
  19. This good news is in I John 5:1,4, where regeneration is necessary for faith.
  20. The London Confession (1646) and Midland Confession (1655) declare this.
- C. Faith existing by any other means cannot be the truth for other reasons as well.
1. If you must generate faith, it is work of the flesh, which cannot please God.
  2. If you must generate faith, it is done by the old man, which is God's enemy.
  3. If you generate faith, it is by the will of the flesh, but it is not (John 1:13).

*Like precious faith with us.*

- A. It is *like* precious faith, because it was the same kind of faith the apostles had.
1. Notice very clearly the two word phrase, *with us*, which helps with the *like*.
  2. The comparison could be with the apostles or with Judean or other Jews.
  3. The apostles were known for wanting to share gospel blessings (I Jn 1:1-4).
  4. Other plural pronouns including Peter in this epistle are apostles (1:16-19).
- B. It is *like precious* faith, because it is so rare and can accomplish so much good.
1. It is rare; it comes by great power; it includes great promises; it helps much.
  2. Do you grasp how rare it is to believe and love the true God and His ways?
  3. Out of earth's population, how many truly believe in the Lord Jesus Christ?
  4. Out of earth's population, how many hold to the apostolic religion of Jesus?
  5. The faith of God's elect believes glories unknown to worldly men (Tit 1:1).
  6. We walk by faith, knowing that we have a replacement house (II Cor 5:1,7).

*Through the righteousness of God.*

- A. The difference between an angry and loving God is His imputed righteousness.
- B. Without righteousness, no man can stand in His holy judgment (Ps 1:5; 5:4-6).
- C. **Through**. Indicating medium, means, agency, or instrument: By means of; by the action of, by. Indicating cause, reason, or motive: In consequence of, by reason of, on account of, owing to; from; for.

- D. God being righteous, which He is by nature, does not automatically give faith.
- E. Giving of faith to men is by the application/imputation of that righteousness.
- F. Faith, which we obtain from God, is through the free grace of God (Acts 18:27).

*And our Saviour Jesus Christ.*

- A. God's righteousness was fully gained by Jesus' perfect life and death for you.
- B. God made Jesus sin for us so we could have imputed righteousness (II Co 5:21).
- C. By the obedience of One, Jesus, we are justified as righteous (Romans 5:17-18).
- D. No wonder Jesus Christ is our Saviour, for He saved us from all of God's wrath.
- E. We obtain faith by His perfect obedience to secure God's righteousness for us.

***2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,***

*Grace.*

- A. For simplicity's sake, grace here is God's demerited favor, kindness, power.
- B. Peter has already identified these as God's elect with faith (I Pet 1:2; II Pet 1:1).
  - 1. God had already multiplied grace they need for eternal, legal, vital salvation.
  - 2. Therefore, the grace for the final phase was guaranteed as well (Ro 8:28-39).
- C. Therefore, the grace here is practical grace that we need every day to prosper.
  - 1. This grace can and will be multiplied to you by God's power via a means.
  - 2. And the means, which is explained below, is knowledge of God and Christ.
- D. This grace is crucial to prosper; it is an inexhaustible supply of demerited favor.
- E. Paul made it *from* God and Christ (Rom 1:7), but Peter *through* knowing them.
- F. Peter had similarly saluted this audience with the same blessing in I Peter 1:2.
- G. There is a gracious standing by faith for you now in God's love (Rom 5:1-5).
- H. The rest of Hebrews 4:1-11, superior to the Sabbath and Canaan, is gracious.
- I. God's inspired blessing of His name on Israel is grace and peace (Nu 6:24-27).

*And peace.*

- A. For simplicity's sake, peace here is mind/soul peace and contentment with God.
- B. Peter has already identified these as God's elect with faith (I Pet 1:2; II Pet 1:1).
  - 1. God had already multiplied peace they need for eternal, legal, vital salvation.
  - 2. Therefore, the peace of the final phase was guaranteed as well (Ro 8:28-39).
- C. Therefore, the peace here is practical peace that we need every day to prosper.
  - 1. This peace can and will be multiplied to you by God's power via a means.
  - 2. And the means, which is explained below, is knowledge of God and Christ.
- D. This peace is crucial to prosper joyfully in life, and its supply is inexhaustible.
- E. God will keep you in perfect peace, if you fix your mind on Him (Is 26:3-4).

- F. He is able to give peace that passes understanding through prayer (Phil 4:6-7).
- G. He can fill you with all joy and peace (how much is that?) by faith (Ro 15:13).
- H. He spoke peace in a great storm, and He can give you peace in life's storms.
- I. For more about several aspects of peace ... <http://www.letgodbetrue.com/pdf/peace.pdf>.

*Be multiplied unto you.*

- A. What a wonderful word! It is much better than grace and peace, or even added!
- B. If 10=10, then 10. If 10+10, then only 20. If 10x10, then 100! He multiplies!
- C. There is no limiting factor with God, the limiter is your zeal for knowing Him.
- D. Consider that Paul said you could be *filled* with *all* joy and peace (Rom 15:13).
- E. Peace to *pass understanding* is by knowledge passing it (Phil 4:6-7; Eph 3:19).
- F. God can do *exceeding abundant* above your requests or thoughts (Eph 3:20-21).
- G. If God elected you to His Son's death, He will freely give you all (Rom 8:32).
- H. Is multiplication of grace and peace realistic? He can give past all knowledge!
- I. There is no limit to His power, the limiter is your zeal and effort to know Him.

*Through the knowledge.*

- A. Knowledge of God and Christ was paramount to Peter (1:2,3,5,6,8; 2:20; 3:18).
- B. **Through**. Indicating medium, means, agency, or instrument: By means of; by the action of, by. Indicating cause, reason, or motive: In consequence of, by reason of, on account of, owing to; from; for.
- C. Of course, without the faith already given (1:1), gospel knowledge is beyond us.
  - 1. The facts, promises, presence, and power of knowing God requires our faith.
  - 2. Thus, Israel in the wilderness heard the gospel but not with faith (He 4:1-3).
  - 3. God's word, revealing much of God, must have faith to activate (Ro 10:15).
  - 4. What action will unleash full joy, peace, and abounding hope (Rom 15:13)?
- D. We cannot fear Arminianism to lose conditional grace and peace by knowledge.
  - 1. The Bible has more than eternal, legal, vital, final; there is a practical phase.
  - 2. The practical phase is the higher calling that Paul and Peter exhorted us to.
  - 3. Grace and peace require leaving false religion and sin (II Cor 6:14 – 7:1).
  - 4. There is a gospel knowledge of God in Christ by divine power (II Co 4:1-7).
  - 5. There are sweet gifts of grace flowing through faith for us now (Rom 5:1-5).
- E. God saved you to know Him, not just know about Him or His rules (John 17:3).
- F. What are you doing to add knowledge to your faith with all diligence (1:5-6,8)?

*Of God.*

- A. David knew God wanted Israel to seek His face (Ps 27:8; 24:6; 105:4; 119:2).
- B. If you seek God's face with your whole heart, you will find Him (Jer 29:13).
- C. If you draw nigh to Him, He will draw nigh to you – guaranteed (James 4:8).
- D. If not drawing nigh to God and learning Him, you ruin your grace and peace.

- E. Do not read mechanically or pray lustfully, seek to know the living, true God.
- F. Do you pant for God like a hart after water (Psalm 42:1; 63:1-2; 84:2; 143:6)?
- G. For more about drawing nigh ... <http://www.letgodbetrue.com/pdf/drawing-nigh-to-god.pdf>.
- H. Explore and delight in this ... the *Knowing God* sermon series from 2012/13.

*And of Jesus our Lord.*

- A. Peter concludes this second epistle with an appeal to this very fact (II Pet 3:18).
- B. Paul, who knew Jesus better than any, wanted to know Him more (Phil 3:8,10).
- C. Paul, who knew Ephesus was saved, wanted them to know Christ, which depended on divine Spirit power revealing Christ more fully (Eph 3:14-19).
- D. The scriptures testify of Christ, and you should read to meet Him (John 5:39).
- E. You should pray, like Paul did for Ephesus, to learn of Christ (Eph 1:15-23).
- F. We want to be like the Greeks that said, "Sir, we would see Jesus" (Jn 12:21).
- G. For He Is Altogether Lovely ... <http://www.letgodbetrue.com/bible/christ/he-is-altogether-lovely.php>.
- H. For more about the riches of Christ ... <http://www.letgodbetrue.com/pdf/unsearchable-riches.pdf>.
- I. For an intro to Messianic psalms ... <http://www.letgodbetrue.com/pdf/messianic-psalms.pdf>.
- J. For much more about Jesus Christ ... <http://www.letgodbetrue.com/sermons/christ.php>.

***3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:***

*According as his divine power.*

- A. The word *according* explains how something was accomplished in the context.
  1. **According as.** Consistently as, exactly or just as, in a manner corresponding to the way in which.
  2. As understood in Ephesians 1:4, where election gives the spiritual blessings.
  3. The issue in context is practical grace and peace through knowledge of God.
  4. On what basis and how are grace and peace multiplied? By what is next!
- B. There is divine power available for believers to live a glorious Christian life.
  1. We truly love regeneration and the vital phase, but we do not force it in here.
  2. We know great power is exerted in regeneration, but we need not use it here.
  3. The premise is practical grace and peace multiplied by practical knowledge.
  4. The means is again the practical pursuit of knowledge of God and Christ.
- C. Consider some of the examples in scripture of this practical power for living.
  1. God's strength and power overcome a believer's weakness (II Cor 12:9-10).
  2. The power of the Holy Ghost can fill with all joy, peace, hope (Rom 15:13).
  3. Knowledge for strength, all might, glorious power to great ends (Col 1:11).
  4. The Spirit strengthens with might the inner man for big things (Ep 3:16-20).

5. By taking up God's armor, strength and power of might come (Eph 6:10).
  6. You well know that you can do all by Christ strengthening you (Phil 4:13).
  7. God's elect are kept by the power of God through their faith (I Peter 1:5).
  8. God's power is given to endure afflictions otherwise too much (II Tim 1:8).
  9. The apostles had power from Christ for their work, and we also (II Co 13:4).
  10. God is able to perfect, stablish, strengthen, and settle believers (I Pet 5:10).
  11. God rescues and upholds good men He loves by His hand (Psalm 37:23-24).
  12. The new man is renewed in strength daily by power of God (II Cor 4:7-16).
  13. When your faith is small or weak, God can increase it for you (Mark 9:24).
  14. God's word, the source of knowledge, builds men up for God (Acts 20:32).
  15. God will strengthen hearts of those that are of good courage (Ps 27:13-14).
  16. Notice that all these strength examples are practical power, not vital or final.
  17. For more about I Peter 1:5 ... <http://www.letgodbetrue.com/pdf/first-peter-one.pdf>.
  18. Some verses from Isaiah are of great company to many (Is 40:29-31; 41:10).
- D. Do not let your flesh, the devil, or the world say that you cannot please God.
- E. Do not resolve in your power to do anything, for it must be His (Zechariah 4:6).
- F. Do not promise great performance; go to Christ instead pursuing great passion.

*Hath given unto us all things.*

- A. The limit to the *all things* here is the qualifying statement of life and godliness.
- B. All things by God's divine power are those that produce victorious Christians.
- C. God promised grace and glory and every good thing for the upright (Ps 84:11).
- D. The Christian life has much adversity, but God gives all things for it (Ro 8:32).
- E. Strength, might, glorious power are for patience, longsuffering, joy (Col 1:11).
- F. God's grace blesses the obedient to abound to every good work (II Cor 9:8).
- G. There is nothing you should do to please God that you cannot do (Phil 2:12-13).
- H. Paul knew he could do all things through Jesus Christ's strength (Phil 4:13).
- I. When we learned of the martyrs, many wondered if they could; by Christ, yes!
- J. Abiding in Jesus Christ, you can do all things, with an easy yoke (John 15:5).

*That pertain unto life and godliness.*

- A. We choose to take *life* in a practical sense to avoid *eternal life* then *godliness*.
  1. We have chosen by context to reject vital phase salvation for practical phase.
  2. We see practical for consistency with grace and peace by knowledge of God.
  3. Otherwise, divine power takes care of heaven and then we need godliness.
- B. The life here is the Christian life, the spiritual life, the life of a disciple of Jesus.
  1. It is the strait and narrow way that leads to life that Jesus blessed (Mat 7:14).
  2. It is the godly life of a Christian by connection to bodily exercise (I Ti 4:8).
- C. Godliness is a large, inclusive character trait that describes victorious believers.
  1. Religious sobriety with commitment to conform entirely to God's character.

2. It chooses God's will for life in contrast to worldliness or other compromise.
  3. Scriptures can help fill out the sense (Matt 5:43-48; II Cor 7:10-11; I Tim 4:7-8; 6:3-6; II Tim 3:5; Titus 2:12; Heb 12:28-29).
- D. Is God's power, His strength, His might felt, known, seen, and proven in you?
1. Are there lusts you cannot put down, but always struggle and lose to them?
  2. Are you able to forgive others freely and fully as God in Christ forgave you?
  3. Can you, have you, flushed all bitterness toward every other person in life?
  4. Can you go a day, a week, without sinning presumptuously? If not, why not?
  5. Are you able to bear up under multiple adversaries and thank God for them?
  6. Do chronic health issues or regular personal problems get you down? Why?
  7. Can you control your tongue? No man can tame it, but Christ can tame it!
  8. Is your spirit volatile? Yet you can learn gentleness and meekness of Christ.
  9. Do you fear fear? Trials will come to test you. No fear in Christ (Heb 13:6)!
  10. Could you die for Him Who died for you? Easily by learning more of Him!

*Through the knowledge of him.*

- A. Knowledge of God and Christ was paramount to Peter (1:2,3,5,6,8; 2:20; 3:18).
- B. **Through**. Indicating medium, means, agency, or instrument: By means of; by the action of, by. Indicating cause, reason, or motive: In consequence of, by reason of, on account of, owing to; from; for.
- C. The first half of this verse showed God's great power to supply us for godliness.
- D. But here is something yet more important – how we access and gain the things!
- E. The vehicle for God's power to multiply Christian graces in life is knowledge.
1. Notice that this is exactly what Peter had just written in the previous verse.
  2. The adverb *according* compares and connects knowledge in both places.
  3. We ignore any vital corruption of the text to focus on practical knowledge.
  4. This is learning all there is about God and Christ, in the word, by the Spirit.
- F. The knowledge of God and Jesus Christ must be far more than mere head facts.
1. We do not reject mental knowledge of Bible facts, but a mere devilish faith.
  2. The scriptures – a book that is read and learned – are what testify of Christ.
  3. We neither condemn intellectual learning nor condone Catholic meditation.
  4. We exalt Bible doctrine as the primary means of knowing God intelligently.
  5. We must know correct facts about God, His works, His ways, His will, etc.
  6. But the devils know more of God than any man, and it does them no good.
  7. True faith and knowledge change lives, create passion, and demand worship.
  8. Faith that pleases God, knowledgeable faith, believes two things (Heb 11:6).
  9. But it also includes intellectual assent and desire of promised blessings (1:4).
  10. Paul had greater doctrinal knowledge than any, but wanted to know Christ!
- G. Knowing God is diligent search, passion, obedience of Him, His ways and will.
1. It desires to know His will as much as His ways, lest we violate His will.

2. It changes lives, in that your goal is to sacrifice self to please Him more.
3. It passionately pursues Him to love Him by word and deed much more.
4. It plumbs, praises, and proclaims His unsearchable riches in grace to you.
5. It results in obvious greater love of heaven and greater hatred of earth.
6. It is obtained on your knees and by your tears more than facts and figures.
7. It is sacrificial making all else dung in comparison to show Him sincerity.
8. It results in obvious greater love of holiness and greater hatred of any sin.
9. It is deep and intimate and person, not intellectual, superficial, or casual.
10. It humbly flushes all you are, have, and could do in life in order to find Him.
11. It stops praying for help or things in any other part of life but this great goal.
12. It denigrates and despises all other competitors to knowing Him much better.
13. It craves Him and is not content with precious things of life without Him.
14. It delights and muses in Him for great personal pleasure beyond mere duty.
15. It is associated with fellowship of sufferings, conformed to His death, etc.
16. David (and Asaph) described it passionately and personally (Ps 16:5,11; 24:6; 27:4,8; 36:8-9; 37:4; 42:1-2; 43:4; 63:1-5; 73:25-26; 84:2,4,10; 104:34; 105:4; 119:2,10; 143:6).
17. Moses and Paul both sought to know the Lord better (Ex 33:18; Phil 3:10).
18. There are levels of knowledge far past most believers (Eph 1:17-20; 3:19).
19. The knowledge Solomon's lovers had was far beyond mere acquaintance.
20. God was Abram's exceeding great reward, which was more than intellectual.

*That hath called us to glory and virtue.*

- A. We simply assume this is Jesus Christ, for He is the most recent antecedent.
- B. We choose to take *glory* in a practical sense to avoid *heaven and then to virtue*.
  1. Why would God call or appoint us to heaven and then call us to be virtuous!
  2. Of course, God and Christ have called us to heavenly glory, but we divide.
  3. Learning of Jesus Christ by the Holy Spirit is glory to glory (II Co 3:16-18)!
  4. There is glory now! How much? Full glory and joy unspeakable (I Pet 1:8)!
  5. There is glory now for those that have embraced the gospel (II Thess 2:14)!
- C. We then choose *virtue* in a practical sense now, which is our vocation in Christ.
  1. Virtue is noble strength and moral purity to do good and right at all times, like the virtuous woman, whose husband fully trusted her in all things.
  2. See related scriptures helping fill out the sense of virtue (Prov 31:10-31; 12:4; Ruth 3:11; Phil 4:8; Acts 17:11; Matt 5:8; James 1:27; I John 3:3).
  3. The power and means to be virtuous is found in learning of God and Christ.
  4. The only virtuous woman to marry is one that loves Jesus Christ supremely.
  5. The best thing you can do for your wife is lead her to love Christ supremely.
  6. Forget all the Band-Aid approaches of marriage books and ladies' meetings.

***4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.***

*Whereby are given unto us exceeding great and precious promises.*

- A. Knowing more about God (here is part of it) includes learning God's promises.
- B. **Whereby.** By means of or by the agency of which; from which (as a source of information); according to which, in the matter of which, etc. In consequence of, as a result of, or owing to which; from which (as a cause or reason); wherefore; sometimes practically equivalent to 'so that', 'in order that'.
- C. We learn His promises in the gospel – glad tidings of things done or to be done.
  - 1. God has done great things for us in salvation, but greater things are coming.
  - 2. The things God has prepared exceed natural man's imagination (I Cor 2:9).
  - 3. God's plan for His children get better and better, even new heaven and earth.
- D. How do we rightly define or measure *exceeding great and precious promises*?!
  - 1. They are not only *great* promises, and they are not only *precious* promises.
  - 2. The language chosen by the Holy Ghost exalts part of God's glorious ways.
- E. The promises of God are an astounding class of knowledge, part of His ways!
- F. For more of God's promises ... <http://www.letgodbetrue.com/pdf/promises-of-god.pdf>.

*That by these ye might be partakers of the divine nature.*

- A. The previous plural noun, our antecedent, is the great and precious promises.
  - 1. Reference to the divine nature does not require vital or final salvation here.
  - 2. We are not fatalists wanting to apply every duty or blessing to God's work.
- B. It is the gospel declaring God's promises of good that give us more of God.
  - 1. Is the issue here the object or intent of the promises, to assume vital or final?
  - 2. No, the issue here is the content of the promises that motivates our practice.
- C. A great cross-reference is Ephesians 3:14-21, where relation to divinity is made.
  - 1. Peter's *partakers of the divine nature* or Paul's *filled, all, fullness of God*.
  - 2. Paul sought more ... for those already elect (1:1-6) and quickened (2:1-3).
  - 3. This partaking comes as the result of divine power for them (Spirit in 3:16).
  - 4. This partaking comes by means of greater knowledge of Christ (3:17-19).
  - 5. See the *strengthened with might* (3:16) and *power that worketh in us* (3:20).
  - 6. Similarities are clear: Peter in context reminds of one Author (II Pe 1:20-21).
- D. Partaking of God is conformed to Christ the image of God (Col 3:10; Eph 4:24).
  - 1. Jesus Christ is a divine Son, and we are to be conformed to Him (Rom 8:29).
  - 2. The new man is a moral nature created by Jesus and just like Him (Co 3:10).
  - 3. The new man is a righteous and truly holy nature like God's own (Eph 4:24).
  - 4. It is the duty of God's children to learn of Christ and put this new nature on.

- E. We do not become little gods, but we gain and use more of His moral character.
1. We studied God's attributes – men cannot have inherent or declarative ones.
  2. *Filled with all the fulness of God* is not deity, but knowing all Christ's love.
  3. We will look more and more like the children of God by love (Mat 5:43-48).
  4. Faith purifies hearts making them more God-like (Acts 15:9 cp I Peter 1:22).
  5. Peacemaking, learned from God, makes us like God (Matt 5:9; Jas 3:17-18).
  6. The disciples of Jesus Christ are known by Christ's loving nature (Jn 13:35).
  7. The true children of God walk worthy of Him as His dear children (Eph 5:1).
  8. The Comforter causes God and Christ to dwell with and in us (Jn 14:21-23).
  9. If we seek Christ by knowledge, He will come in to sup with us (Rev 3:20).
  10. God will be our own Father in about seven different ways (II Co 6:14 – 7:1).

*Having escaped the corruption that is in the world through lust.*

- A. By the grammar, *having escaped*, it happened before partaking of divine nature.
1. This is no vital or final salvation, but rather practical salvation by the gospel.
  2. But think of both combined – we are saved from one for the glorious other!
- B. A great cross-reference is Ephesians 4:17-24, where truth in Jesus divides men.
1. They were not to live the corrupt lifestyle of the world any longer after truth.
  2. For the knowledge of God and Christ, the truth in Jesus, had changed them.
  3. They were to put on the new man and partake of the divine nature in him.
  4. Note the very similar language – *corrupt according to the deceitful lusts*.
- C. Lust causes corruption in the world for its dysfunctional destruction and death.
1. Lust is the basis of all sin, for Eve and you (Jas 1:13-16 cp II Sam 13:1-6).
  2. The world is all screwed up, and they get worse every day as God laughs.
  3. Sin is destructive by perverting God's ordained way that is right (Job 33:27).
  4. God took notice of this corruption before bringing the Flood (Gen 6:11-12).
- D. How did we escape? Gospel knowledge of God and promises got us looking up!
1. Of course, it took regeneration to get us started with life from death in sins.
  2. But men can be born again and sin heinously and frequently. Read the Bible!
  3. Remember this passage is practical by its introduction with grace and peace.
  4. The more you learn of God and His promises, you set your affections above.
  5. Looking up to Christ and you in Him, mortify your sinful lusts (Col 3:1-11).
  6. Those that have passionately pursued Christ know all this salvation is true.
  7. They that are Christ's crucify the flesh and its lusts (Gal 5:24; II Cor 5:17).

## ***5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;***

*And beside this.*

- A. These words mean, *and in addition to what has been said or and another point.*
- B. The epistle's first sentence covered the four verses of salutation and blessing.
- C. It formed a crescendo of doctrine and duty rising to a glorious climax of grace.
- D. After God's blessings through gospel knowledge, there is more to learn and do.
- E. We believe, teach, and love electing grace – here is evidence to confirm yours!

*Giving all diligence.*

- A. Get the point of these words down soundly, for they condemn many heresies.
  - 1. Some say, *Sinner, there is nothing you must do ...* but there are things to do!
  - 2. Some say, *Sinner, just accept God's free gift ...* but diligence is demanded!
  - 3. Some say, *Sinner, just accept God's free gift ...* but you must give here!
  - 4. Some say, *Since you accepted Jesus, all is sure as can be ...* but not here!
  - 5. Some say, *If you add anything, it is legalism ...* but it requires all diligence!
  - 6. Some say, *Romans 10:13 is all you need to know ...* but here is all diligence!
  - 7. Some say, *Do you know when you were saved? ...* but here is no such date!
  - 8. More questions for Arminians ... <http://www.letgodbetrue.com/pdf/questions-for-arminians.pdf>.
- B. The matter is so crucial, and the criteria hard enough, that they need diligence.
  - 1. **Diligence.** **1.** Constant and earnest effort to accomplish what is undertaken; persistent application and endeavour; industry, assiduity. **2.** Speed, dispatch, haste. *Obs.* **3.** Careful attention, heedfulness, caution. **to do or have diligence,** to take care, take heed, beware; to take care of or about a thing, to look after it carefully. *Obs.* [OED].
  - 2. **Diligence.** Focused hard work with perseverance to finish on time and right.
  - 3. See *diligence* as careful and laborious effort, even salvation (Heb 6:10-12; 11:6; 12:15; II Pet 3:14; Pr 4:23; 10:4; 12:24,27; 13:4; Luk 15:8; I Tim 5:10).
- C. Eternal life is God's gift to His elect, so you must prove you are an elect person.
  - 1. If anyone asks, or if you want to know, then come to this very plain passage.
  - 2. You should know another very plain passage proving election (I Thes 1:2-4).
  - 3. Here are eight things you do that are the fruit to prove election and heaven.
  - 4. If these things abound, it proves a man fruitful in the knowledge of Jesus Christ, which is the purpose and object of eternal life (John 17:3; I Jn 5:20).
  - 5. If these things are lacking, at best a man is a carnal, shortsighted fool and belly-worshipper minding earthly things as taught elsewhere (Phil 3:18-19).
  - 6. If these things are lacking, at worst and the general rule, he is a reprobate.
  - 7. Therefore, great diligence should be used to prove ones election (1:5,10).

- D. For real evidence of eternal life for assurance and confidence, works are crucial.
1. For assurance of eternal life ... <http://www.letgodbetrue.com/pdf/assurance-of-eternal-life.pdf>
  2. Good works ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.

*Add to your faith.*

- A. **Faith.** Total confidence and trust in God and His promises, including His Son (1:1), helping you reject doubts to zealously obey God's commands regardless of difficulty or opposition (Heb 11:1,6; Rom 4:17-21; Eph 6:16; Jas 1:2-4).
- B. This faith is given by God to His elect in regeneration and conversion (see 1:1).
- C. This is much more than the emotional, foolish, or temporary decision by many.
1. A moment of belief is not enough, for many believe (John 8:30-45; 2:23-25).
  2. Many have called on the name of the Lord without salvation (Matt 7:21-23).
- D. This is godly faith that works to produce fruit and good works for God's glory.
1. James wrote that without works you have no faith to get started (Ja 2:14-26).
  2. Real faith is the work of faith; real faith works by love (I Thes 1:3; Gal 5:6).
  3. Hearing the truth proves nothing, for only doing it counts (James 1:21-27).
  4. Professing or saying you know God is worthless faith (Tit 1:16; I John 2:4).
- E. This basic component of grace includes the fear and love of God (Deut 10:12).
- F. Most false teachers and foolish hearers maintain all you have to do is believe!
1. But the text says to *add to your faith!* Why tell anyone to trust in their faith?
  2. No one in the Bible claimed heaven by faith alone, even Paul (II Tim 4:6-8).
- G. Kiffen and Richardson (1647) ... <http://www.letgodbetrue.com/bible/salvation/justification-by-christ-alone.pdf>.

*Virtue.*

- A. **Virtue.** Noble strength and moral purity to do good and right at all times, like the virtuous woman of Proverbs 31, whose husband trusted her in all things (Pr 31:10-31; 12:4; Ruth 3:11; Phil 4:8; Acts 17:11; Matt 5:8; Jas 1:27; I John 3:3).
- B. True faith – including the fear and love of God (Deut 10:12) – results in virtue.
- C. This noble character trait takes only the high road in all moral matters (Ep 5:9).
- D. God gave you all the means for virtue in life by His divine power (II Peter 1:3).
- E. Once you believe God and His word, you next should conform your life to Him.

*And to virtue knowledge.*

- A. **Knowledge.** Understanding God, His word, righteousness, and wisdom to approve excellent things in holding truth and conforming more perfectly to His will (Phil 1:9-11; 3:10; Col 1:9-11; Eph 1:18; 5:15-17; Rom 12:2; I Cor 14:20).
- B. It is not limited, so we distinguish it from knowledge before and after (1:2-3,8).
1. This knowledge leads to fruitful knowledge; it is more than knowing Him.
  2. It is rather God and Christ's will for your life leading to fruit knowing Him.

3. Knowing God's will is important (Col 3:10; 4:5-6; I Thess 4:1-5; 5:18; Rom 15:14; II Thess 3:7; I Tim 3:15; 4:3; Jas 3:13; I Pet 3:7; Deut 4:6; Jer 4:22).
- C. Once you start conforming your life to Him, you need to know His will better.

## ***6 And to knowledge temperance; and to temperance patience; and to patience godliness;***

*And to knowledge temperance.*

- A. **Temperance.** Self-discipline and self-control to rule your body and passions in order to avoid those lusts of the flesh and eyes that lead to sin against the Lord (I Cor 9:24-27; Gal 5:23; Titus 2:2,11-12; Luke 9:23; Phil 4:5; Acts 24:25).
- B. Righteousness requires temperance to deny sinful self to obey the Lord instead.
- C. Temperance often intends alcohol, food, sex, sleep, and other sins of the body.
- D. But it also intends moods, speech, impulse buying, haste, thoughts, OCD, etc.
- E. Once you know the will of God for your life, you need the discipline to obey it.

*And to temperance patience.*

- A. **Patience.** Cheerful endurance of negative events in life to remain calm and committed to the course of action prescribed by God for you (Luke 21:19; Rom 5:3-5; 15:4-5; James 1:2-4; 5:10-11; Col 1:11; I Thess 1:3; II Thess 1:4).
- B. While there are other traits to follow, this is one of the highest virtues of grace.
- C. Once you are disciplined to deny yourself, you must endure what others cause.

*And to patience godliness.*

- A. **Godliness.** Religious sobriety with commitment to conform to God's character and will for your life in contrast to worldliness or compromise with sin (Matt 5:43-48; II Cor 7:10-11; I Tim 4:7-8; 6:3-6; II Tim 3:5; Tit 2:12; He 12:28-29).
- B. Godliness is a higher level of conduct than we would ever choose by nature.
- C. Once you achieve patience under adversity, you can reach for nobler conduct.

## ***7 And to godliness brotherly kindness; and to brotherly kindness charity.***

*And to godliness brotherly kindness.*

- A. **Brotherly kindness.** Love to the brethren by efforts to help and serve them with acts of hospitality, service, support, warning, and true friendship (Jn 13:35; Rom 12:10; Col 3:12; Ep 4:32; I Tim 6:17-19; Heb 13:1; Acts 4:32-37).
- B. The Spirit used both brotherly kindness and charity, so we look for differences.
- C. Though love is the greatest grace, the word is not used here to show differences.
- D. For much more about brotherly love ... <http://www.letgodbetrue.com/pdf/love-is-the-greatest.pdf>.

E. Once you live in a God-like manner, you can prove it with the highest measure.

*And to brotherly kindness charity.*

- A. **Charity.** Love to all men; negative aspects of love, in which a person forbears, forgives, and overlooks offences to keep peace and unity; help to those in need (Matt 5:43-48; I Pet 4:8; I Cor 8:1; 13:4-7; 16:14; Eph 4:2; Col 3:13-14).
- B. If it is the bond of perfectness, then it should be near the top of the list of eight.
- C. Though love is the greatest grace, the word is not used here to show differences.
- D. Once you love the brethren positively, then show charity to them and all men.
- E. For God's definition of charity ... <http://www.letgodbetrue.com/pdf/definition-of-love.pdf>.

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

*For if these things be in you.*

- A. Consider carefully why you should apply all diligence for these eight things.
  - 1. Peter did not start with the objective and then provide the means to get there.
  - 2. He started with the means to get there, and then gave the desired objective.
  - 3. The eight things listed, virtues of the Christian religion, prove eternal life.
  - 4. Peter began his first epistle with election (1:2); here he shows how to know.
- B. The divine library of your heavenly Father lists eight things for your assurance.
- C. Popular religion has decisional salvation, but eight things to do prove it heresy.
- D. You can do these things, because divine power has given you ability (see 1:3).
- E. Are these eight things in your life? Are you known for each and all of the eight?
- F. God does not force or guarantee these things in you; they need your diligence.

*And abound.*

- A. It is not enough to have these eight things present in your life. Do they *abound*?
- B. You know what *abound* means in places like Romans 5:20. What about here?
- C. Fruit is not enough; Jesus saved you and helps you for much fruit (John 15:5).
- D. The goal of living is eternal life, which produces abounding labor (I Cor 15:58).

*They make you that ye shall neither be barren nor unfruitful.*

- A. If you do not abound with the eight virtues, then you are *barren* and *unfruitful*.
  - 1. *Barren* is void of fruit, especially fruit of the womb (Gen 11:30; Lu 1:7,36).
  - 2. *Unfruitful* is also void of fruit, especially fruitbearing plants (Matt 13:22).
  - 3. These fruits of righteousness do not just appear, you must cultivate them.
- B. Barren and unfruitful Christians are suspect, but these eight things prove life.

- C. God gave a new nature in true holiness in regeneration, do you bear its fruit?
- D. For a little negative exhortation, barren trees will get cut down (Luke 13:6-9).

*In the knowledge of our Lord Jesus Christ.*

- A. Here again is the key idea of knowledge in the epistle (1:2,3,5,6,8; 2:20; 3:18).
  - 1. Learning about Christ Jesus should greatly change your life to follow Him.
  - 2. The gospel news of God's salvation in Christ will change men (II Cor 5:17).
- B. Forgetting or remembering Christ's death for your sins is shown by fruitfulness.
  - 1. The man who delights in Christ Jesus and His cross will bear much fruit.
  - 2. Belly worshippers in love with themselves and the world will not have fruit.

***9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.***

*But he that lacketh these things is blind.*

- A. The eight things in context were chosen by the Holy Spirit as true good works.
- B. The disjunctive *but* contrasts unfruitful Christians with previous fruitful ones.
- C. If you lack these things, you are blind to the glory of Christ and His religion.
  - 1. Your shortsightedness sees the world beautiful but heaven dull and obscure.
  - 2. You show a profane memory forgetting Christ's death and your pardon by it.
  - 3. There is more to reality than what you see here – put on glasses of scripture!
- D. God does not force or guarantee these things in you; they need your diligence.

*And cannot see afar off.*

- A. If you cannot see afar off, then you are nearsighted, though not entirely blind.
- B. Many Christians cannot see past the world nearby, for its seduction blinds them.
- C. We are to set affection on things above, for we are dead with Christ (Col 3:1-4).
- D. There is a good blindness – seeing long distance to heaven, but not seeing earth.
  - 1. We want to see only things that are not seen, eternal things (II Co 4:18; 5:7).
  - 2. Our hope is for things better than this life; things not seen here (Ro 8:24-25).
  - 3. Faith is the substance and evidence of things not seen as yet (Hebrews 11:1).

*And hath forgotten that he was purged from his old sins.*

- A. This is Christian amnesia – forgetting you were saved from sins you must hate.
- B. God's grace and Christ's death is to not continue in sin (Rom 6:1). God forbid!
- C. Calvinists founder here, seeing only false professors, as if there are no examples of God's elect with bad memories e.g. Lot, Samson, Solomon, Corinth, etc.
- D. We preach the same gospel over and over to keep it well in memory (1:12-15).
  - 1. David wrote of Him for perpetual memory (Ps 22:30-31; 45:17; 72:17-19).

2. Are you moved by what He did? Reject mental assent of devils (I Pet 2:6-8).
3. A man grasping what Jesus did will live for Him with zeal (II Cor 5:14-15).
4. The blood of Christ, who gave Himself to God, should affect you (He 9:14).
5. You should discuss this great topic with brethren (Mal 3:16; I Thess 4:18).
6. Unsearchable riches of Christ ... <http://www.letgodbetrue.com/pdf/unsearchable-riches.pdf>.

***10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:***

*Wherefore the rather, brethren.*

- A. The word *wherefore* draws an intermediate conclusion from the matter thus far.
  1. If fruitful lives are the right response to knowing Christ, then fruit is crucial.
  2. If unfruitful lives are contrary to gospel facts and faith, then fruit is crucial.
- B. The word *rather* creates a contrast – between fruitful and unfruitful Christians.
  1. Rather than a blind, near-sighted Christian with dementia who bears no fruit.
  2. Believers should give diligence to their fruit bearing to prove their election.
- C. Fruitlessness is despicable in many respects, but it also steals assurance of life.
- D. Contrary to such folly and forgetfulness, apply all diligence to prove election.
- E. They are *brethren* here, because even children of God in churches can be fools.
  1. God has not guaranteed all His elect will bear this fruit by His power alone.
  2. More Christians do not bear much fruit than Christians with abundant fruit.
  3. However, this does not allow assurance for a lack of fruitfulness in your life.
  4. For you cannot prove that you are not a reprobate that crept into the church!

*Give diligence.*

- A. The matter is so important, and the criteria so difficult, that it takes diligence.
- B. **Diligence.** **1.** Constant and earnest effort to accomplish what is undertaken; persistent application and endeavour; industry, assiduity. **2.** Speed, dispatch, haste. *Obs.* **3.** Careful attention, heedfulness, caution. *to do or have diligence*, to take care, take heed, beware; to take care of or about a thing, to look after it carefully. *Obs.* [OED].
- C. **Diligence.** Focused hard work with perseverance to finish a task on time, right.
- D. See *diligence* as careful and laborious effort, including salvation (Heb 6:10-12; 11:6; 12:15; II Pet 3:14; Pr 4:23; 10:4; 12:24,27; 13:4; Luke 15:8; I Tim 5:10).
- E. Therefore, God's minister should frequently repeat these things (II Pet 1:12-15).

*To make your calling and election sure.*

- A. Fruitfulness in Christian virtues produced by knowing Christ proves eternal life.
- B. God's *calling* is ordained appointment to eternal life (Ac 13:48; I Cor 1:24-29).

- C. God's *election* is choosing those appointees in Jesus Christ (Ep 1:4; II Tim 1:9).
- D. For those rejecting God's election of men to salvation, they are in trouble here.
- E. Since God does elect – the most important matter is to make your election sure.
  - 1. Eternal life is a gift to His elect, so you must prove you are an elect person.
  - 2. You should know another very plain passage proving election (I Thes 1:2-4).
  - 3. You do not make your election sure to God, for He is sure (John 6:39; 17:2).
  - 4. You do make your election sure to yourself, for you need the evidence of it.
  - 5. Since you cannot see the book of life, you need the evidence of salvation.
  - 6. Peter began the first epistle with election (1:2); now he helps you prove it.
  - 7. If anyone asks, or if you want to know, then come to this very plain passage.
- F. Assurance of eternal life is obviously much more than just a decision for Jesus!
  - 1. It is plain: *election and eternal life are proven by doing these eight things*.
  - 2. Here are eight things you do that are the fruit to prove election and heaven.
  - 3. If these things abound, it proves a man fruitful in the knowledge of Jesus Christ, which is the purpose and object of eternal life (John 17:3; I Jn 5:20).
  - 4. If these things are lacking, at best a man is a carnal, shortsighted fool and belly-worshipper minding earthly things as taught elsewhere (Phil 3:18-19).
  - 5. If these things are lacking, at worst and the general rule, he is a reprobate.
- G. Diligence and reminders should be used to prove ones election (1:5,10,12-15).
- H. The true gospel exalts both the sovereignty of God and responsibility of man.
  - 1. The sovereignty of God is exalted with eternal life as an unconditional gift.
  - 2. The responsibility of man is exalted with great emphasis on works for proof.
  - 3. Every scheme of soteriology known is far inferior in one or both aspects.

*For if ye do these things.*

- A. It is nauseating heresy for Arminians to reject good works in ignorant rebellion.
  - 1. Of course, and always, we never consider works meritorious for eternal life.
  - 2. But without them, there is absolutely no assurance or evidence of salvation.
  - 3. They foam, *Sinner, there is nothing you can do ... oh yes, in fact, there is!*
- B. Arminian obsession about decisional salvation without any works is lascivious!
- C. They corrupt God's grace from pristine grace to lascivious and frustrated grace.
- D. What things? Not ones you may do ... but ones you do not do (Matt 19:16-22).
- E. More about good works ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.
- F. True grace and false grace ... <http://www.letgodbetrue.com/pdf/true-grace-and-false-grace.pdf>.

*Ye shall never fall.*

- A. This *fall* is falling out of God's saving grace and ending up in the lake of fire.
- B. This is totally unrelated to *falling* from the knowledge of God's grace (Gal 5:4).
- C. Jesus will never lose one God gave Him to redeem, but are you one of them?

***11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.***

*For so.*

- A. The coordinating conjunction *for* and adverb *so* teach *in the manner described*.
  - 1. What is the matter considered here? Entrance into Christ's eternal kingdom!
  - 2. What is the manner described here? Diligent doing of the eight listed things!
  - 3. Only by a fruitful life showing the works of godliness can salvation be sure.
- B. The fear is falling from eternal life, but it is impossible if you do these things.
- C. In addition to not falling, you will receive an abundant entrance into heaven.
- D. You cannot fall from election, and you get an abundant entrance to Paradise!

*An entrance.*

- A. This is a very important word – *entrance* – for it describes getting into heaven.
- B. Jesus said, *Not every one that saith, Lord, Lord, shall enter into ...* (Matt 7:21)!
- C. Jesus said, *Except a man be born again, he cannot enter into ...* (John 3:5)!
- D. Heaven ... *In no wise shall any thing enter into it that defileth ...* (Rev 21:27)!
- E. The Bible ends, *Blessed are they that do his commands ... to enter* (Rev 22:14)!
- F. Good and faithful servants hear, *Enter thou into the joy of thy lord* (Matt 25:23).
- G. The sheep at His right hand hear, *Come ... inherit the kingdom* (Matt 25:34)!

*Shall be ministered unto you.*

- A. To have something ministered to you is to have it served to you by servants.
- B. Do the elect children of God have servants? Paul taught that we do (Heb 1:14).
- C. Do the servants of elect children of God help get them to heaven (Luke 16:22)?

*Abundantly.*

- A. There is no bare admission into heaven for those that abound in godly fruit.
- B. Our salvation in Christ Jesus is so unsearchably rich that *abundantly* is used.
- C. Words like this, chosen by the Holy Spirit, should cause your heart to live!
- D. Consider related places in the Bible using this word (John 10:10; Heb 6:17).
- E. Believers enter the gospel kingdom by a strait gate, but not so into heaven!

*Into the everlasting kingdom.*

- A. This is heaven, as the thief understood when he asked to be remembered there.
- B. This is not the gospel kingdom, or the church, or any other earthly form of it.
- C. This is the reign of Jesus Christ in heaven over all things for all of eternity.
- D. No Jewish millennium is mentioned, because there is no Jewish millennium.
  - 1. This is not the limited 1000-year Jewish millennium, for this is everlasting!
  - 2. Though Peter wrote to scattered Jews, he only had heaven to tell them about.

3. Like Paul in Hebrews 12:22-24, Scofield's Jewish fables are not mentioned.

*Of our Lord and Saviour Jesus Christ.*

- A. If you do not count Jesus Christ of Nazareth as Lord and Saviour, you are lost.
- B. If you want to talk about Jesus Christ, then make sure He is Lord and Saviour.
- C. Due to the matter here, God's minister repeat these things (II Peter 1:12-15).

***12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.***

*Wherefore I will not be negligent.*

- A. Godly living is the chief content (1:1-11) and false teachers a real threat (2:1-3).
  - 1. Peter has laid down some of the most precious gospel truth already (1:1-11).
  - 2. An abundant entrance into heaven and the proof by good works is important.
  - 3. He will then exalt the written word of God about Christ's coming (1:16-21).
  - 4. He did all this well aware of coming heresies and scoffers (2:1-22; 3:1-9).
- B. The use of *wherefore* draws an inference based on the previous crucial content.
  - 1. Victorious Christian living requires kept knowledge (1:2,3,5,6,8; 2:20; 3:18).
  - 2. Corinth forgot resurrection doctrine by loss of knowledge (I Cor 15:2,34).
  - 3. Assurance and evidence of eternal life is a serious matter for every believer.
  - 4. The criteria for getting assurance and evidence is precious data to remember.
- C. Peter had called his readers to diligence, so he would show the same teaching.
- D. Ministers can become negligent by various factors that compromise preaching.
  - 1. Too many administrative matters can cost precious time in God's word.
  - 2. Too much socializing, which may be good for politicians, is not pastors.
  - 3. Losing focus on the goal of preaching, which is Christ, heaven, and holiness.
  - 4. Pastors must focus on two things – doctrine and personal lives (I Tim 4:16).
  - 5. He must insistently press to duties with reminders (II Tim 4:2; Titus 2:15).
- E. We use as many tools as we can to instruct, remind, and warn God's people.
  - 1. We have three services each week, not one service as so many have chosen.
  - 2. We send six Proverb commentaries, two weekly updates, a preparatory note.
  - 3. These twelve exhortations/reminders from God's word are public/private.
  - 4. There are private exhortations by various means of modern communication.
- F. If ministers are negligent in their duties, the saints will not be faithful in theirs.
  - 1. Churches will seldom or ever rise above the faithfulness of their ministers.
  - 2. Example, instruction, atmosphere, and tone for godliness is set by pastors.

*To put you always in remembrance of these things.*

- A. We have a context of *these things* – present truth of Christ, salvation, godliness!
  - 1. Attention and affection on heaven with all diligence toward it is important.
  - 2. Asaph and Corinth proved that losing sight of eternity ruins true religion.
  - 3. There are things other than grace that have not profited hearers (Heb 13:9).
  - 4. In reviewing our church history, we have been saved from such side issues.
  - 5. There are many topics, some of them maybe Biblical, that are unprofitable.
  - 6. These other topics are often well received, because carnal minds crave them.
  - 7. We want to emphasize what the apostles stressed – Christ and Him crucified, His gracious salvation, His coming and judgment, and need of good works.
  - 8. We must avoid everything that appeals to the flesh or is considered perilous by many like politics, health, literacy, disease, etc.
- B. It is not just memory of them ... this is a minor part ... but application of them.
  - 1. If a church could recite sound doctrine and answer questions, it matters little.
  - 2. The truth of the gospel must be brought to their minds so as to change lives.
  - 3. Constant bombardment of minds must be offset by repetitive exhortations.
  - 4. Do you know how easily you are carnally minded, not spiritually minded?
  - 5. Do you know how easily you focus on things on the earth, not things above?
  - 6. Do you know how hard you work for earthly things rather than holiness?
- C. Why do things that Peter presented (in two epistles and this chapter), the most valuable things man can ever consider, require stirring up hearers to remember?
  - 1. Here is another proof of our depravity and rebellion against spiritual truth.
  - 2. Here is another evidence of the competition for our attention and affection.
  - 3. Here is another warning that hearing does not prove doing (James 1:21-25).
- D. What must be remembered? Knowledge of Jesus that Peter stressed throughout.
  - 1. If this apostle places this great premium on knowledge applied, what of you?
  - 2. The written word of God, Peter's epistles in this context, are very important.
- E. Believers should be constantly aware that their actions prove their salvation.
  - 1. The true gospel gives the highest motivation for good works to be produced.
  - 2. If ordinary busyness of life steals the focus, that man will fail God's grace.
- F. Peter will remind again before ending about falling from steadfastness (3:17).
  - 1. And before getting there, he will mention false teachers twice (2:1-22; 3:1-8).
  - 2. Corinth forgot resurrection truth, thus vulnerable to error (I Cor 15:2,34).
- G. If we spend five hours together, with two preaching, there are 168 in a week!
  - 1. You will not hear outside God's assemblies anything for your spiritual good.
  - 2. The world will bombard you from the time you leave until you return again.
- H. See Paul's charge to Titus for him to affirm constantly – good works (Tit 3:8).

*Though ye know them.*

- A. It is painful for pastors to preach things already preached and/or already known.
  - 1. They know that a good steward brings forth new and old things (Mat 13:52).
  - 2. They want to be creative, original, and unique to maximize their calling.
  - 3. Diligent and faithful pastors cringe at preaching the same thing ... until this!
- B. Pastors must grasp the apostles' example of repetition and not be ashamed of it.
  - 1. Paul repeated things – put believers in mind of things they knew (Ro 15:15).
  - 2. He was not grieved to repeat himself – because it promoted safety (Phil 3:1).
  - 3. A good minister reminds the brethren of the things of the gospel (I Tim 4:6).
  - 4. John and Jude also repeated things already known (I Jn 2:21; Jude 1:3,5,17).
  - 5. Most know repetition is a great learning tool – think multiplication tables!
- C. Do not think or tell a pastor you already know a thing taught; are you doing it?
- D. Peter acknowledges that Paul and others had taught them good works before.
- E. There is foundational truth that should be taught and every believer must know.
- F. We are reminded not to forget truth, to grow in knowledge, and to practice it.
- G. Believer's should see those unwilling to endure sound doctrine (II Tim 4:3-4).
  - 1. The regular repetition of basic doctrines and calls to godliness are valuable.
  - 2. Most churches today pander to carnal Christians or reprobates with fables.
  - 3. The cure for the perilous times is preaching the word (II Tim 3:16 – 4:2).
  - 4. Compromising Christians and evil seducers would get worse (II Tim 3:13).
  - 5. For perilous times ... <http://www.letgodbetrue.com/sermons/exposition/perilous-times/sermon.php>.
- H. So what that they knew them, because the evidence is that men forget quickly.
  - 1. Consider Paul marveling at how quickly Galatians forgot (Gal 1:6-9; 3:1).
  - 2. Consider how quickly the Corinthians forgot the resurrection (I Cor 15:2).
  - 3. Consider how quickly successive generations of Israel forgot their lessons.
  - 4. Many would fall away (I Ti 4:1-3; II Tim 4:3-4; II Thes 2:1-3; II Pet 2:1-2)!

*And be established in the present truth.*

- A. Though painful for a pastor to repeat himself (see above), it is safe for hearers.
  - 1. While we are in this world, it sends a constant barrage of false enticements.
  - 2. While in this world, we are vulnerable according to fleshly deceitful lusts.
  - 3. While in this world, Satan walks about us as a roaring lion to devour souls.
  - 4. By nature all men tend toward belly worship and forget the precious truth.
  - 5. False teachers are everywhere seeking to corrupt truth for many reasons.
- B. Gospel preaching is for goal to establish and fix believers in truth (Ep 4:11-16).
- C. Men mock about preaching to the choir, but repetition of things known is good.
- D. It is our holy and sober duty to carefully heed things heard before (Heb 2:1-4).
- E. There is danger in falling away from things you already know (II Peter 3:17).
- F. The true disciples of Jesus Christ continue in His word (John 8:31; Col 1:23).
- G. The example of the O.T. church of generational failure is sober and painful.

- H. The present truth was the gospel of God's grace revealed in the New Testament.
  - 1. Paul referred to the gospel as a unique day and time (II Co 6:2; He 3:12-13).
  - 2. It included salvation of Jews and Gentiles by God's grace in five phases.
  - 3. It included the great mystery of godliness, Jesus' incarnation and ascension.
  - 4. It included the second coming of Jesus Christ for resurrection and judgment.
  - 5. It included successful Christian living by the power of God through Christ.
  - 6. It included making one's calling and election sure for assurance of salvation.
- I. The Jews had much past truth – Moses and Sinai – but this was Christ's gospel.
  - 1. The law and the prophets were until John, and the Jews needed to accept it.
  - 2. It was impossible to mix new and old, or the old wine bottles would burst.
  - 3. There was a gospel rest for the Jews greater than any from Moses or Joshua.
  - 4. Present truth was Paul's gospel of Jesus Christ (I Pet 5:12; II Pet 3:15-16).
- J. It is one thing to be established in the present truth now, but what of tomorrow?
- K. You can be established in present truth intellectually, but application counts!

***13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;***

*Yea, I think it meet.*

- A. When a Bible writer *thinks*, remember that this is Holy Spirit inspired (1:21)!
  - 1. It is this kind of pastoral advice from an apostle that should light up pastors.
  - 2. Peter was a leader of the early church, and though not our apostle, a key one.
- B. Given the seriousness of the gospel and weakness of believers, it is appropriate.
  - 1. **Meet.** Suitable, fit, proper; fitting, becoming, proper. See II Tim 2:21; etc.
  - 2. Adam alone was not good, so God made a help *meet* for him (Gen 2:18).
- C. Jesus Christ knows well the weakness of human flesh and compensates for it.
- D. It is fully fit, proper, suitable, right, and wise to emphasize godly duties often.
- E. A minister's job is to bring new things unknown and to repeat things known.
- F. Peter's words reflect not just the value of the content, but also his apostleship.

*As long as I am in this tabernacle.*

- A. Peter committed himself to constant repetition of gospel keynotes for believers.
  - 1. Here is apostolic, inspired advice to pastors to repeat the important subjects.
  - 2. Here is apostolic, inspired advice to hearers to embrace hearing truth again.
- B. While both pastors and hearers are in the body, they have duties for knowledge.
  - 1. The pastors must stir up their hearers by repetitive instruction and warnings.
  - 2. The hearers must realize the gravity of their situation and pay strict attention.
- C. The *tabernacle* here is Peter's body; he was present with it, absent from Christ.
  - 1. **Tabernacle.** A temporary dwelling; generally movable, applied to the body.

2. Israel's tabernacle (temporary) and its temple (permanent) were different, yet our physical body is also called a temple by virtue of who dwells in it!
  3. Man's soul/spirit internal part leaves at the time of death to be with Christ.
  4. It is called the soul, the spirit, and the ghost in the pages of the scriptures.
  5. Paul called the human body the earthly house of this tabernacle (II Cor 5:1).
  6. When the spirit leaves the body, it turns back to clay (II Cor 4:7; Gen 3:19).
  7. Even before the spirit leaves, the body begins to disintegrate (Eccl 12:1-7).
  8. The body you got at conception had a default life expectancy of about 70.
  9. Planned obsolescence and self-destruction are working in every body by sin.
  10. Every health idea you consider, sin is the basic cause of disease and death.
  11. Peter very carefully delineated his soul/spirit being separate from his body.
  12. For more about II Corinthians 5 ... <http://www.letgodbetrue.com/pdf/second-corinthians-5.pdf>.
- D. He will call his body *his* tabernacle shortly, because it was indeed part of Peter.
- E. Peter was not alone in his tabernacle – remember this key point (I Cor 6:19-20).
- F. A tabernacle is not only temporary, but it is also inferior in all respects to a temple other than mobility.
- G. While you are still alive, what duties should you conscientiously, diligently do?
1. Energetic youth should remember their creator before evil days (Eccl 12:1).
  2. Every parent should be applying themselves to parenting the Bible way.
  3. Every church member should remember their *one another* duties to others.
  4. Do not boast of tomorrow, no matter your age, for it has surprises (Pr 27:1).

*To stir you up by putting you in remembrance.*

- A. **Stir up.** To rouse to action, activity, or emotion; to rouse from indifference or sloth; to incite, instigate, stimulate. To excite, provoke, induce; to raise, set on foot (strife, disturbance, etc.); to arouse (feeling or emotion).
- B. So earnest was Peter in this commitment that he did exactly that shortly (3:1)!
- C. Sometimes we may not fully forget ... but forget enough to lose focused zeal.
- D. Diligence ... and especially all diligence ... requires getting stirred up often.
1. We default by nature to slothfulness, distraction, and discouragement, etc.
  2. Professional athletes use timeouts to regain their wits and focus their energy.
- E. Preaching the important elements of the gospel will turn men back to zeal.
- F. We must be stirred up, because our flesh will pull our spirit down to lethargy.
1. David wrote of his prayer to God to be quickened or revived (Ps 119:25,37).
  2. Paul cried out to the dull Ephesians, Awake and Arise for Christ (Eph 5:14)!
  3. The apostles proved three times the weakness of their flesh (Matt 26:36-45).
  4. God sent Haggai and Zechariah to stir up the regathered Jews (Ezra 5:1).
- G. Ministers must stir themselves up, for no one will help them do it (II Tim 1:6).
- H. **Exhort.** To admonish earnestly; to urge by stimulating words to conduct regarded as laudable. To recommend earnestly; to insist upon. See II Tim 4:2.

- I. **Instant.** Pressing, urgent, importunate. See II Timothy 4:2 and Luke 7:4; 23:23.
- J. We want to get lifted up like Uzzah (II Chron 17:6), which we call getting jacked up, getting amped up, getting motivated, etc.
- K. Sometimes it may take hearing terror of the Lord to be persuaded (II Cor 5:11).

***14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.***

*Knowing that shortly I must put off this my tabernacle.*

- A. Peter knew he was nearing death and had little time to remind them himself.
- B. Whether simply old, some premonitions, or the Lord told him, we do not know.
- C. The tabernacle is the house in which our spirit/soul lives until the time of death.
  - 1. Paul covered the point rather thoroughly in II Corinthians 5 about his house.
  - 2. Jesus died for both, so we take care of both, but labor on earth ends at death.
- D. Aging and death should have different and greater meaning to gospel ministers.
  - 1. Peter was not being morbid – he rather reflected pastoral conscientiousness.
  - 2. Pastors know the opportunity for pressing truth is mainly while still alive.
  - 3. Though written documents can help a man speak after death (Hebrews 11:4).
  - 4. Paul knew heaven was far better, but he could help by living (Phil 1:21-24).
- E. He call the body *his* tabernacle here, because his body was indeed part of Peter.
- F. The closer we get to death, the more sober most Christians become facing it.
  - 1. Therefore, it is imperative for youth to consider eternal matters while young.
  - 2. There are youthful lusts that do not grab older men the same voracious way.
  - 3. For this reason, we highly recommend children and youth attending funerals.
  - 4. Solomon, contrary to youth, commends mourning over partying (Eccl 7:2).
  - 5. Jonathan Edwards resolved at 18 he would daily think it was his last day.
- G. Wise Christians will prepare for the day of death with meditation and service.
  - 1. As you prepare for any trip here by the distance traveled and the time away!
  - 2. As you get excited about a trip her, remember heaven is unspeakably better!
  - 3. They will use any means to convey truth and convince hearers of godliness.

*Even as our Lord Jesus Christ hath shewed me.*

- A. Peter, lover of Christ, recalls Jesus identifying how he would die (Jn 21:18-19).
- B. For technicians, did Jesus show Peter he was about to die or how he would die?
  - 1. It had probably been near 40 years since Jesus had prophesied to Peter.
  - 2. We conclude that Peter refers to the manner or way in which he would die.
  - 3. He knew he was not going to live much longer by his age or by a vision.
- C. This is a rare example in which a man knew beforehand how he would die.
  - 1. Peter was not going to get the privilege of dying like Jacob as some desire.

2. Peter was going to get to honor the Lord Jesus Christ by suffering for Him.
  3. Peter, like Paul, was not moved against being conformed to Christ's death.
  4. It behooves us to think of a painful death and prepare to face it in holiness.
  5. As death approaches, it is wisdom to think upon it and alter life accordingly.
  6. Our zeal, unless exceptional like Joseph, David, or Timothy, should rise in degree as we leave the folly of youth enter middle age and then face death.
- D. We understand the stretching forth of his hands to indicate death by crucifixion.
  - E. Rome held sway over the known world then and used crucifixion for execution.
  - F. Church history, by which we can prove very little, indicates Peter was crucified.
  - G. Church history testifies Peter chose to be crucified upside down to honor Jesus.
  - H. Jesus told him this would happen when *old*, now 40 years later (John 21:18-19).

***15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.***

*Moreover I will endeavour that ye may be able after my decease.*

- A. **Decease.** Departure from life; death. To depart from life; to die. See Luke 9:31.
- B. Oral tradition, even from an apostle, though useful, is not as good as writing.
  1. Paul ordered the churches to practice all they heard and read (II Thess 2:15).
  2. God had the apostles write down all we need for perfection (II Tim 3:16-17).
  3. Even God's oral testimony is inferior to apostolic writings (II Pet 1:16-21)!
- C. The long-term value of having God's revelation and will in writing is precious!
- D. Should we take doctrine from the word *decease*, like annihilation or soul sleep?
  1. One second after death, Peter would be more alive than he had ever been!
  2. The only part of him that would *decease* was a functioning, earthly body!
  3. The separation of the soul and body here was the *decease* of a united Peter.
  4. The Bible word *decease* is used commonly today for the dead or for dying.
  5. This is no more or less than Paul's departure from life (II Ti 4:6; Phil 1:23).
  6. Whatever we apply to Peter we must also apply to Jesus Christ (Luke 9:31)!
  7. Jesus was that day in the Paradise of God with a thief crucified beside Him.
- E. His endeavor involved two epistles to readers in another far part of the world.

*To have these things always in remembrance.*

- A. Godly living is the chief content (1:1-11) and false teachers a real threat (2:1-3).
  1. Peter has laid down some of the most precious gospel truth already (1:1-11).
  2. He will then exalt the written word of God about Christ's coming (1:16-21).
  3. He did all this well aware of coming heresies and scoffers (2:1-22; 3:1-9).
- B. Note a further reference to *these things*, taking us back to the context (1:1-11).
- C. Beyond just keeping the gospel in memory then, Peter prepared for the future.

- D. Beyond just preaching or testifying gospel truth, Peter committed it to writing.
- E. If remembering these gospel things is so crucial, what are you doing about it?
  1. What do you do to enhance your reception, retention, and practice of them?
  2. What do you do to enhance the reception, retention, and practice of others?
  3. It is your duty to be as the Bereans to receive the word readily (Acts 17:11).
  4. It is a duty to provoke one another to love and good works (Heb 10:23-25).
  5. There is a special place in God's dealing with men for speakers (Mal 3:16).
- F. Oral tradition or even apostolic preaching cannot compare to the inspired word.
  1. Peter put the content needing remembrance in writing in these two epistles.
  2. Paul told Timothy to continue in the OT and NT scriptures (II Tim 3:16-17).
  3. Peter exalted the *more sure* word of scripture as the antidote to compromise, false teachers, heresy, and unbelief as Paul had for Timothy (II Tim 4:1-4).
  4. The cure for imposters that Jesus and the apostles feared is written scripture.
  5. Peter gave a graphic and powerful exaltation of the written word (1:16-21).

***16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.***

*For.*

- A. Coordinating conjunction *for* ties the section before (1-15) to this one (16-18).
  1. The value to persons was very great (1-15) and based on solid truth (16-18).
  2. He identified the power and coming of Christ as the content most crucial.
  3. His coming is ... by any measure ... the most stupendous event to consider!
  4. It was given in the first epistle (1:6-16; 4:5-7,13) and here (1:10-11; 3:1-14).
  5. Peter had described entering heaven at Christ's coming, and it was no fable.
- B. His coming was already corrupted (II Thess 2:1-3; II Tim 2:14-19; II Pet 3:1-9).
- C. The godliness needed – good works of Titus 3:8 – were crucial facts (5-11).

*We have not followed cunningly devised fables.*

- A. The apostles taught great events past (first coming) and future (second coming).
  1. The gospel of Jesus Christ is not the fictions of men but the truth of Jehovah!
  2. The news of Jesus Christ ripping the sky and ground for His elect is great!
- B. Religion has always included many cunningly devised fables to deceive men.
  1. The pagan gods of Egypt, Canaan, Greece, and Rome abound with fables.
  2. There are Jewish fables of national conversion, recovery of Palestine, Jewish superiority, Messiah reigning in Jerusalem, and earthly millennium, etc.
  3. There were Messiah fables Jesus warned Israel about (Matt 24:4-5,23-24).

4. The Roman Catholic Church is a giant brothel filled with foolish fables, just as the Bible declares (II Thes 2:9-12; I Tim 4:1-3; Rev 13:11-18; 17:1-6).
5. The Charismatics make up more junk annually than can hardly be imagined.
- C. It is a pastor's job to make war against fables and liars of any source (Ep 4:14).
  1. Christ's pastors do not preach fables; they do all they can to destroy them.
  2. They must name and exclude heretics (Ro 16:17-18; Gal 1:6-9; Tit 3:10-11).
  3. They renounce hidden agendas, hypocritical manipulation, lying use of scripture, but to openly declare truth to consciences before God (II Cor 4:2).
  4. They reject anything not totally certain Bible truth (I Tim 1:4; 4:7; Tit 1:14).
  5. Sometimes this will include smashing your precious thoughts (II Cor 10:5).
- D. What you believe by faith, the apostles wrote down proof by senses (I Jn 1:1-3).
- E. The gospel is based on the surest evidence and written testimony of witnesses.
  1. You could not be an apostle of Christ without being an eyewitness of Him.
  2. The men wrote their testimonies when contemporaries lived to refute them.
  3. There were above 500 that saw Him alive; they also ate and drank with him.
  4. They performed miraculous signs and wonders that were stupendous works.
  5. They wrote down prophecies that have been fulfilled from 70 A.D. onward.
  6. Romans 1:18-32 is being fulfilled before your very eyes for the cause stated.
- F. What the apostles did not do – create cunning fables for men – others did do.
  1. False teachers were introduced with feigned words and heresies (2:1-3).
  2. Scoffers were shortly introduced with fables of the second coming (3:3-4).
  3. Paul testified there were already many corrupting God's word (II Cor 2:17).
  4. Jude wrote exhorting to contend earnestly for the apostolic faith (Jude 1:3).
  5. Paul warned that Ephesian elders would corrupt the truth (Acts 20:26-32).
- G. The apostolic gospel of Christ crucified is what we want to teach and defend.
  1. Paul preached it plainly; Peter confirmed it (I Co 1:17-24; 2:1-5; I Pet 5:12).
  2. The masterbuilder laid the right foundation; we do not alter it (I Cor 3:9-17).
  3. The consequences are terrible for altering the content of Christ's gospel.

*When we made known unto you the power and coming of our Lord Jesus Christ.*

- A. Many fables pervert the second coming e.g. Scofield, Larkin, Lindsey, LaHaye.
  1. Paul had heretics in his day that perverted Christ's coming (II Tim 2:14-19).
  2. The Thessalonians were messed up about the timing of it (II Thess 2:1-3).
- B. Notice the plural first person pronoun *we* for Peter and other apostles (1:1,18).
  1. Paul is the apostle Peter served by this epistle and will name him (3:15-16).
  2. Peter identifies Paul's epistles containing these things – of the second coming of Christ (Rom 13:11-14; I Cor 15:23-28; II Cor 5:1-11; Phil 3:20-21; I Thess 4:13-18; II Thess 1:7-10).
- C. Was the power and coming of the Lord Jesus Christ when He was transfigured?
  1. No, because He did not come at that event in any way except to come down!

2. No, because there was no power of His shown or exhibited in transfiguring!
  3. No, because He had not yet been given all power at the Father's right hand!
  4. If they already knew of the transfiguration, why did Peter tell them again?
  5. There is little value in the transfiguration unless pointing to something else.
  6. And what is left? His second coming is power and glory without precedent!
  7. Paul could not have given this part of the revelation, as he was not part of it!
- D. Is this powerful coming of Jesus Christ His first coming or His second coming?
1. We could creatively use I Tim 3:16 and others to make it His first coming.
  2. He did come by incarnation, at Pentecost, in 70AD, but there is much more.
  3. However, the coming taught in both epistles and under threat is His second.
  4. From the first epistle's first chapter to the last one here, it is a future coming.
  5. These believers were already convinced of His first coming to be Christians!
  6. The power of Christ's second coming is unbelievable and without precedent!
- E. The second coming (I Co 15:20-28; Phil 3:20-21; I The 4:13-18; II The 1:7-10)!
1. Rejoice in it, for it will involve use of power unlike anything before or after.
  2. Rejoice in it, for it will truly be a coming unlike any metaphorical coming.
- F. He is coming in flaming fire with mighty angels, to resurrect the dead, destroy the world, judge the quick and the dead, create a new heaven and earth, etc., etc.

*But were eyewitnesses of his majesty.*

- A. Entirely contrary to cunning fables, Peter had power evidence of Christ's glory.
1. Peter's eyewitness event with James and John of Jesus' glory rejects fables.
  2. The majesty they saw of Jesus Christ was the transfiguration there described.
  3. Read all gospels of the transfiguration (Mat 17:1-9; Mk 9:2-13; Lu 9:28-36).
  4. Here Peter was an eyewitness; in two verses he will be an ear-witness (1:18).
- B. There could not be a more graphic vision and experience than Peter described.
1. He had two earthly witnesses to confirm what he heard and what he saw, unlike every Charismatic and Pentecostal since the Azusa Street Mission.
  2. He had two heavenly witnesses that came back from heaven to participate in the show as well, Moses and Elijah, the two greatest prophets of the O.T.
  3. He was an eyewitness of Jesus Christ's great glory as He greatly changed.
  4. He was ear-witness of Almighty God speaking from heaven about His Son.
  5. Charismatics cannot come close to this, though they lie beyond usual human imagination e.g. Jesse DuPlantis going to heaven and seeing what he saw.
- C. Compare this to initiation into any earthly, pagan, or Satanic ritual of mysteries.

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

*For he received from God the Father honour and glory.*

- A. God gave Jesus honor and glory at the event – by His words, according to Peter.
  - 1. The majesty they beheld of Christ was the transfiguration there described.
  - 2. Read all accounts of this event (Matt 17:1-9; Mark 9:2-13; Luke 9:28-36).
  - 3. Peter was first an eyewitness; in the next verse he is an ear-witness (1:18).
- B. Peter, James, John saw Christ's majesty – changed appearance, God's cloud.
- C. Peter's description will transition from seeing to hearing and the combination.
  - 1. Do not be confused, for God's words here are the most important part of it.
  - 2. When Moses saw the glory of God, he heard glorious words (Ex 34:5-8).
  - 3. When Job saw the glory of God, he heard about His power (Job 42:5-6).
- D. The cloud that enveloped them must have been glorious – the excellent glory!
- E. God honored our Savior, calling him Son; we honor his Son, saying Savior!

*When there came such a voice to him from the excellent glory.*

- A. God's words are the honor and glory given to Jesus Christ by God the Father.
- B. The excellent glory is God's cloud where the voice came from (Matt 17:5; etc.).
  - 1. The excellent glory is His glorious cloud (Ex 34:5; 40:34-35; I Kgs 8:10-11).
  - 2. Peter will also ascribe it as coming from heaven, which is not contradictory.
- C. Was God's voice directed to Jesus ... or to the three ... or to both for Christ?
  - 1. In this view by Peter, God spoke to Jesus Christ, for His honour and glory.
  - 2. The third person construction of the words indicates it was for the apostles.
  - 3. Note especially the use of the words, "Hear him" (Mk 9:7), in third person.

*This is my beloved Son, in whom I am well pleased.*

- A. Exalt these words, *beloved Son*, because you are accepted in Him (Eph 1:6).
  - 1. If He is beloved, so are you, for God chose you in Him long ago (Eph 1:4).
  - 2. If God gave His beloved Son for you, He will surely give you all (Ro 8:32).
  - 3. Christ is loved, so are you, for God's purpose and grace are there (II Ti 1:9).
  - 4. God loved Jesus even in humiliation, because death was for Him (Jn 10:17).
  - 5. Can God be pleased with you? Yes! Well pleased? Yes! In Christ alone!
- B. Fear these words – because they were given to correct Peter's lack of decorum!
  - 1. Peter was foolishly impetuous – swift to speak and slow to hear – for he did not know what to say due to fear (Mark 9:6). Ever done that before?
  - 2. I am an ambassador of God and Jesus Christ, and there is a warning here.
  - 3. How seriously do you take Jesus Christ in thoughts, words, and actions?
  - 4. God knows every thought and intent of your heart on everything in your life.

5. He knows every word that comes from your mouth no matter where you are.
  6. Your actions of commission or omission are perfectly known to Him always.
  7. If you do not love Christ and obey Him, look out (I Cor 16:22; II Thess 1:8).
- C. God graciously allowed Peter to record the event here without mentioning his own idea of three tabernacles or hearing God's rebuke, "Hear him."

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

*And this voice which came from heaven we heard.*

- A. Peter's emphasis is what God did for Jesus, not Jesus coming in glory or power.
- B. The literal, specific plural persons that heard the voice were James, John, Peter.
- C. However, Peter also uses the plural pronoun more widely than this (1:1; 3:2).
- D. This is the ultimate "hearing voices," or having a vision of Jesus Christ. Glory!
- E. They did not merely hear a sound (Jn 12:28-29; Acts 22:9), but heard the sense!

*When we were with him in the holy mount.*

- A. What a personal testimony! Peter was with Jesus in the mountain for this event.
  1. Jesus Christ chose Peter for the event, as one of His favorite three apostles.
  2. There cannot be a more dramatic and impressive vision than one with Christ.
- B. The mountain was not holy because in the holy land but because of a holy God!
  1. The land of Israel at times was referred to as holy, but rarely (Matt 24:15).
  2. This singular mountain Peter called holy because of what happened there.
  3. Compare this to the ground that became holy before Moses and Joshua.
- C. Your body is holy by the presence of the Holy Spirit in it – live accordingly!
- D. This filthy church building is holy when we assemble – worship accordingly!
- E. Though terrified, all were gone but for Jesus, who comforted them in their fear.
- F. The lesson is the certainty of the second coming of Jesus Christ with its events.
  1. Resurrect the dead, burn the world, judge all men, reform the universe.
  2. This event is infinitely beyond anything that has happened in world history.
  3. This event, or meeting him beforehand, is your most crucial appointment.
  4. Are you giving all diligence to make your calling and election sure for this?
  5. Thus there must be constant reminders made to keep you living in light of it.
  6. There is no uncertainty, for it is based on apostolic witnesses, not fables.

***19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:***

*We have also a more sure word of prophecy.*

- A. This passage of scripture establishes and exalts the glory and value of the Bible.
  - 1. Without God's revelation given to us in writing, we would be adrift at sea.
  - 2. Without God's revelation in writing, we would invent content like others do.
  - 3. Without being totally confident of God's word, we would have nothing here.
  - 4. God by His grace and Spirit convinced this preacher of this text when 26.
  - 5. We reject the devilish nonsense of Charismatic and Pentecostal deceptions.
  - 6. We do not play games with so-called originals, which no man had or has.
  - 7. We do not play games with a multitude of versions, all word-contradictory.
  - 8. We do not search man's commentaries for truth, for we need God's words.
  - 9. We are not content with merely ideas of truth, but rather His certain words.
  - 10. Without supreme confidence in the words of God, religion is playing games.
  - 11. Without God's certain revelation, you have no clue of life here or eternity.
  - 12. We must always emphasize the words of scripture as the Creator Jehovah's revelation to us and His providential preservation of them in the KJV.
- B. The chief prophetic/revelatory idea Peter presented is Christ's second coming.
  - 1. It was glory, hope, joy of the first epistle (I Pet 1:3-13; 4:4-7,13; 5:1,4,10).
  - 2. It is the end and hope of the second epistle (II Peter 1:4,10-11,16; 3:1-14).
  - 3. If we move far from this primary theme, we will deprive our interpretation.
  - 4. For correct understanding of 1:12-21, the second coming should be the key.
  - 5. While we need not totally exclude other prophecies, the key is His coming.
- C. We understand this first clause to be *comparative* to exalt the written scriptures.
  - 1. There are a variety of interpretations for several of the clauses of this verse.
  - 2. We trust our English Bible and the comparative value of *also* and *more sure*.
  - 3. Two things are being considered by *also*; one is *more sure* than the other.
  - 4. Peter has stepped up from fables to the transfiguration to written revelation.
  - 5. Peter himself, by a plural, first-person pronoun, put the Bible over the event.
- D. There could not be a more graphic vision and experience than Peter described.
  - 1. He had two earthly witnesses to confirm what he heard and what he saw, unlike every Charismatic and Pentecostal since the Azusa Street Mission.
  - 2. He had two heavenly witnesses that came back from heaven to participate in the event as well, Moses and Elijah, the two greatest prophets of the O.T.
  - 3. He was an eyewitness of Jesus Christ's majestic glory as He transfigured.
  - 4. He was ear-witness of Almighty God speaking from heaven about His Son.
  - 5. The cloud of God's glory overshadowed them and then it enveloped them.

6. Charismatics cannot come close to this, though they lie beyond ordinary human imagination e.g. Jesse DuPlantis's trip to heaven to see what he saw.
  7. Christians today get more excited about a child's lying trip to heaven rather than an inspired apostle's view of Christ in glory and His powerful coming.
- E. How could the Bible, especially the O.T., be *more sure* than the transfiguration?
1. Because the transfiguration was only a token or illustration of His coming.
  2. Because the word of prophecy is a written record rather than oral tradition.
  3. Because of 40 writers over many years, not three men with one short event.
  4. Because numerous prophecies provide greater evidence than one great event.
  5. Because of much greater confirmation and many more details in the Bible.
  6. Peter's account of the transfiguration is not the best hope of Christ's coming.
- F. Verbal testimonies of visions, dreams, trips to heaven, are to be highly doubted.
1. If a person verbally reports a vision ... they might have heard it incorrectly!
  2. If a person verbally reports a vision ... they might interpret it incorrectly!
  3. If a person verbally reports a vision ... they might repeat it incorrectly!
  4. If a person verbally reports a vision ... you might hear its words incorrectly!
  5. We know a written contract is far more substantial than a verbal agreement.
- G. The word of prophecy is clearly identified in the following context as the Bible.
1. There is a particular prophecy under consideration – Christ's second coming.
  2. There is also the general rule of written scripture by Holy Ghost inspiration.
  3. The emphasis is on the O.T. scriptures due to the "old time" used in 1:21.
  4. Peter is very aware of Paul's scriptures, for he will identify them (3:15-16).
  5. God's word is exceeding broad; we will not limit it to O.T. only (Ps 119:96).
- H. The Old Testament did have prophecies of Messiah coming to change things.
1. Job and his redeemer on earth may have been written earliest (Job 19:25-27).
  2. David in the Psalms (Psalm 8:5; 17:15; 49:15; 50:1-6; 96:13; 102:25-28).
  3. Daniel regarding the man of sin is similar to Revelation (Dan 7:9-10,13-14).
  4. Isaiah referred to a new heaven and a new earth (Isaiah 65:17; 66:22).
  5. Enoch was a prophet, but not known as such until later (Jude 1:14-15).
- I. The New Testament had great prophecies by Jesus Christ and His holy apostles.
1. Never forget in this epistle that Peter was aware of Paul's epistles (3:15-16).
  2. Paul himself had quoted Luke 10:7 as inspired scripture in I Timothy 5:18.
  3. Timothy had the scriptures from childhood, but the N.T. was most valuable.
  4. The time of reformation must be kept in view as revelation was finalized with the complete N.T. canon (Heb 9:10; I Cor 13:8-10; II Tim 3:16-17).
  5. The O.T. was very inadequate for full N.T. doctrine and practice, especially for N.T. pastors (I Tim 3:15; II Tim 2:2; 3:16-17; Titus 2:15).
- J. Fulfilled prophecies make unfulfilled prophecy more sure and very comforting.
1. The Bible has many fulfilled prophecies for His glory and confirm scripture.
  2. God boasts greatly for His own glory of fulfilled prophecies in Isaiah 41-48.

3. Fulfilled prophecies of all kinds are glorious, including Christ's first coming.
  4. Fulfilled prophecy ... <http://www.letgodbetrue.com/sermons/prophecy/glory-of-fulfilled-prophecy/sermon.php>.
- K. Jesus prophesied Jerusalem's ruin, and it was fully confirmed (Matt 24:32-35).
1. We rejoice at the absolute certainty and timing of His detailed prophecy.
  2. We rejoice also at the complete and perfect fulfillment of the prophecy.
  3. Therefore, we are to believe every prophecy of His next coming as certain!

*Whereunto ye do well that ye take heed.*

- A. It is God's Bible we ought to pay attention to for its great value for our souls.
1. The more sure word of prophecy here is particularly Christ's second coming.
  2. However, the rule expressed throughout the Bible is the value of the Bible.
  3. There is prosperity, great reward, and blessing (Ps 1:3; 19:11; James 1:25).
  4. Man shall not live by bread alone, but by every word of God (Luke 4:4).
- B. How can we know the will of God, both positively and negatively, without it?
1. The secret things belong to God, but the revealed things are ours (De 29:29).
  2. As Jesus used the parable of the sower, how will you take heed (Luke 8:18)?
- C. It takes a conscious choice and diligent effort to learn God's word (Prov 18:1).
1. Solomon laid down a number of prerequisites for learning (Proverbs 2:1-5).
  2. God's ministers must be faithful in diligent study (Ps 119:18; II Tim 2:15).
- D. There are benefits, blessings, profit, value for taking heed to the words of God.
1. It works effectually in those that believe, for there is no other book like it.
  2. David the psalmist listed many advantages (Ps 1:1-3; 19:7-11; 119:1-176).
- E. Jesus said it should be heeded above a man rising from the dead (Lu 16:29-31).
- F. Promises and prophecy of His coming are life-changing and universe-altering!
1. This is the primary intent of the passage, and it should be emphasized most.
  2. Partaking of the divine nature and escaping lusts depend on His promises!
  3. Falling into eternity or an abundant entrance to heaven is the context here.
  4. Men who properly understand His coming change their lives for Christ (II Peter 3:10,14; I John 3:3; II Cor 5:1-17; Rom 8:17-18; Phil 3:18-19).

*As unto a light that shineth in a dark place.*

- A. This second half of the verse is driven by *as*, which makes it a simple simile.
- B. The world was dark then, and it is even darker now (II Tim 3:13; I Peter 2:9).
1. They were much closer to the apostolic age of Spirit power and great light!
  2. Evil seducers are waxing worse and worse so that even Christianity is dark!
  3. There is a famine for the light of God's word (Amos 8:11-12; II Tim 4:3-4).
- C. The word of God is a lamp to our feet and a light for our pathway (Ps 119:105).
1. Those who reject the word of God have no light in them at all (Isaiah 8:20).
  2. The gospel is glorious light, but we are in some darkness until glorification.
  3. The world is full of fables and science falsely called, filling it with darkness.

- D. This world is hopelessly dark and dark without hope, but His coming is light!
  1. Not only is the world dark, but deceitful darkness exists in every heart.
  2. This is a dark and hopeless scene without a lamp or light of prophetic hope.
- E. But the word of God, the more sure word of prophecy, gives us light for hope!
  1. Asaph was delivered in the sanctuary and the future of righteous and wicked.
  2. Christ's coming and all it includes is for our mutual comfort (I Thess 4:18).
  3. His promises motivate men to partake of the divine nature and escape lusts.
  4. Confidence in life or death is by the word of God that helps us walk by faith.

*Until the day dawn, and the day star arise in your hearts.*

- A. This second half of the verse is driven by *as*, which makes it a simple simile.
- B. There is no full rescue from the darkness of this world until we are with Christ.
  1. The Bible is our lamp and light until the Sun of Righteousness bursts forth!
  2. We do not seek the second coming as an end in itself, but rather a beginning!
  3. The early dawn of a day, or Venus the morning star, is precursor to the sun!
  4. The dawn of eternity, or morning star of eternity, is Jesus Christ appearing.
  5. If in this life only we have hope in Christ, we are of all men most miserable.
- C. The day dawning must be the eternal day ushered in by Jesus Christ's return.
  1. The day star, or the planet Venus, is here a symbol or type of Jesus Christ.
  2. There will be no need for prophecy of His second coming when He comes!
  3. Eternity begins at His coming and turns to perpetual bliss and glory forever.
- D. This must be more than just advanced and clearer knowledge, for even after that we still must take heed to the scriptures until we are finally with Jesus Christ.
  1. His readers already knew of it so well they rejoiced with joy unspeakable.
  2. How can it be said of such believers they were in darkness needing light?
  3. No matter how well we learn of Christ now, we are still ignorant of much.
- E. This cannot be the dawning of N.T. gospel revelation, for they already had it.
  1. They were established in the present truth of the apostolic gospel (1:12).
  2. They already stood in the apostolic gospel of Paul and Peter (I Peter 5:12).
- F. Day-star = morning star = Venus or any other planet or star preceding the dawn.
  1. Forget any confusion about these two "stars" or their application to Lucifer.
  2. The choice of star and wording intends dawning of a day by *dawn* and *arise*.
- G. What is the correct sense of this day star arising *in the hearts* of believers?
  1. A whole new level of knowledge will occur within us when Christ returns.
  2. Since these believers were already baptized as Christians, they loved Christ.
  3. They were already light in the Lord (Eph 5:8; I Thess 5:1-10; II Cor 4:6).
  4. Notice that there are two events – the day dawning and a daystar arising.
  5. Christ's coming, ushering in eternity, will give perfect knowledge of Him.
  6. A drastic change occurs at His appearing (I Jn 3:2; II Thes 1:10; Col 3:3-4).
  7. Overcomers are given the morning star – Christ Himself (Rev 2:28; 22:16).

8. Our hearts will burst into light at the coming of Christ like a brand new day!
9. This presumes our hearts still dark in some respect to be delivered into day!
10. There is no other event we know in scripture to do this but Christ's coming!

## ***20 Knowing this first, that no prophecy of the scripture is of any private interpretation.***

### *Knowing this first.*

- A. Before making this verse the first rule of Bible study, understand it in context.
  1. Peter called scripture *more sure* than the transfiguration: here is reason one.
  2. You have more evidence of His second coming by written prophecy of it.
  3. The *word of prophecy* already mentioned is specifically of His coming (19).
  4. You have more assurance to look for His coming than by the transfiguration.
  5. Value of exceeding great and precious promises depends on their certainty!
  6. Individual men as Bible writers were not the origin of the prophecies in it.
- B. Prophecies of the second coming and revelation in general must have criteria.
  1. The Bible is used for a myriad of interpretations, but it has rules to follow.
  2. For scripture to be *more sure* than the transfiguration, it must be used right.
  3. For the *more sure* word to have value for us, we need to rightly interpret it.
- C. The first rule to follow – it has one Author and cannot have any contradictions.
  1. Though 40 writers were involved, it must be studied with God as the Author.
  2. It has only one consistent and unified doctrine throughout by the Holy Spirit.
  3. There is context, then larger context, but this is context of the entire Bible.
- D. The study of any text should always be limited to possible solutions allowed by the rest of scripture, for this rule excludes all contradictory interpretations.
- E. Hermeneutics and this rule ... <http://www.letgodbetrue.com/bible/scripture/knowning-the-scriptures.php>.

### *That no prophecy of the scripture.*

- A. The issue of inspiration and interpretation here is both prophecy and revelation.
  1. We clearly see the key intent in context is O.T. prophecy of Christ's coming.
  2. Prophecy is more than foretelling the future; it also means God's revelation.
  3. But it includes foretelling the future, as in the power and coming of Christ.
  4. God's word is exceeding broad, so we do not limit it to OT only (Ps 119:96).
- B. This is one of the most important inspiration texts along with II Tim 3:16-17.
- C. This is one of the most important interpretation texts along with I Cor 2:13.
- D. Contradictions in a word-perfect Bible are your fault (Pr 8:7-9; I John 2:21).

*Is of any private interpretation.*

- A. There cannot be any *interpretation* of scripture that does not fit the whole Bible.
  - 1. It does not say *revelation*, so we focus on reading/receiving end of scripture, though many force the warning to deny any private *inspiration* or *revelation*.
  - 2. The next verse about God's inspiration is the reason for no contradictions.
- B. Private interpretations condemn individual, independent, or unique doctrines.
  - 1. **Private.** Separate, alone, individual, personal, peculiar, particular, or special.
  - 2. No portion of revelation can be separated from the rest to stand alone for an individual, independent, personal, peculiar, particular, special interpretation.
  - 3. Many writers and genres were used, but there is one correct overall doctrine.
  - 4. No writer intended an individual interpretation; no reader should find one.
  - 5. This rule is the single greatest restraint on misinterpretation of Scripture by making all individual passages coordinate with the Bible's overall doctrine.
- C. Our interpretation of this verse is supported by the key following verse (1:21).
  - 1. There are no personal or peculiar interpretations due to single divine Author.
  - 2. All scripture is given by inspiration without human wills getting involved.
- D. If this rule is not followed, it is possible to teach most anything from the Bible.
  - 1. Sodomites use II Samuel 1:26 to teach David and Jonathan were gay lovers.
  - 2. British-Israelites use John 8:44 to say Jews are biological offspring of Satan.
  - 3. The Temperance Movement condemns alcohol by Deut 29:6; Pr 20:1; 23:31.
- E. Ignorance of this rule allows texts to become standalone sound bites for heresy.
  - 1. Genesis 15:18-21 cannot teach Israel gets the land (Jos 21:43-45; Ne 9:7-8).
  - 2. John 3:16 as a sound bite contradicts the whole Bible (Luk 2:1; Ps 5:5; etc.).
  - 3. Acts 2:38 cannot reach baptismal regeneration (Jn 1:13; Tit 3:5; I Pet 3:21).
  - 4. I Corinthians 4:15 cannot teach gospel regeneration (Jn 1:13; 3:8; 5:24; etc.).
  - 5. I Corinthians 15:29 cannot baptism for dead relatives (Ps 49:6-9; I Pet 3:21).
  - 6. Galatians 5:4 cannot teach losing eternal life (Jn 6:39; Rom 8:29-39; 11:29).
  - 7. Hebrews 1:2 cannot teach eternal sonship (Mat 1:21; Luke 1:35; John 1:1-3).
  - 8. I John 2:27 cannot teach that teachers are vain (Ep 4:11-16; II Tim 2:2; etc.).
- F. Abuse of this rule occurs when your presuppositions overrule modifying verses.
  - 1. Since the whole Bible must reconcile, this is forcing it to reconcile to you!
  - 2. For example, Martin Luther rejected James since it did not fit his *sola fide!*
  - 3. For example, Arminians will modify Romans 9:13 to *less love* by John 3:16.
  - 4. For example, Campbellites alter I Peter 3:21 to *dirt of the body* by Acts 2:38.
  - 5. For example, some force the eunuch to *Jerusalem membership* by Acts 2:41.
  - 6. For example, footwashing as a public ritual destroys *exceptions* of I Ti 5:10.
- G. The rule results in a two-step approach to honest Bible study and interpretation.
  - 1. First, rule out impossible interpretations by comparison with all of scripture.
  - 2. Second, subject any interpretations remaining by all the other rules of study.
  - 3. Prove what a text cannot mean before trying to determine what it does mean.

4. By reducing possible interpretations to a few, other rules become valuable.
- H. This rule of interpretation depends on your knowledge and use of all scripture.
  1. The right presuppositions require knowing the whole Bible to avoid a trap.
  2. All verses on a given subject must be honestly considered for reconciliation.
  3. Scripture has enough help for honest men using it humbly and consistently.
  4. God's providence will save those who fear God by sending Elihu or Philip.
- I. Hermeneutics and this rule ... <http://www.letgodbetrue.com/bible/scripture/knowning-the-scriptures.php>.

***21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.***

*For the prophecy came not in old time by the will of man.*

- A. The coordinating conjunction *for* gives the reason for no private interpretations.
  1. No man has the right to preach/teach any individual or independent doctrine.
  2. Because all forty Bible writers recused their words to write only the Spirit's.
  3. We cannot care less what Peter, Moses, or Obadiah thought about anything!
  4. Bible writers were sinners like others, but they were chosen and gifted for it.
  5. Interpretation should not be by man's will, for the inspiration of it was not.
  6. The result of inspiration, as shown next, is God's precise words for teachers.
  7. The word of God and the word of men are not the same (I Thes 2:13). Glory!
- B. No Bible writer wrote according to his will – 40 writers – but the Spirit's will.
  1. God condemned prophets that prophesied a vision of their heart (Jer 23:16).
  2. God condemned their prophesies as a joke compared to His word (Je 23:28).
  3. Contrast His unified word to contradictory confusion of the church fathers!
- C. The *old time* intends O.T. prophecy, but Peter knew Paul's scriptures (3:15-16).
  1. The emphasis may be on the O.T. scriptures because of the Jewish audience.
  2. The N.T. scriptures are not excluded, for all scripture came the same way.
  3. No matter the translators' notes say *at any time* here, we go with *old time*.
  4. The N.T. has more second coming prophecies, and Peter knows it (3:15-16).
- D. The singular prophecy is a collective noun for all prophecies, indicated in 1:20.
  1. Due to surrounding context of both epistles and chapters 1 and 3 here, we emphasize O.T. prophecies pertaining to the second coming of Jesus Christ.
  2. The same logic and rule applies to all inspired scripture, not just prophecy.

*But holy men of God spake as they were moved by the Holy Ghost.*

- A. The holy men were sinners by nature and practice, but chosen for God's work.
  1. God chose and prepared them for it (Ex 4:10-12; II Sam 23:1-2; Jer 1:4-10).
  2. They were not intrinsically or superlatively holy as proven by their lives.

- B. The doctrine of inspiration means God gave the words we have in the Bible.
1. The word *inspire* means that God *breathed into* men the words to write.
  2. A key feature of scripture, or the Bible, is that it is inspired (II Tim 3:16).
  3. Elihu knew the inspiring effect of God giving him understanding (Job 32:8).
  4. God's mighty influence indited (dictated) words to David to write (Ps 45:1).
- C. The doctrine of inspiration is only as valuable as your doctrine of preservation.
1. Inspiration can only be known by preserved passages of scripture to prove it.
  2. Without preservation, the profit of inspiration would be lost (II Ti 3:16-17).
- D. The extent of inspiration is words themselves, not men's words about an idea.
1. We reject both natural (like other works) and conceptual (ideas) inspiration.
  2. Scripture is the voice of God (II Sa 23:2; Heb 4:7) and His words (Ps 12:6).
  3. Scripture is words of God given by God to secretaries (Je 30:1-2; Ex 34:28).
- E. The method of inspiration is how God got his secretaries to write His scripture.
1. God moved men to speak (write) the scriptures (II Pet 1:21; Eccl 12:10-11).
  2. The message was God's even when they did not understand it (I Pe 1:10-12).
  3. God dictated the words for men to write (Ex 34:27; Jer 36:1-2; Re 1:11; 2:1).
  4. Thus you have in the three points above the law, the prophets, and the N.T.!
  5. God can dictate internally as well (Ps 45:1; I Ch 28:19; Jn 14:26; I Co 2:13).
  6. Men can ridicule this as mechanical dictation, but we believe it regardless.
- F. The result of inspiration is that scripture consists of the perfect words of God.
1. The words are the words of God and not the words of men (I Thess 2:13).
  2. It is harmonious throughout because it is one message from one Author.
  3. It is without any internal contradiction when rightly understood (Prov 8:8-9).
  4. Therefore, we compare the words of the Holy Ghost to learn (I Cor 2:13).
- G. The extent of inspiration leads holy men to argue from individual Bible words.
1. An argument may be based on a single three-word phrase (Heb 12:26-27).
  2. An argument may be based on one word without fear (Heb 8:13; Jn 10:35).
  3. An argument may be based on passive vs. active voice of a verb (Gal 4:9).
  4. An argument may be based on present vs. past tense of a verb (John 8:58).
  5. An argument may be based on the number of a noun (Gal 3:16 cp Ge 22:17).
  6. It is a shame preachers are not trained to know and practice such authority.
  7. For more one-word arguments ... <http://www.letgodbetrue.com/pdf/one-word-arguments-titus.pdf>.
- H. For much more about Bible inspiration ... <http://www.letgodbetrue.com/pdf/inspiration.pdf>.
- I. For Bible interpretation ... <http://www.letgodbetrue.com/bible/scripture/knowning-the-scriptures.php>.
- J. Did God inspire the Bible? ... <http://www.letgodbetrue.com/bible/scripture/why-i-believe-the-bible.php>.
- K. The Koran is likely inspired as well, by the god of this world, the devil himself.