

THE SECOND EPISTLE GENERAL OF

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PETER.

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WRITER. The Apostle Peter (1. 1).

Date. Probably A.D. 66.

Theme. Second Peter and Second Timothy have much in common. In both, the writers are aware that martyrdom is near (2 Tim. 4. 6; 2 Pet. 1. 14 with John 21. 18, 19); both are singularly sustained and joyful; and to both it is given to foresee the apostasy in which the history of the professing church will end. Paul finds that apostasy in its last stage when the laity have become infected (2 Tim. 3. 1-5; 4. 3, 4); Peter traces the origin of the apostasy to false teachers (2 Pet. 2. 1-3, 15-19). In Peter the false teachers deny *redemption* truth (2. 1); we shall find in First John a deeper depth—denial of the truth concerning Christ's *person* (1 John 4. 1-5). In Jude all phases of the apostasy are seen. But in none of these Epistles is the tone one of dejection or pessimism. God and His promises are still the resource of the believer.

The Epistle is in four divisions: I. The great Christian virtues, 1. 1-14. II. The Scriptures exalted, 1. 15-21. III. Warnings concerning apostate teachers, 2. 1-22. IV. The second coming of Christ and the day of Jehovah, 3. 1-18.

CHAPTER 1.

Part I. The great Christian virtues.

SIMON Peter, a ^aservant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the ^bbrighteousness of God and our ^cSaviour Jesus Christ:

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

3 According as his divine power hath given unto us all things that ^epertain unto ^flife and godliness, through the knowledge of him that hath called us ^gto glory and virtue:

4 ^hWhereby are given unto us exceeding great and precious promises: that by these ye might be ⁱpartakers of the divine nature, having ^jescaped the corruption that is in the ^kworld through lust.

5 And beside this, giving all diligence, ^ladd to your faith virtue; ^mand to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to ⁿpatience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness ^ocharity.

8 For if these things be in you, and abound, they make you that ye ^pshall neither be ^qbarren nor un-

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^a *bondman.*

^b Rom.3.21,

note.

^c Rom.1.16,

note.

^d *Grace (im-*

parted).

2 Pet.3.18.

(Rom.6.1;

2 Pet.3.18.)

^e *Life (eter-*

nal). 1 John

1.1,2. (Mt.7.

14; Rev.

22.19.)

^f *by.*

^g 2 Cor.1.20.

^h Heb.12.10.

ⁱ 2 Pet.2.18,20.

^j *kosmos =*

world-sys-

tem. 2 Pet.2.

20. (John 7.7;

Rev.13.3.)

^k *in your faith*

provide

virtue.

^l *and in.*

^m *love.*

ⁿ *idle.*

^o 1 John 2.

9,11.

^p *Sin.* Rom.

3.23, *note.*

^q 1 John 3.19.

^r 2 Pet.3.1.

^s *Death*

(physical).

vs.13,14; Rev.

6.9,10. (Gen.

3.19; Heb.

9.27.)

^t John 21.

18,19.

^u 2 Cor.4.2.

^v Mt.28.18;

^w Eph.1.20,22.

^w Jude 14.

fruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is ^oblind, and cannot see afar off, and hath forgotten that he was purged from his old ^psins.

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

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

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.

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

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

Part II. The Scriptures exalted.

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

16 For we have not followed cunningly devised ^ufables, when we made known unto you the ^vpower and ^wcoming of our Lord Jesus

Christ, but were ^aeyewitnesses of his majesty.

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

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

19 We have also ^da more sure word of prophecy; ²whereunto ye do well that ye take heed, as unto a ^elight that shineth in a dark place, ^funtil the day dawn, and the ^gday star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of ^hany private interpretation.

21 For the prophecy came not in ⁱold time by the will of man: but ^jholy men of God ^kspake as they were moved by the ^lHoly Ghost.

CHAPTER 2.

Part III. Warnings concerning apostate teachers.

(1) *They will deny redemption by blood: many will follow them.*

BUT there were false prophets also among the people, even as there shall be ^mfalse teachers among you, who privily shall bring in ⁿdamnable heresies, even ^odenying the ^pLord that bought them and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their ^qdamnation slumbereth not.

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^a Mt. 17. 1. 5.

^b Mk. 1. 11.

^c Sanctify, holy (things) (N.T.). Mt. 25. 31. (Mt. 4. 5; Rev. 22. 11.)

^d Or, the word of prophecy made more sure.

^e Psa. 119. 105; John 1. 4, 9.

^f Prov. 4. 18; Eph. 1. 13, 14.

^g Rev. 2. 28.

^h its own interpretation; i. e. not isolated from all that the Word has given elsewhere.

ⁱ 1. k. 1. 70.

^j Sanctify, holy (persons) (N.T.). Jude 1. 20. (Mt. 4. 5; Rev. 22. 11.)

^k Inspiration. Rev. 1. 1. 19. (Ex. 4. 15; Rev. 22. 19.)

^l Holy Spirit. 1 John 3. 24. (Mt. 1. 18; Acts 2. 4.)

^m Mt. 24. 5, 24; Acts 20. 29, 30; 1 Tim. 4. 1.

ⁿ i. e. destructive.

^o Mt. 20. 28.

^p Master.

^q i. e. destruction.

^r Judgments (the seven). Jude 6, 11, 15. (2 Sam. 7. 14; Rev. 22. 12.)

^s kosmos (Mt. 4. 8) = mankind. Psa. 34. 15, 18.

^t Temptation. Rev. 3. 10. (Gen. 3. 1; Jas. 1. 2.)

^u Day (of judgment). 2 Pet. 3. 7. (Mt. 10. 15; Rev. 20. 11.)

^v Jude 10. natural animals without reason.

4 For if God ^vspared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the ^wworld of the ungodly;

6 And turning the cities of Sodom and Gomorrhah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked.

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how ^xto deliver the godly out of ^ytemptations, and to reserve the unjust unto the ^zday of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ^{aa}natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as ^{ab}they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

¹ Where the reference is to *things*, the meaning of "holy" or "sanctified" is, simply, set apart for the use of God, or rendered sacred by the divine presence.

² That is, made more sure by fulfilment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific, as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements, and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfilment. It is certain, therefore, that the Scriptures which contain them are inspired. "Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21).

14 Having eyes full of adultery, and that cannot cease from ^asin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(2) *The marks of the false teachers.* (a) *They are like Balaam.*

15 Which have forsaken the right way, and are gone astray, following the way of ^bBalaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

(b) *They are destitute of the Spirit.* (Cf. John 4. 14; 7. 37-39; Rom. 8. 9.)

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(c) *Their words are learned and pretentious.* (Cf. 1 Cor. 2. 1-5.)

18 ^dFor when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

(d) *They affect liberality.*

19 While they promise them liberty, they themselves are the servants of corruption: ^ffor of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the ^gworld through the knowledge of the Lord and ^hSaviour Jesus Christ, they are ⁱagain entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been ^jbetter for them not to have known the way of righteousness, than, ^kafter they have known it, to turn from the holy commandment delivered unto them.

(e) *Unsaved professors run after them.*

22 But it is happened unto them according to the true ^lproverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

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^a Sin. Rom. 3.23, note.

^b Num. 22. 5.

^c Jude 12.

^d Apostasy. vs. 1-3, 12-18; 1 John 4. 15-5. (Lk. 18. 8; 2 Tim. 3. 1-8.)

^e Flesh. vs. 10, 11, 18. 1 John 2. 16. (John 1. 13; Jude 23.)

^f John 8. 34; Rom. 6. 16.

^g kosmos = world-system. 1 John 2. 15, 16, 17. (John 7. 7; Rev. 13. 3.)

^h Rom. 1. 16, note.

ⁱ Lk. 11. 26; Heb. 6. 4.

^j Mt. 11. 23; Lk. 12. 47, 48.

^k knowing it, to turn back.

^l Prov. 26. 11.

^m 2 Cor. 1. 12.

ⁿ 2 Pet. 1. 21.

^o of the Lord and Saviour by your apostles.

^p Rom. 1. 16, note.

^q Isa. 5. 20; Jude 10.

^r Christ (Second Advent). vs. 3, 4; 1 John 3. 2. (Deut. 30. 3; Acts 1. 9-11.)

^s is hidden from them through their own wilfulness.

^t Gen. 1. 6, 9.

^u kosmos (Mt. 4. 8) = mankind.

^v Gen. 7. 21, 23; Mt. 24. 37, 39; Lk. 17. 26, 27; 2 Pet. 2. 5.

^w Day (of judgment). 1 John 4. 17. (Mt. 10. 15; Rev. 20. 11.)

^x destruction.

^y Psa. 90. 4.

^z Hab. 2. 3.

^a Psa. 86. 15; Isa. 30. 18.

^b Ezk. 33. 11.

^c Mt. 20. 28; 1 Tim. 2. 4.

^d Repentance. Rev. 2. 5, 16, 21, 22. (Mt. 3. 2; Acts 17. 30.)

^e Day (of Jehovah's). Jude 6. (Isa. 2. 10-22; Rev. 19. 11-21.)

^f Mt. 24. 42; 1 Thes. 5. 2; Rev. 16. 15.

^g Gen. 1. 6, 8; Psa. 102. 26; Isa. 51. 6; Rev. 20. 11.

CHAPTER 3.

Part IV. *The return of the Lord and the day of the Lord* (Isa. 2. 12, refs.).

THIS second epistle, beloved, I now write unto you; in both which I stir up your ^mpure minds by way of remembrance:

2 That ye may be mindful of the words ⁿwhich were spoken before by the holy prophets, and of the commandment ^oof us the apostles of the Lord and ^pSaviour:

3 Knowing this first, that there shall come in the last days ^qscoffers, walking after their own lusts,

(1) *The return of the Lord to be generally disbelieved.*

4 And saying, ^rWhere is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this ^sthey willingly are ignorant of, that ^tby the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the ^uworld that then was, being overflowed with water, ^vperished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the ^wday of judgment and ^xperdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ^ya thousand years as one day.

9 The Lord is not ^zslack concerning his promise, as some men count slackness; but is ^alongsuffering to us-ward, ^bnot willing that any should perish, but that all ^cshould come to ^drepentance.

(2) *The day of the Lord* (Isa. 2. 12, refs.).

10 But the ^eday of the Lord will come ^fas a thief in the night; in the which the ^gheavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then *that* all these things shall be dissolved, what

¹ Balaam (see Num. 22. 5, refs.) was the typical hireling prophet, anxious only to make a market of his gift. This is the "way" of Balaam. See the "error" of Balaam, Jude 11, note; and the "doctrine" of Balaam, Rev. 2. 14, note.

manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and ^ahasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervid heat?

13 Nevertheless we, according to his promise, ^blook for ^cnew heavens and a new earth, wherein dwelleth ^drighteousness.

14 Wherefore, beloved, seeing that ye look for such things, ^ebe diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* ^fsalvation;

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^a hastening the coming.^b wait.^c Rev. 21.1, 27.^d 1 John 3.7, *note*.^e 2 Pet. 1.10, 11;

1 Cor. 1.8;

1 Thes. 5.23.

^f Rom. 1.16, *note*.^g Rom. 8.19; 1 Cor.

15.24; 1 Thes.

4.5; 2 Thes. 1.

5, 10.

^h 2 Tim. 3.16.ⁱ Foreknowledge

1 trans. fore-

know, Rom. 8.

291; 1 Pet. 1.2, 20.

(Acts 2.23; 1 Pet.

1.20.)

^j Grace (im-

parted). Rom.

6.1.)

even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* ^kepistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* ^halso the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye ⁱknow *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in ^lgrace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

¹ Grace (imparted), Summary (see "Grace," John 1. 16): Grace is not only dispensationally a method of divine dealing in salvation (John 1. 16, *note*), but is also the method of God in the believer's life and service. As saved, he is "not under the law, but under grace" (Rom. 6. 14). Having by grace brought the believer into the highest conceivable position (Eph. 1. 6), God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces (John 15. 4, 5; Gal. 5. 22, 23). Grace, therefore, stands connected with *service* (Rom. 12. 6; 15. 15, 16; 1 Cor. 1. 3-7; 3. 10; 15. 10; 2 Cor. 12. 9, 10; Gal. 2. 9; Eph. 3. 7, 8; 4. 7; Phil. 1. 7; 2 Tim. 2. 1, 2; 1 Pet. 4. 10); with Christian *growth* (2 Cor. 1. 12; Eph. 4. 29; Col. 3. 16; 4. 6; 2 Thes. 1. 12; Heb. 4. 16; 12. 28, 29; 13. 9; Jas. 4. 6; 1 Pet. 1. 2; 3. 7; 5. 5, 10; 2 Pet. 3. 18; Jude 4); and with *giving* (2 Cor. 4. 15; 8. 1, 6, 7, 19; 9. 14).