

Second Peter

Living in the Last Days

The Second Epistle of Peter has had much debate over the centuries as to its genuine authorship. Most of the debate has been, at best, just doubt. Most likely, it was written by Peter with the use of another scribe (Silas being the scribe for First Peter). It appears to have been written to the same group as before and is shortly before his death. He stresses several points in this short letter including living a life that reflects your faith, dealing with false teachers, the dangers of being misled and then the coming of the Lord. “Living in the Last Days” carries with it a couple key ideas. First of all, the shortness of time. Our lives are too short and this world too temporal to be caught up in its allegiances. It also points out that we have been living in the last days since Christ. God is timeless and His coming is imminent (could come at any time). As we clarified in the study of First Peter, we run in parallel with the end not towards it... so we are to live accordingly... soberly, seriously focused!

I. Precious Faith and Precious Promises - 1:1-4

A. A servant and an Apostle - Peter's title

1. He placed His position first - he is the bond servant (slave) of Christ

a. His life and purpose are defined by his master

What a servant is and does

b. His time and talents were at the disposal of his master

c. His ambitions and desires focused around those of his master

2. He placed his calling second - he was an Apostle - sent out by Christ Himself

a. His authority was from Christ and not of himself

b. His message was from Christ and not of himself

B. Their/our “allotment” of faith (“as precious as ‘ours’”)

1. “obtained” or “received” the valuable faith (trust and confidence in the work of Christ)

The same word was used in Luke 1:9 of Zacharias and his “lot” or job to burn incense... it was his appointed job

a. This is a unique word (for received or obtained) - it means to receive one's “lot”

b. “This implies God's sovereign choice rather than anything they might have done to deserve such a gift” - Bible Knowledge Commentary

2. It (the faith we received) is to the same degree of the apostles - we are dependent upon the same Lord, same righteousness and same redemption

a. Their need for faith in the work of Christ (alone) is no less than what ours is

b. Their works and positions did not lend to their salvation

3. The sole object and source of this faith is in “the righteousness of our God and savior Jesus Christ” - the focus/dependence is solely on Him - Christ as God

The word “faith” does not have the article and would more mean faith (believing - the ability to believe) than “the faith” the particulars of what we believe

a. Our faith rests solely on His righteousness not ours

b. The demands that need to be fulfilled for our salvation are only in the work of Christ

c. In this, we are on equal plane with the apostles!

d. This is the entirety of the Gospel in one simple statement

C. Grace and peace from knowledge - vs. 2

1. The wish for them was for grace and peace

a. Grace being God's divine favor (visibly at work in and around them)

b. Peace being God's divine oversight keeping them “quiet” in thinking and spirit - the opposite being worried and controlled by the fears of what may be

2. These both stem from their knowledge (what they have learned) of God and Christ

D. This grace and peace through knowledge of God teaches us... - vs. 3

1. That all that we need for life are given by God's power

a. This power is "divine power" - also known as "grace"

b. Life is not by our might and strength and ingenuity

(1). Psalm 20:7 - some trust in horses and other in chariots - the might of the world and its ideas/ideals - see also Isa. 31:1

(2). The revelation from God reveals to us our absolute dependency

c. Practically, we do not lack anything we need for this life at any time

(1). Through the "knowledge of Him" we have all we need for life (living)

The opposite being the "corruption through lusts" in verse 4 (2). He, through this learning and knowing of Him and what He has done, has provided all we need for "godliness" in our living

d. We do not require more to live as we ought - not the "miraculous", not by special ingenuity and effort on our part - we have all we need

it is a δωρον — e. And all this that has been give has been given "gratuitously" - without and merit, deed or goodness in us at all

2. All through the "knowledge of Him who called us"

a. We learn of His might and rely upon it

b. We learn of His infinite perspective and rest in it

c. We seek for it (by His call), we learn of Him who called us, His rightness is proven and we seek for more!

3. The means by which He calls us is His glory and "moral greatness" or the "glorious manifestation of His goodness" (TCNT) - the Gospel

a. The more we learn of His glory and goodness the more our life perspectives change

b. We are attracted and awed by His glory and goodness, not seeking to make God in "awe" of our great goodness!

c. "His glory and virtue: His glory making the "promises" to be exceeding great; His virtue making them "precious" JFB

Rom. 2:4 - God's goodness leads to repentance (a conclusive change in thinking)

E. The One who called us promises to us what is most important to us and most precious to us - vs. 4

1. The promises involve our being "partakers of the divine nature"

a. "By the divine nature he means not the substance of the Godhead, but the partaking of those qualities, by which the image of God is restored in us." GBN

b. We will be made like Him in righteousness, holiness and with Him in His glory

c. We, by means of these promises of God, will be made partakers (beneficiaries)

d. The word "promises" carries with it the idea of "self-committal" - He places the responsibility of the fulfillment and accomplishment of these promises upon Himself

Study, learning and remembering these promises will be the method of the means

I John 3:2

2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" KJV

II Cor. 5:21

3. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." KJV

4. These promises are described as "great" (mega) and precious (of highest value)

5. We, through these promises, are destined to escape the corruption (decay) that is in this world

a. This corruption comes through lusts (driven by self) in creation as it is now

b. We will escape the slavery to living for self!

c. So the corruption of this age does not depress us knowing its end

d. Our focus, daily, is on these self-induced commitments of God - the more we know of the source, the more we trust these promises

e. The escaping of this corruption is done, settled - we are not subject to it - our bodies will die as the remnants of the old man die off

II. Working With the Precious Faith Given to Us - 1:5-11

A. And for this very reason/purpose

1. Knowing that God has given ALL that is needed for life and godliness
 - a. Focus on what is truly most important in life
 - b. Do not be distracted with that which wastes our energies and time
 - c. Seeing (remembering) that we are freed from the corruption of this world, its efforts, pursuits and purposes (all which decay over time and need “new stuff” to keep their focus, energies and enthusiasms)
2. Direct your efforts (diligence) - literally, be hurried to...
 - a. The picture is to bearing along side ourselves “earnestness, speediness”
 - b. Realizing the shortness of time along with our aptness for distractions, get to the work of what we are here for... don't be as one who waits until later
 - c. Urgency of exercising and working with our faith as our constant companion

Based upon the full knowledge (επιγνωσις) of what is going on, of how things really are...

B. Furnish with your faith a moral obligation (actively purposing) to do/act/think/be right

1. The word “add” carries several ideas and applications
 - a. It is to “chorus together with” others as a single part does in a choir
 - b. It is to act in harmony with what is happening around us for a single purpose as in the use of the term “choreography”
 - c. It has the idea to furnish/adorn what has been given - as if one given a house in which to live is now expected to furnish it for its purpose - chairs, tables, beds, etc.
 - d. It also does not necessarily carry with it an order - they are all supposed to be at work now, not waiting for the previous to come
 - e. “..we are to strive to possess and exhibit all these virtues; in other words, we are not to content ourselves with a single grace, but are to cultivate all the virtues, and to endeavour to make our piety complete in all the relations which we sustain.”
2. Virtue/moral excellence is to be a by-product, and accessory of faith
 - a. This is often translated this way though it is a bit more complex and descriptive
 - b. It carries with it the idea of worthiness (as a man would seek to be manly to prove his being a man) or excellence - having something of such value that it demands a usage worthy of its value
 - c. It is courage to do what one ought or even used of praise and awe of something
 - d. Generally speaking, it is a life focus/purpose to do right
 - e. It is seeking to live worthy of our “calling” - Eph. 4:1 - “I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called”
3. So, this “addition” or “furnishing” will take on several forms
 - a. It may come in the form of personal standards designed to keep us focused on purpose as well as presenting a testimony worthy of the One who called us
 - c. It may take the form of resolutions on our part to do what is right (and these often are coupled with accountabilities to remain consistent)
 - d. It is a “purpose driven life” whose purpose is to honor God (not God honoring me)

Use it for what is was given

Barnes —

It could be used to describe principled people

C. Furnish with your virtue knowledge (learning)

1. Our learning should be focused upon the One who called us and His word first
 - a. This builds our “virtue” to be correct and not misguided “virtue”
 - b. It carries with it the idea of “knowing” which finds its beginning with the realization that there is much to be learned
2. Many have zeal (sincerity) that is not founded on true knowledge as illustrated in Romans 10:2 - “For I bear them witness that they have a zeal for God, but not according to knowledge.” - baseless zeal is ultimately embarrassing

3. "Knowledge is a weapon that smites error, it wields the Sword of the Spirit, which is the Word of God (Eph. 6:17). Do not invite derision by going into the fight with ignorance! Invite praise by wielding knowledge." Lenski - *praise of God and not of self*
4. It involves learning from a reliable source - the Scripture. It involves taking the time to learn. It involves seeking out further learning resources (reliable) focused on the Bible and it involves an ever increasing hunger for truth
 - True hunger for the Truth is from God's spirit - there are those who seek to re-package the truth to make it more popularly acceptable and appealing and in the process must distort, weaken or abridge it
5. Eph. 5:15-18 - be alert and diligent to understand the Lord's will (as He lays it out in His word) and not to be "drunk" with self-service - not defining God "as I see Him" but as he describes Himself and His will in His word

D. Furnishing with your knowledge self-control - vs. 6

1. The idea is control over inclinations and "appetites"
 - a. The knowledge helps reveal good and bad appetites
 - b. Many appetites and inclinations are deceitful and are revealed as such through the Truth of how things really are before God (what I want is often not what I need)
 - c. Part of virtue is wanting what is best rather than seeking out what is at best acceptable
2. Part of the "liberal" mind-set that Peter deals with in this epistle is the unrestrained passions or desires that are ungodly in their essence and content
3. This self-control is governed by the preceding knowledge and not by emotions or popular trends of religion or of humanistic philosophies - there must be a definitive reason for controlling self or we are not apt to "keep it up"
4. Self-control begins with the admission that we want things that are bad
 - a. The "moral" fights we have with ourselves will involve desire change as the solution
 - b. We must learn (change in our thinking and priorities) to want right things
 - Psa. 119:5, 32, 36, **45**, Psa. 51:10; Rom. 7:2-24; **Heb. 13:21**
5. Self-control will be laborious - it will be work! - it will involve denying self, waiting, frustration, pain, temptation to quit and more

see I Cor. 9:25-27

E. Furnish with your self-control perseverance - vs. 6

1. This is also "patience" but involves much more than waiting
 - a. It involves waiting while under pressure
 - b. It involves unshakable resolve - a refusal to quit what's right
 - c. The word literally means to "remain under" - patient endurance
2. Often, in the pursuit of self-control, we are impatient and view it as an unachievable task and yield the "fight" too soon
3. As we grow, we will face opposition from various sources (even friends and family)
4. It is ever-increasing "staying power" - we grow in how much opposition and contradiction to ourselves that we can take
 - Heb. 12:3 - we "consider Him" who endured "contradiction of sinners against Himself" - this is done so we do not grow tired in our thinking
5. Far too often we miss lessons or learn them later because we give-up too soon
 - a. We often give-up too soon because we live for self-comfort (self-control)
 - b. We often give-up too soon because we do not know the value of stick-to-itiveness in a given situation (perseverance) - Gal. 6:9
6. James 1:3-4 - our faith being "challenged" (contradicted) works in us patience - but this working of patience takes time - let it be completed (be patient with the working of patience!)
 - True perseverance gives God no deadline! (or criteria)

7. Clarifying ideas of patience and perseverance

Amy Charmichael
(Candles in the Dark)

Translating this as “patience” is too passive. The word has an active idea of not just enduring, but enduring, standing against to conquer

- a. “The best training is to learn to accept everything as it comes, as from Him whom our soul loves. The tests are always unexpected things, not great things that can be written up, but the common little rubs of life, silly little nothings, things you are ashamed of minding (at all). Yet they can knock a strong man over and lay him very low.”
- b. William Barclay clarified that this word does not mean, “... the patience which sits down and accepts things but the patience which masters them. It is not some romantic thing which lends us wings to fly over the difficulties and the hard places. It is a determination, unhurrying and yet undelaying, which goes steadily on and refuses to be deflected. Obstacles do not daunt it and discouragements do not take its hope away. It is the steadfast endurance which carries on until in the end it gets there.”
- c. Someone said, “Perseverance is the hard work you do after you get tired of the hard work you already did” - fatigue is often a sign that we are persevering

F. Furnish with your perseverance godliness - vs. 6

It is living one's life with the sense / realization of God's presence

1. The core idea of this word (eusebeia) is “good worship” - offering the reverence, dedication, sacrifice and awe that is properly due
 - a. It is living a “holy” (consecrated) life for God because of who He is, not because of those that are watching - we avoid the “form of godliness” in II Tim. 3:5
 - b. It is living as God would want (instructs) us to live
2. Having to endure hardships (persevering) is not an excuse to display ungodliness
 - a. Many will use hardships as an “excuse” to act and respond wrongly
 - b. As in Romans 8:28-29, we realize all things conspire (by God's hand) for our good and it all lends to conforming us to the image of Christ
 - c. We will not grow in godliness without self-control and perseverance
 - d. It is not enough to know Truth; we must truly live in light of it!
3. It was used in as secular sense of one's obligation to their “god” or authority
 - a. It was not just an outward obligation, but inward (thoughts and attitudes)
 - b. True godliness begins in our thoughts (on going), which in turn affect our attitudes and opinions, which in turn affect our character, which in turn affect our actions, which in turn affect our walk (our life-bent)

G. Furnish with your godliness brotherly kindness - vs. 7

1. This is that infamous compound Greek word , *philadelphia*
 - a. It has the idea of a love and loyalty of a brother (one in your family)
 - b. There may be conflicts, but there will always be an underlying, unseverable connection
2. “...not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind, generous, and courteous.” Alford in JFB
 - a. It is the preference of fellow believers over all others in the world
 - b. It communicates our being a family (over and above our earthly families!)
3. It is an acknowledge obligation (readily taken) to stand with each other in difficult and good times - as illustrated in Rom. 12:10, 15 and in Gal. 6:10
 - a. Part of this is a “preferring” one another - not just the idea of liking each other, but, “love one another with brotherly affection; outdo one another in showing honor.” RSV
 - b. It is ranking one another higher than ourselves - I would rather they be encouraged, promoted, and protected more than myself
4. It is an obligation to be friendly to each other - considerate
 - a. Many in the pursuit of “godliness” despise those not on their same “plane”
 - b. It is necessary to keep our generous focus outward in our pursuits of Christ-likeness and holy living (as becomes our calling) - but we love the “brethren” because He loves them

5. It is a helpfulness, realizing that when I serve a brother I serve the Father
 - Seeing these resources that have been given as to be “spent” on fellow believers
6. Even when personalities “collide” it is recognizing that God put this family together (as He has done with our natural families)
7. “... brotherly kindness must be cultivated (diligently) for it entails difficult duties, such as a willingness to bear one another’s burdens and to forgive shortcomings and failures.” - unknown

H. Furnish with your brotherly kindness Love (αγαπη) - vs. 7

1. This is a sacrificial love not just directed at the “brethren”
 - a. It is foremost an unyielding devotion to God and then others
 - b. It requires some type of “contradiction” to itself to be exercised - this is the word used of God’s love for us where He loved us when we were His enemies and before we loved Him
 - c. It is out for the best for another (even at self expense)
 - d. It may not exhibit itself as “friendly” or even “nice” at times as often what one needs is not what one necessarily wants or wants to hear
2. All the leading qualities build to selflessness out of gratefulness
 - a. I Cor. 13 - if any of the previous qualities are not done in love (mainly for God) then they are of no value
 - b. There is virtue (desire for right) wanting to be like Him Who loved us
 - c. There is knowledge building to learn more of Him Who gave Himself for us
 - d. There is self-control in a desire to please Him Who called us
 - e. There is perseverance out of an obligation (of love) because of an undying trust of Him
 - f. And all love of Him born out of his gracious gift of faith!

We must not equate permissiveness with this type of love

I. Avoiding idleness and inactivity in our full understanding of our Lord - vs. 8

Thus, the possession of the Christian virtues by the believer is a natural, expected thing by reason of the fact that he has become a partaker of the divine nature. And they are not a spasmodic possession either, present one day and absent the next. Indeed, if they were not present in the life, one could well discount the person’s claim of being a child of God - Wuest

1. “.. you will at length prove that Christ is really known by you, if ye be endued with virtue, temperance, and the other endowments. For the knowledge of Christ is an efficacious thing and a living root, which brings forth fruit.” Calvin
2. If these qualities are at your disposal (you have them and are accessing them) and you are abounding (super-abounding) then you are not inert and unprofitable
3. These literally “establish us” ensuring this full understanding - it’s a guarantee
4. The goal is to be headed towards full understanding of Christ, Who He is, that life is about God and what life from His frame of reference really is - controlled by this knowledge
5. This is avoided by “inactive inactivity” - busy, realizing time is limited (all diligence)
 - a. Staying clear of laziness and yielding to fatigue - there is not enough time!
 - b. Staying clear of time-wasting distractions that seize our focus and redirect the bulk of our time, energies and emotions to life focuses that are of no eternal value
 - c. This word for idle carries with it the idea of “..money gaining no interest and fertile land yielding no crops” - they ensure we do not waste what has been given!
6. By continuing to grow in the aforementioned qualities, we are established to know intimately of God and what He has taught in His word - it is truth known in action, put to the test and continuing to be found solid and reliable affecting the whole focus of our lives
7. “What Christian ever wishes to be barren or unfruitful? Is it not the aspiration of every branch in the true vine to bring forth much fruit?” Spurgeon

J. The condition of one not abounding (growing) in these qualities - vs. 9

1. This verse describes the one where these traits are not apparent
2. This verse describes one who can see (or only sees) what is near
 - a. They do not see beyond the day, the week, year or so on
 - b. They do not see beyond this life - they live in the “now” and are driven by it

3. This verse describes someone who does not have the previous traits “near at hand or to be present at a particular time and place.” - they are not readily available
4. “The problem with the person who does not strive toward all the fruit of faith is that he is blind in two directions. When he looks to the future it’s all a haze and the promises of God are swallowed up in a blur of worldly longings. I think that is what it means by shortsighted. And when he looks to the past the forgiveness that made him so excited at first is well-nigh forgotten...” John Piper
5. The blindness is active and passive - they neglect (actively) and they are blinded (passively)
 - a. They ignore the future and focus on the “now” and soon cannot see far away
 - b. They even, at times, close their eyes to the truth (reality) or will needs to “squint” in attempts to see far off beyond the time they live or their present circumstances or interests
6. This person has literally taken hold of forgetfulness - participated in the process
 - a. “...contracted forgetfulness, wilful and culpable obliviousness” - JFB
 - b. They demonstrate their forgetfulness by not growing in the qualities mentioned before
7. They have forgotten they were “purified” from their former sinful life
 - a. They forget the normal obligation that follows one who has been “saved”
 - b. They let the idea of their being “in Christ” slip from their daily focus (perspective)
 - c. This has been referred to as “spiritual amnesia” - their reality has been forgotten
 - d. Why would we go back to that which we have “escaped”? - II Pet. 1:4
 - e. This is part of the reason for verse 12 and Peter’s reminding them - often, one still practicing sin (or caught in it) needs reminding of who they are first and what they have
8. Much of “religion” today reorders the qualities and changes emphasis and approach
 - a. They stress love and brotherly kindness first and foremost
 - b. Many will stress the godliness (or holiness) as the starting point of growth
 - c. They will then need to stress perseverance to endure the standards to godliness
 - d. Once one has a semblance of this tolerance, they then push self-control (they seek to make people “stick with” “religion” before they learn self-control and its importance)
 - e. At some point, much later, they will get to some type of teaching (knowledge/doctrine)
 - f. Then, by the time a semblance of virtue is presented it is seen as what a “church or popular following” see as virtuous, not one seeking pure virtue (seeking what God states absolutely to be the right and best pursuits)
 - g. Faith is then something to be worked towards or worked-up
9. We must not allow ourselves to be robbed of our underlying motivation to pursue godliness
 - a. That we have been washed of our sins (and of our old nature - livelihood)
 - b. Our sins have been expiated - “... the transference of the offender’s sin to that victim.”
 - It is that “victim” for whom we now live and owe our lives
 - c. We “are hurried” to grow in these areas because it is who we are... our calling!

Mental and spiritual eyes cannot re-focus far away after spending so much time focused on the close-up

Stressing the “practical” without the foundational

Spurgeon’s sermon on expiation

K. Based on the previous statements of success or forgetfulness, be all the more diligent to..

1. Make certain His calling and choosing you
 - a. “The ensuring of our election is spoken of not in respect to God, whose counsel is steadfast and everlasting, but in respect to our part. There is no uncertainty on His part, but on ours the only security is our faith in His promise and the fruits of the Spirit.” JFB
 - b. Assurance of our true standing (state) before God is essential and fundamental - with out it we question most everything related to our growth (discipline, determination and the purpose in it) - if we are unsure of our “footing” we are sure to stumble
 - c. We do not call ourselves neither do we elect (choose) ourselves - this is His work solely and our goal is to be assured (for ourselves) of its certainly
 - d. **Our growth is tied to our assurance of salvation not our securing salvation**

“Wherefore, brethren, exert yourselves the more, and bend every effort to make for yourselves your divine call [into salvation] and your divine selection [for salvation] things that have been confirmed, for doing these things, you will never stumble,”
Wuest

2. Have this “issue” settled in your thinking

- a. Conclude this and move on in growth - clearly, one not growing is either stagnate or “floundering” typically caused by a lack of assurance or confidence
- b. Assurance is not what saves us, but does offer the foundation on which we grow
- c. We cannot be caught in differing forms of an “identity crisis” - know who we are, why we are here and what we are to be doing - if our purpose is contradicted it causes doubt and is caused by doubt
- d. “Set your minds, then, on **endorsing** by your conduct the fact that God has called and chosen you. If you go along the lines I have indicated above, there is no reason why you should stumble.” Phillips
- e. Heb. 6:9-19 - Diligence to realize the full assurance - so as not to be “sluggish” - the assurance is based upon the immutability of God and His promises

3. Much of our assurance comes as we grow in the “knowledge of the Lord”

- a. In Php. 3 Paul clarifies what he did in prioritizing his life “achievements” in comparison to know Christ and being conformed to Him - all is counted as refuse in comparison to the true “prize” of knowing Christ (His work, His example, His priorities, His truth)
- b. To know the Lord is to be less acquainted and “taken” with this life - what this world has in all that it has to offer pales in comparison!

4. Doubt has many forms and many outputs

- a. Doubt is often a result of placing confidence (faith/trust) in the wrong things - this includes confidence in ourselves (and any other, no matter how well-intended)
- b. Doubt is most often the result of being uniformed or misinformed - see II Peter 3:17 in reference to being taken away with the error of the unprincipled people and, as a result, fall from your “steadfastness”
- c. Doubt is often the result of a misdirected focus (uniformed perspective)
- d. The “elect” will face doubts and will find it’s resolve in the work and promises of God and its output in our lives - as in James 2, “works” are the result of living (genuine) faith, not the means to faith
- e. The “non-elect” may have a form of doubt, but it will only find temporary resolve in their own works and promises (sincerity levels) or in the faith or works of others

5. So, “A holy life is like a “guarantee” demonstrating one’s calling and election to others as well as to one’s self.” unknown

- But a holy life is far more than the outward result/evidence as that can be faked. It is the inner person, thoughts, heart and character that we evaluate - the best evidence of our salvation is a change in our thinking, goals, desires and agendas!

6. For, if this is done, we will never “stumble” - our footing and path will be stable

- a. An insecure person is timid and hesitant, expecting failure
- b. A confident person is courageous and aggressive, fully expecting victory (so long as the object of the confidence is reliable)

7. “In the storms and trials of life this hope serves as an anchor of the soul. The knowledge that our glorification is as certain as if it had already happened keeps us from drifting on the wild waves of doubt and despair. The anchor is not cast in the shifting sands of this world but takes hold in the heavenly sanctuary.” MacDonald (Believers Bible Commentary)

L. It is all focused upon His calling and His electing (choosing) - this is our assurance - **His** work

1. His calling is by use of the Gospel - in our case, it was the outworking (tool) of His choosing us

- a. Many hear the Gospel and are unaffected or reject it outright
- b. God’s calling of us is “effectual” - it fulfills its intended purpose as specifically intended for us as individuals

Peter was referring to their knowing what Paul wrote and familiarity with the other “Scriptures”

see Heb. 6:17-19

II Thes. 2:13-14 -
the process

2. Make sure for yourself His calling and choosing
 - a. Be assured, realize it is guaranteed, it is dependable, firm, a solid foundation on which to fix one's life and purpose
 - b. Be convinced (or constantly being convinced) that it is unalterable
 - c. The tense carries the idea that this "effort" is ongoing, life-long
3. "By the word "calling" in Scripture, we understand two things—one, the general call, which in the preaching of the gospel is given to every creature under heaven; the second call (that which is here intended) is the special call—which we call the effectual call, whereby God secretly, in the use of means, by the irresistible power of his Holy Spirit, calls out of mankind a certain number, whom he himself hath before elected, calling them from their sins to become righteous, from their death in trespasses and sins to become living spiritual men, and from their worldly pursuits to become the lovers of Jesus Christ." - Spurgeon
4. "This election does not imply the rejection of the rest (those not chosen out), but is the outcome of the love of God lavished upon those chosen-out." Wuest
5. Realize (being assured) that we are selected (chosen), reminds us that we have been chosen for select purposes - constantly being reminded of my being chosen reminds me that I am here for another purpose (not dependent upon the era/age, community or earthly circumstances)

M. A triumphant entrance into His kingdom is set for us - vs. 11

1. This is the "prize" on which we keep our eyes - this is our destiny, our future, where we are headed - all that we do and suffer while on the earth is to be in light of this
 - a. The "entrance" into this kingdom is "fully supplied" - "ministered"
 - b. It is supplied in abundance - these precious and great promises more than bringing us to this point without a "fatal stumbling"
 - c. The remembering His work on our behalf and His calling and His working in us are more than enough (and spectacular) to get us through this short life
2. In contrast to the temporality of this earth, this coming kingdom is eternal
 - a. "Eternity will not be endless sequence as much as it will be the presence of the One in whom time ceases to have significance." (Mounce)
 - b. It will be triumphant and will not cease to be so - as in the first epistle, it is unfading
3. It is this way because it is His kingdom
 - a. He is Lord over all and is completely and constantly recognized and acknowledged as such
 - b. It will not contain any of the contradictions we face in this life

The closeness of the finish line and the prize are our key motivation to keep running diligently

III. The Need for Constant Reminding and Remembering - vs. 12-15

A. The consequences of forgetfulness

1. To forget or loose focus on the promises and coming kingdom, we are apt to loose heart and be inundated with fears, worries and temporal concerns
 - a. The error of the church at Ephesus was centered upon their forgetting - Rev. 2:1-7
 - b. They had "left their first love" - being first enamored with the Truth, the love of God and of each other - the love of these precious and great promises
 - c. The monotony of living and enduring mixed with a neglect of remembering squelched their passion and love of living for their purpose (and living for other purposes)
2. Forgetfulness leads to a draining of resolve and overall strength - forgetting why we joined the "fight" and conflict to begin with
3. Forgetfulness leaves us vulnerable to deceit and distraction

This is why we are to look on regular exposure to the Word as necessary

B. Peter would make it a point not to neglect to remind them of all these things

1. We must not neglect to remind! - pointing others to the "memorials" - key truths, key events
2. This makes it clear that we are apt to forget and need ongoing (always) reminding

3. As Peter mentioned, so we also must be always ready to remind others of the truth
 - a. To do this, we must keep it current in our thinking also
 - b. We must also be prepared to face opposition to those that react - Peter was not saying they did not know these truths, just that they needed reminding
 - c. Sometimes, this reminding is of scope not of detail, of importance (priority) not content
4. Just because we know the Truth, does not mean we are currently practicing it - I may have a “tool” at my disposal that fits the need and may need reminding that it is there or how to use it
 - a. For us, this should be the core of our “counselling” - the Truth
 - b. It will involve “stirring them up” in their memories (memorials) of the Truth
 - c. The Truth is truth, not just because it is God’s word, but because it identifies and clarifies what reality really is (it is true truth!)
5. It is the “right” thing to do (it is just, righteous and fair)
 - a. Especially considering the short stay we have in this “tent” - the tent concept communicates that when we leave it, we leave for a permanent dwelling
 - b. It is not only right, it is the best I can do - it is what we should aspire to
6. The Truth will be used to “stir” other (and ourselves) up
 - a. It will be used to waken us from drowsiness our outright sleep - it is useful to pull us back to reality (from our often visited dream worlds) - false realities
 - b. It will be used to “shake” us up - it may shake up what we are currently standing upon and may seemingly knock us down, but it is needed, less our footing will always be upon unstable, fluctuating ground and we will be toppled by circumstances (and those, some times only small things)
 - c. Our goal should be to be surrounded by such faithful friends and to be such faithful friends!

We must realize though, that this stirring up with Truth reminding may be deemed as trouble-making or “rocking the boat” - it may not be popular, but it is right

C. Our death is imminent and will come upon us swiftly - vs. 14

1. Peter knew his remaining days would not be long and that, when his time came, he would not have time to “finish up” what needed to be said
 - a. Too often, our lives are characterized by putting off to tomorrow what should be done (and in this case, said) today
 - b. We also should remember, that those we speak to also have a limited amount of time
 - c. Far too often, when we are distracted, we live as though this “tent” is designed to last on this earth forever, and that this life is not subject to ending
 - d. True life is not about this life... this life is to be about the true life (living) before God, His purposes, priorities, plans and objectives - this we need reminding of
2. Christ had foretold of Peter’s death in John 21:18-19
 - a. It would be a death that would take away his freedom and would cause him pain
 - b. But, this death, was described as a death by which he would glorify God - our pain is not for our suffering but for God’s glory to be more evident

D. Peter was also “hurried” to ensure that after he died, they would be reminded of these things - vs. 15

1. Our ministries (out of integrity) must not be focused solely on this life
 - a. Our goal should be that the “righteous reminders” we are fortunate enough to share, will out-live us
 - b. What we live for (as others see) will be our “lasting legacy” - what do we really want (seek) this to be? - will it be our earthly accomplishments, our personality or the One we lived for - what would we truly like our epitaph to be? What would we really like our eulogy to consist of?
2. Wisdom is often evidenced in the looking beyond our life’s end - many struggle to look beyond the end of day - short-sighted

3. The plain idea of Peter's intent was to make it so memories of these concepts and truths would be brought back to their thinking long after he had "departed"
 - It is wise to place "reminders" around us to help us stay focused as well as to strive to be consistent reminders to others

IV. Working From a Reliable Source - 1:16-21

A. This point is being stressed because of the false teachers already present and those coming

Once one questions their foundation, they are particularly susceptible to being "led astray"

1. Just as Paul stressed to the Ephesians the last time he spoke to them, that these false teachers would come in like wolves to devour them - they must be prepared! - Acts 20:17-31
2. Often, we are led into erroneous beliefs because we forget what the Scripture says
3. False teachers may not directly contradict the Truth but may seek to simply cause doubt and bring a question as to the credibility/reliability of what has been taught - they do not have to disprove, just cause insecurity and hesitation

B. The accounts and writings of the apostles ("we") were reliable

We must not be those lured by the clever and witty... pursuit of unadulterated truth should be what we crave

1. As opposed to other teachers, theirs was not founded upon "cleverly devised tales"
 - a. They did not follow after (imitate) the "sophists" - using clever teachings, points of intellectual wisdom and reasoning to bring people along
 - b. Just as Paul clarified in I Cor. 2:1-5 - the goal was to accurately teach them Christ and Him crucified
 - c. There was no usage of myths, profound stories (with embellishment) - all that was taught was accurate and factual in detail - no embellishment needed!
 - d. Many today still reason things through using clever angles and illustrations to bring their followers to a point - any point, using enough examples, quotations and philosophy can be made - it is not the method or amounts and types of materials as much as it is the content and the source of the content
 - e. If the Bible is not acknowledged as the source of the Truth, then progress cannot be made - many seek to use reason alone to bring others to the knowledge of the Truth - we must not, as Peter and Paul did not, stoop to this level... even with the best of motives
2. When the power of the majesty of Christ's coming was identified and described, it was from an eyewitness account of Peter, James and John - vs. 16-18
 - a. The coming of Christ is in reference to His second coming (as he takes up again later in the epistle) but must also, in this verse, have allusion to His first coming and His special revealing of His "greatness" on the mount of transfiguration
 - b. In Mat. 17:1-9 we are given what took place - Christ's true majesty and power was evidenced when Moses and Elijah appeared with Him
 - c. They heard (in fear) the affirmation of God the Father on Christ - in verse six the disciples are described as "... and were greatly terrified." (Darby)
 - d. This was a glimpse into who and what Christ really is, and not a myth to try to amplify the reputation and works of Christ (in order to propagate His teaching)
3. When Almighty God is used as the "reference", it clearly lends credibility - they key to qualifying the accuracy of our beliefs is to trace them back to their source - this is what Peter was demonstrating in this example
 - a. The account on the Mount of Transfiguration gives us a picture of what is coming
 - b. As Peter is about to discuss, what is coming (Christ's second arrival) will be in such power and majesty - His coming is to be a constant motivator for us as we live every day - we live for that day, not **today**
 - c. We must be careful what we are enamored with

If we feel the truth must be embellished to give it more impact, we demonstrate our lack of faith in the work of the Spirit

4. So, we do not have a resource based upon “vague rumors” - if it was, the accounts would not harmonize as they do

The message focused upon Christ, not the greatness of the messenger

- a. Christ, His power and coming are the theme (the power of His life, His ministry and His work (on our behalf) and God’s personal endorsement upon Him)
- b. His coming again as King and our being with Him and like Him

C. So ours (the truth we have been given) is “more sure” - vs. 19-21

1. It is most reliable (especially in comparison to the aforementioned fables and myths

- a. Our “source of truth” does not come from opinion and personal interpretation
- b. Our “treasure of truth” has been proven - the phrase “prophetic word” is used as the prophecies of Christ and His coming and their literally fulfillment are one of the key “proofs” to the accuracy and dependability
- c. These prophetic (scriptural truths) are even a greater resource than Peter’s experience

2. It merits (demands by its source and value) to be heeded

προσεχοντες —

- a. It is for our own good to pay strict attention to it - the idea of the word is that which holds our minds - it is the core of our focus - it must be ongoing (maintained)
- b. As if it being our source of light in a dark, gloomy and scary place - “squalid” - marked by filthiness and degradation from neglect or poverty and implies sordidness as well as baseness and dirtiness - because of these surroundings, we cherish looking to the light and see what are surroundings truly are
- c. This dismal place (house) is described in more detail in chapter 2 - without this light, we would be left to stumble in obscurity living life based upon impression and imagination (or the opinions of others)
- d. It serves this purpose until the “dawn of day” breaks through

Psalm 119:105 - His word is like a lamp and light for our way

3. When Christ returns, it will be as the dawn (the sun rises and all is seen in the light of it)

- a. Lamps and candles would no longer be needed
- b. THE Morning Star will “arise in our hearts” - it is interesting to note that Satan (Lucifer) means “morning star” of which he is the counterfeit
- c. When Christ, all will be seen for what it truly is - nothing will be hid from His light
- d. “Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.” I John 3:1-2
- e. Our perception will be perfectly clear - not as looking through a “glass darkly” - till then, we do not live as though we must know everything!

Christ Himself is the bright and morning star that will illuminate our hearts - Rev. 22:16

4. Till then, remember, that no “prophecy of Scripture” is from personal interpretation

- a. If the source (Scripture) is so, why would we think our handling of it would be any different? - my opinion is dictated by the one interpretation, not the interpretation by my opinion - it is not as crucial as to what one thinks it says as to what it really says
- b. The Scripture did not originate from the prophets own thinking - these were “moved of God” and thus spoke as they were led
- c. The Bible, then, should be approached with reverence (utmost respect and caution)
- d. This is best evidenced in our reading, studying and submitting to it (it’s truths) - our submissive posture does not come from its (the Bible) “magical powers” but because of Whose words they are - when we are convinced of the origin, it will affect our usage of it - neglect of it demonstrates a lack of reverence for God Himself
- e. We must not participate, in any way, to cheapening it by watering it down, or altering it to make it more pleasing to unbelievers - It is to be our focus, our “source” in contrast to competing philosophies or current reasonings and “common sense”

These were “born along” as by a wind driving a sailboat on the ocean and the boat without a rudder - the wind totally controlling where they went and where they ended up

5. The “source” of the Scripture is the Holy Spirit - He did the “bearing along”

He guides into all Truth
as He did the disciples

- a. He is the author while using human writers - He is the Inspirer
- b. This also reaffirms our dependence on Him for illumination - I Cor. 2:9-14; Jn. 16:13
- c. So our drive, motive and need is to be always seeking to know this revealed truth brought about by God’s spirit, and not to be swayed by counterfeits

Expect alluring counterfeits to
pursue us

V. Beware False Teaching and False Teachers - II Peter 2

A. Spotting false teachers - realizing their devastating affects and influences

1. Many of our frustrations and disillusionments stem from the influences of error - Col. 2:8

- a. These diverting thoughts/opinions/conclusions are “captivating”

(1). They are like snares, entrapping a victim

(2). They are like sight inhibitors - they make it difficult to see the truth

- b. We may be influenced without knowing it - this stems from an unscrutinizing approach to life and what we allow to influence us

2. With Israel, false prophets came from within Israel - they would say “thus saith the Lord” when He did not say it, while with those Peter was addressing, false teachers would arise saying, “this is what He meant” when He did not mean it the way they (false teachers) presented

- a. These false teachers, as the false prophets would arise from among them not from without

Proverbs 13:20 — b. Often, those we see as friends (or friendly) will have the most influence over us

- c. “False prophets are to be found in the circles of the most orthodox, and they pretend to have a fervent love for souls, yet they fatally delude multitudes concerning the way of salvation. The pulpit, platform, and pamphlet hucksters have wantonly lowered the standard of divine holiness and so adulterated the Gospel in order to make it palatable to the carnal mind.” - Pink

3. They will not be obvious - secretly introducing destructive teachings (or groupings)

It would literally be
“by the side” of good
doctrine - utilizing its ac-
ceptance and authority

- a. They will work covertly (which seems to indicate they know what they are doing)

- b. “... sneakingly, covertly, so that unwary, simple people will not note what these teachers are bringing in.” Lenski

4. What they bring is destructive - it brings with it ruin and misery

These are divisive from
within and divide with
the power of numbers,
not truth - this may be a
good case for clear doc-
trinal statements up-front

- a. It comes in “heresies” - which, at its core mean “a choice” or belonging to a group or party that espouses a particular way of looking at something

- b. They will not be content to believe alone, but will measure success by converts - they will be characterized by divisiveness - seeking to separate themselves from within a group and not from without as Paul illustrated in I Cor. 11:19 and would reveal the “approved”

- c. These are dangerous and should be dealt with as such!

5. These are also characterized by contradicting (refusing) their sovereign master

- a. As in Deuteronomy 32:5-6 where God dealt with the rebellious of Israel

- b. As those dwelling and created by their sovereign God, they sought to be independent and thinking for themselves, for themselves

- c. These teachers in Peter’s day, would use God’s Truth, God’s way and God’s people to introduce their own “spin” and ideology, seeing themselves improving upon His truth

6. This cannot be in reference to Christ redeeming (through the atonement) these false teachers

- a. It does not discuss the purchase of their redemption (which they then rejected and refuse to avail themselves of) since it clearly states they were bought (not their redemption)

- b. So, if this is in a “redemptive” sense, then these would have lost their salvation since what Christ redeems with His blood is absolutely redeemed without fail! - The object being bought is them, not their reconciliation to God

- c. The key to clear understanding of this verse is seen in the words δεσποτης & αγοραζω

Determine what it
cannot be saying

This is a passage often used to argue for “general redemption” or “unlimited atonement”. These issues may be debated against unlimited atonement or “particular redemption” but this verse cannot be used. It does not say they that the possibility of salvation was bought but that “they” were bought. They are owned in some sense of the term, not that their potential salvation had been purchased.

Heb. 2:3, 10:29 _____

What they do and what they stand for is what ultimately destroys them - error is destructive and its destructive power can be hard to anticipate

Permissiveness will be one of the “draws” to this type of teaching

This does not make the Truth error, but does cause others to become more confident in their stands against it

Their messages are contemporary not timeless

- d. The term “master” is used of God/Christ and ἀγοράζω (bought) is not the normal term for saving redemption (though when it is used of this it is always coupled with the price of that redemption as in I Cor. 6:19-20, 7:22-23; Rev. 5:9-10)
- e. If they were bought (redemptively), they would be His (always, unless they could lose this salvation) and the passage does not imply their being “potentially bought”
- f. If it means He bought their salvation and their rejection of it stopping it, then they could not have truly been bought to begin with. Where do we ever see one being purchased by Christ not being eternally redeemed? If this verse says this, it is the only one!
- g. There is a sense in which Christ’s salvation is offered to all but there needs to be great caution when trying to make a case for Christ’s sacrifice being applied to all - we do not want to make the blood of Christ seem ineffective. It is key to note also, though, that there is also a sense in which Christ is trampled - at best this is an offering of His blood, but not an applying of it - all those to whom it is applied, are “redeemed” in full

7. They bring upon themselves “swift destruction” - 2:1

- a. “It is truth, not error, that saves the soul; and an erroneous opinion on any subject may be as dangerous to a man’s ultimate peace, happiness, and prosperity, as a wrong course of life.” Barnes
- b. As in Romans 1, God gives them over to what they want and it destroys them - no one forces them to this, they do this on their own (our natural desires are destructive)
- c. The destruction is swift - fast and unexpected - they will be surprised by it (partly because of their confidence in their own teachings and self-authority)

B. The scope of their influence - 2:2

1. Many will imitate their “licentious” ways

- a. They will have large (if not larger) followings who not only follow after the erroneous teachings but will also imitate their varying forms of sensuality
- b. This is another good argument not to be “crowd followers” - especially when the crowds are lured with carnal motivators
- c. They will practice and endorse pride inducements, lucrativity (as defining success or blessing) and an emphasis on liberty, while neglecting responsibility, deference and true self-sacrifice - the focus will be on self and self-satisfaction

2. Their outward association with the truth will bring the truth criticism

- a. It is actually the “way of truth” that is maligned - it is measured by its perceived affects versus its content
- b. This is a sobering reminder that our actions, while openly identifying with God’s Word, can be used as points of evidence that others will use to disqualify it from legitimacy - our actions can be used to speak louder than words
- c. They will bring “the way of truth into disrepute” NIV

C. The affect of their method - 2:3

1. Their method will be “well-crafted stories” or “moulded words”

- a. It will be motivated and driven by their greed and covetousness
- b. They will be driven with monetary gain. They will be driven by recognition and the praise of man seeking their “legacy.” They measure success by the excess of more than they need - enough is not enough... enough is as their poverty
- c. They will use, “...plausible reasoning made up for the occasion.” Barnes

2. Others will be seen as their means to an end - you “sign-on” to promote them... then your goal is to get others to “sign-on” to promote you

- a. They seek to “make merchandise” of you
- b. They are masters of using people for their ends - they use and seek to avoid being “useful”

As though the evil believe that God will tire or change His mind regarding them and their situations

View what we say, do and think (believe) in our hearts as before the Lord... since it actually is

Examples such as these don't fit the life-view of the pragmatists

The example warns that even though the whole world may be involved in sin and corruption, man cannot sin with impunity. The fact that vast numbers are participating in and condoning sin may harden evil-doers in their wickedness, but their numbers will never shelter them from the wrath of God." Hiebert

- c. These need people, and lots of them to achieve their ideas of success
- d. This is also a part of what makes them focus on the "contemporary" so as to keep "up with the times" not wanting to appear "old fashioned"
- 3. "Comfort for the godly: God who cast the angels that fell away from him, headlong into the darkness of hell, to eventually be judged; and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous." GBN
- 4. "...their judgement from long ago is not idle" - as though their judgment for this has been "on its way" just as planned from the beginning
 - a. Many see the absence of instant consequences as either that it is not coming or that somehow it is an endorsement (at least permissively) on their activities
 - b. Just as the believers are warned not to be caught up in petty disputes realizing "the judge is already standing at the door" - such as illustrated in James 5:9
- 5. We as believers should not allow the apparent lack of judgement upon these false teachers to affect our attitudes, resolve or overall contentment in God's work and timing - His judgement does not "sleep" (is unaware) and will not be late (oversleep) - this is why we are not in despair over the apparent damage and influence it has - we fight to the best of our abilities and influence, but ultimate victory over false teachings will be God's to deliver

D. Examples of God's judgement and special protection - 2:4-10

- 1. "For if God did not spare..." (if God was not lenient or did not leave them alone)
 - a. God's judgement on evil doers and false teachers can be seen throughout history
 - b. Even angels were judged by God for their rebellion against Him - rebellion always begins with the thoughts which work their way out to actions - as with Lucifer - Isa. 14:12-14
- 2. The angels were not exempt from God's judgement, why would any others think themselves the exception? - these were cast into the "holding pits" of Hell (Tartarus)
 - This is most likely speaking of the angels that rebelled with Lucifer
- 3. God did not spare the entire world (save eight) - if God would go to such lengths as these, why would we or the wicked believe their judgement will not come? - 2:5
 - a. If strength were truly in numbers, or if numbers, determination and strong wills demanded respect from God, these examples would dispel such thoughts
 - b. As demonstrated in the flood, even if the number of those standing for righteousness were narrowed down to a handful of people, we would still not have reason to believe that God would not deal with them
 - c. "Let us have faith that right makes might and in that faith, let us dare to the end to do our duty as we understand it" Abe Lincoln
 - d. God spared (protected not only from the destruction physically, but also from the mental and moral influences of the age in which he lived) Noah
- 4. Noah was called (by Peter) a "preacher of righteousness" - from the time he was to begin to build the ark all the way to the time of the flood
 - a. He is literally referred to as "the eighth" - as he was the last to enter the ark - he was the eighth of eight - only eight were spared in comparison to the entire population of the world - none since has had such opposing numbers
 - b. The condition in which he had to herald righteousness was described as, "...every intent of the thoughts of his heart was only evil continually" - Gen. 6:5
 - c. This judgment may have seemed as though it was "sleeping" but came as promised
- 5. The same type of judgement was done to Sodom and Gomorrah
 - a. These, because of their ungodliness, reduced them to ashes
 - b. These cities well represent the ultimate of "free-thinking" letting the desires of mankind to be unrestricted

The consequences of sin will always be far greater than we can even begin to anticipate - it is a lesson one does not want to learn by experience

These are bold in their sinning - they flaunt what they consider freedom not realizing, as described in Romans 6, they are slaves to their sins/appetites

Many who appear righteous long to be free to sin, living in a constant lust for lust

We will not know how we are being worn-down by the godless influences we allow to be a regular influence upon us

See Genesis 19 for the account

- c. They were “overturned” as a result of their condemnation - the word for “overturned” is where we get our word “catastrophe”
 - d. This was done to set them as an “exhibit for warning” to all other who would look to live an “ungodly life”: or as an example “unto ungodly men of things about to be” - RWP
 - e. A constant reminder that the “pleasures of sin” of just for a short time - they will not last and will result in a far greater misery - Moses knew this - Heb. 11:25
 - f. So, even when “false teachers” are having seeming success and joy, it will be short-lived
6. And it was Lot (who was called “just”) that God delivered from His condemnation of Sodom - 2:7
- a. This point in his life (rather than later in his life) is the one used by God - before God, our lives are not “judged” by a single moment (in our lives) or single sin but our overall “life-bent” (which finds its source in faith)
 - b. Part of Lot’s “justness” was seen in his grief over the sin surrounding him - he was, as it were, being “worn down” (fatigued) by the filthy conduct around him
 - c. “In bad company we cannot escape either guilt or grief. Let the sins of others be a trouble to us, otherwise it will not be possible for us to keep ourselves pure.” Matthew Henry
 - d. He was “oppressed” by the “sensual conduct of unprincipled men” - not just lawless (as in the next verse) but those openly displaying their lack of morality
7. A quick question: how can Lot be called “righteous/just” as he is 3 times in verses 7-8?
- a. First of all, God spared him (forcibly) before he judged the unrighteous
 - b. Lot’s wife, who was apparently “too far gone” was also judged for looking back
 - c. Righteousness is not always evident (consistently) at a given point in our lives, but will always be evident in our inner thoughts regarding sin
 - d. Romans 7:14-25 Paul illustrates from his own life, that even when doing wrong, he still agreed with “the Law” that what he was doing (or did) was wrong - it describes an inner battle of striving to be rid of sin and consistently doing what is right - our truest longings identify God’s righteous work in us
 - e. The first point, remember, is that God rescued Lot - in the middle voice (He did it Himself)
8. The evidence of righteousness in Lot while he lived in Sodom - 2:8
- a. What he saw and heard around him, day by day, “tormented” his soul
 - b. He was constantly plagued by what he was evidencing - the literal idea of this was that it was wearing him down (day by day) to the point of breaking
 - c. Clearly, he had been influenced by all this as seen in his later actions - thus the dangers (and those unpredictable and unstoppable) when we stay enveloped in immoral surroundings
 - d. It has been noted, that Abraham had more potential influence upon Sodom (before God) than Lot did - and when judgement time came, Lot was sluggish to respond and needed to be seized upon by God’s messengers to leave - we must be cautious as to what lays claim to our hearts and life focus
9. So, using all these illustrations of God’s judgement on the false teachers and all they stand for, Peter uses them, not as an illustration of God’s wrath, but to illustrate God’s “rescue” of the godly - 2:9
- a. As illustrated with Lot, these “rescues” may be forceful!
 - b. Those that propagate error and anti-godly teaching and lifestyles will not “win the day”
 - c. The hatred and war is against God and will often be directed at those outwardly standing with God in the fray - our thoughts should not wonder to the flirtation of yielding the war because the battle seem to be lost - entertaining such “guests” in our thinking will lead to our cooperation with the enemy (most often seen is the pursuit of terms for peace)
 - d. The war is God’s and the timing and strategy of the rescue is His also - it is interesting to note that we are told that the Lord “knows how” to do the rescuing and to preserve the unrighteous for judgment - we will be “kept” and they will be judged - but it will be His doing!

- e. He “knows how” to deliver the godly from all trials - His timing is perfect and His method (how He does it) will also be perfect

“He knows whom to deliver, and when to deliver, and how to deliver. He delivers in the way which is most beneficial to the godly, most crushing to the tempter, and most glorifying to Himself. We may leave the “how” with the LORD and be content to rejoice in the fact that He will, in some way or other, bring His own people through all the dangers, trials, and temptations for this mortal life to His own right hand in glory. This day it is not for me to pry into my LORD’s secrets but patiently to wait His time, knowing this, that though I know nothing, my heavenly Father knows.” Spurgeon

- f. Our unquestioning confidence is to be in His deliverance and then coming judgment
10. His judgement is especially directed at those whose whole focus is driven by the flesh - vs. 10

Doubt actually becomes a “virtue” while absolutes and certainty become the “sins”

We seek to starve its excessive or inappropriate desires, making all “parts” subservient for righteous uses and are ultimately merciless in the pursuit to deal with these inordinate impulses as a soldier against an enemy seeking to kill him - Col. 3

- a. “To walk after the flesh, is to be given up to the flesh, like brute animals, who are not led by reason and judgment, but have the natural desire of their flesh as their chief guide.” Calvin (as used in verse 12)
b. That which pleases themselves becomes the “ruling authority” - they teach against and stand against anything that is not appealing to them - they become the standard by which “truth” is formulated and measured
c. They literally crave what is tainted - they, on the flip-side, are repulsed by the “pure”
d. We, as believers, must remember that the flesh is to be “mortified” - Rom. 8:12-13 - the flesh and the “deeds of the body” are to be being “put to death” not catered to. The reason for this is that its deeds are corrupt/flawed/destructive thus deceitful and not to be trusted

11. These despise authority - vs. 10 (governing or dominion over them)

self-willed - αυτος and εδωνη - pleasers of self

God sets up one and sets down another - we may not agree and may clearly see their immorality, but we must not become bitter responders - God knows how and when to “deliver” the godly

- a. In the pursuit to serve themselves, they are self-willed - foremost, they are not and will not be subservient to the lordship of Christ (this leads to leaving out or standing against all that points to His authority, sovereignty and will) - this often leads to a life devoid of morals stressing liberty to a point of making the grace of God into lewdness - See Jude 1:4 (denying Christ as “master”)
b. They are not afraid to “revile” dignitaries (rulers) - the basic meaning of this term is in reference to all authorities. These, as clarified in Romans 13, are ordained by God (these positions) - the people that hold these positions may be godless, but since their position is God-ordained, we do not “revile” (defame, rail-on, slander, seek to ruin the reputation) them

12. They are “daring” (presumptuous; recklessly bold) - vs. 10

- a. They are courageous in the wrong things (in doing and standing for what is wrong)
b. Their being daring will look “exciting” to others - it appears to be freedom (though it is the reckless pursuit of freedom from protective boundaries)
c. These are over-confident in themselves and this confidence will attract followers

- E. It’s like following unthinking animals - vs. 11-16

1. Even angelic beings do not take on the reviling approach of these people - vs. 11

See Jude 1:8-10 for an illustration of this point - we must not, in our pride, become “reactionists”

- a. The Lord is over all, and we do not possess authority in ourselves to be condemnatory
b. Often, our condemning of a person or situation can actually be turned on God - if He has not intervened or stopped it, we must be careful not to even appear to be bringing criticism upon God’s control
c. Ours is not to revile the devil or seek to mock him - ours is to bring the devil and his doings before God - this is the best we can and should do with all, not just the devil

2. These false teacher are compared to unthinking animals - vs. 12

- a. They “revile where they have no knowledge” (what they do not understand)

We must be very careful not to write-off teaching just because it makes us uncomfortable - if it is truth, we must know it and heed it

Self-control and true responsibility are strangely absent from their teachings and emphasis - this leads to living by the lies of the "flesh" which always ruin and destroy

With their life slowly being drained from them, decay sets in and slowly destroys them - and those that follow their ways - what is bad for them they crave more and are encouraged with others of like-mind

True living, to these, is a life of ease without responsibility and accountability, neither of which we should wish ourselves free

What we consider to be fun needs to be "matured" by the Truth so our desires are geared rightly - we will follow what we truly desire

- b. They act "instinctively" not rationally (like animals following appetites) - our passions and appetites were meant to be governed by proper reasoning
 - c. They live for the moment, for what they want (crave) not thinking things through (and being teachers, they seek to persuade others to do the same) - their feelings become the authority and are elevated to a place of prominence in their teaching
 - d. Being well-grounded in Truth enables us to counter the bad feelings when corrected by the same Truth, versus discrediting it because it makes us uncomfortable or makes others feel bad
3. Their ultimate purpose is to be ensnared and destroyed - vs. 12
- a. Compare this idea with Psalm 92:5-7; Jer. 12:3; Jude 1:10
 - b. They're being destroyed in direct association with their being dangerous
 - c. "If a man dedicates himself to those fleshly pleasures, in the end he so ruins himself in bodily health and in spiritual and mental character that he cannot even enjoy them. The glutton destroys his appetite, the drunkard his health, the sensualist his body, the self-indulgent his character and peace of mind and begins his experience of hell while still on earth." Barclay
4. They "revile" what they do not really know - vs. 12
- a. They are vehemently against unadulterated truth and their criticisms reveal their lack of knowing anything solid about the Truth they blaspheme
 - b. What would truly aid or "rescue" them they cannot see or understand
 - c. Their corruption will destroy them - rob them of life and ultimately their life
 - d. "... the result of the withdrawal of life (which alone maintains the physical organism in effective being) is the dissolution of the body; this process is called corruption, and is attended by conditions repugnant to the senses of the living." Vines
 - e. Do not be swayed by their by these "loud speaking ignoramuses" - see Col. 2:16-3:5
5. These receive their just payment - the wages of wrong for doing wrong - vs. 13
- a. What they earn (live for) ultimately destroys them (as well as those following them)
 - b. They are so brash that they openly flaunt their self-indulgence - not repentant
 - c. "These count it a pleasure to live a luxurious life in the day time, which means that they do not work for a living but live off of the money they get from those whom they lead astray into false doctrine. They live luxuriously at a time when men are supposed to be sober and at their daily occupations." Wuest
 - d. Or they live for the pleasures that are but for a day (short-lived) - the costs far outweigh what they receive - it will not be worth it
6. People truly characterized like this are to be considered out of place among us - vs. 13
- a. They are like dark spots on an otherwise unblemished garment - rather than recognizing the bright garment (for instance, the righteousness) attention goes to the spot(s)
 - b. What was to be considered sacred, they use deception to turn into self-indulgence (the building of their pride, wealth, laziness, and so on) - they will be driven by "fun" and will, no doubt, be considered to be fun to be around them - all that is "boring" will be deemed wrong and to be avoided
7. Their eyes see only potential adultery - vs. 14
- a. As though (with men) every woman that catches their eye is a potential adulteress
 - b. Their association with the church and Truth is aimed at the fulfillment of their preconceived exploits of wrong-doing
 - c. Their "eyes" never grow tired of seeking out sin - it is who they are
8. They "entice unstable souls" - their victims are comprised of those untaught and ungrounded

- a. The literally “bait” those that are unestablished (in faith and thinking)
- b. They lure with carnal things not with spiritual (though what they initially may appear to have truth) - or they may use partial truth to lure
- c. Those that are fluctuating, not being settled on the “right way” are their targets - truth is their (false teachers) enemy

9. Their hearts (inner most self) have been trained in greed (covetousness) - vs. 14

Daily life, in many ways, is like life-practice, setting the direction and pace for the days to follow - a day's successes may seem insignificant when seen individually, but as a significant part of a victory when seen over time

- a. The picture is of an athlete training for a competition - there's lots of practice
- b. The response and life outlook soon come to be as though they are instinctive
- c. All they live for is gain, comfort, self-significance and this is passed on to their followers
- d. It is important to remember that habits come from practice - this demonstrates the importance of self-control (discipline) consistently - we establish life patterns, trains of thought that become life-definers that others may observe and follow also
- e. In another exclamation, Peter calls them “accursed children” - they bring with them curses (as in the example of Balaam to follow - he is not cursing them, simply stating what they are by nature

10. Following in the footsteps of Balaam - vs. 15-16

“Balaam was the hireling prophet who commercialized his gift. These false teachers were in the profession for the money they could get out of it.” Wuest

Though he did not receive the profit, he followed the potential - obsessed with what may be

Honesty with self in any “ministry” pursuit is crucial to staying on the “path” - if I will not continue if I do not receive some reward, my motive and motivation is not right

- a. They abandon the right way out of self-interest - it is in the present tense indicating this is something they do regularly not periodically - just because one errors does not make them one of these false teachers
- b. Having veered off course consistently, they have “gone astray” - they're now lost not able to see their way back to the right way - they now literally “roam” having no set standard (truth) to guide them in the right direction
- c. They follow the same path (motive) of Balaam - seeking what they see to be the “wages of unrighteousness” - that it will bring the benefits they desire
- d. The account of Balaam is in Numbers 22-24 - he was unable to curse Israel (for profit) though he pursued it with Balak (Moab) many times in different places
- e. His fervency to “get to it” was seen in his impatience and anger with his “source of transportation” - he was to the point of killing the donkey out of impatience and having been humiliated - he did not consider God's intervention in his journey nor was he honest about his own motive (potential profit)
- f. To fit with the context, it is interesting that God used a “dumb animal” to speak to Balaam who is himself illustrative of these “brute beasts” led by instinct and not proper reason - the donkey was used to “restrain the madness” - much of our improper motives will be revealed in our fury/rage

See Num. 31:16 —g. Even when finally stopped, he still found a way to corrupt God's people - Rev. 2:14

F. The true nature of false teachers and their ends leading to disappointment - vs. 17-22

1. Offering hope and solutions without substance - vs. 17

Someone desperate enough will even drink sea water but it will only kill them

- a. These are the epitome of marketing and packaging - they lure with hope and fail to deliver (though they become masters at “stringing people along”)
- b. Like seeming springs offering relief, refreshment and ultimately life in treacherous environments, these have no life-giving substance to offer
- c. “..mists driven by a storm” - potential rain only bringing a storm (trouble without solutions); starting with a joyful hope ending in brutal disappointment - true seekers are met with spiritual dehydration
- d. “.. they disappointed the expectations of those who were desirous of knowing the way of life, and their doctrines only tended to destroy.” Barnes
- d. Their fate is “black darkness” - a picture of Hell - these offer what they say is light but, themselves, have only the darkness to inherit

“..it was used chiefly of loud talk. These false teachers substituted “fervid enthusiasm for moral sanity.” Hiebert

“These men are always murmuring, and complaining of their lot; they follow where their passions lead them; they have arrogant words upon their lips; and they flatter men for the sake of what they can get from them.”

Jude 1:16 (TCNT)

Matthew Henry

Our “message” offers little hope to the hearers if its impact is not seen in our own lives - why are there so many pointing the way to freedom that have not gone the way themselves?

This temporary “escape” is through the “knowledge” of the Lord - they initially realize there is “something to it”

2. Proficient speakers skillfully using error to convince (as a “con-man” convinces) - vs. 18

- a. They use “swelling words” - over abundance of “gushiness” or of number
- b. “Truth is simple, and delights in simple statements. It expects to make its way by its own intrinsic force, and is willing to pass for what it is worth. Error is noisy and declamatory, and hopes to succeed by substituting sound for sense, and by such tones and arts as shall induce men to believe that what is said is true, when it is known by the speaker to be false.” Barnes
- c. As stated above, Truth should be able to stand on its own merit, regardless of the skills of the presenter - if it needs to be dramatized to be accepted, its “intrinsic force” is lacking
- d. The words these false teachers declare are summed up as “vanity” - literally empty, worthless, transient (ever changing) and morally deficient
- e. The goal is to entrap (bait and ensnare) - their motive is profit (the truth would not be looked upon as providing the profit they are seeking)
- f. Their tools are “fleshly desires” and “sensuality” - that which makes the “fleshly” part of us feel better and uplifted and that which caters to our “lower natures”
- g. As detailed in Jude 1:16 they are driven by their “passions” and use flattery of people to “gain the advantage” (to get ahead)
- h. “Erroneous teachers have a peculiar advantage to win men over to them, because they have sensual pleasure to take them with; whereas the ministers of Christ put men upon self-denial, and the mortifying of those lusts that others gratify and please: wonder not therefore that truth prevails no more, or that errors spread so much.”
- i. They “entice” those just about to escape error - those considering the true Gospel are led back to what they were seeking to be free of - the sensuality, pride, selfishness, and unrepentant lives they were looking to leave are the very tools these “teachers” use to lure them to their way of thinking (which is just a re-hash of what they left)

3. Their message promises freedom from these things - vs. 19

- a. Though, the teachers themselves are enslaved to the same things
- b. The lurements of the world (age) are used to bait - they use “Christianized” sins or carnality to promote the “message” - what is popular and faddish is looked upon as a means to “bring them in” to hear the message that promises freedom, without providing true deliverance
- c. “They promise them liberty. Liberty! - when they themselves are bound hand and foot to utter depravity. For a man is the slave of whatever masters him.” Phillips translation
- d. It is a slaves promising freedom from a “master” they are currently enslaved to
- e. John 8:31-33 - the key is to “..continue in my word..” - then they are truly His disciples and the Truth will set them free

4. These false teachers (seducers), “escaped” the worldly pollutions and return - vs. 20-21

- a. If they have truly “escaped” - fled away from - they left these to pursue something different (a better way, freedom) and looked to Christ (the Gospel)
 - They may have truly wanted this freedom (though their innermost desires and nature is revealed in the “greater hunger”)
- b. The disillusionment of the world (age) is left only to be integrated into a pseudo-gospel which also disillusions (in their inability to “rescue” themselves, they return to what they truly desire and lead others in the same path)
- c. “Sinful tendencies do not disappear when a person reforms; they merely hibernate and get stronger. Holiness is not simply refusing to do evil things, for even unsaved people can practice self-control. True holiness is more than conquering temptation: it is conquering even the desire to disobey God.” Wiersbe

Whatever wins out in the battle for our heart, time, attention and so on becomes controller and ultimately conqueror - these areas need daily supervision and "maintenance"

They go back to "defilements" - moral pollutants

Their religious experiences did not change them - their "experiences" needed to return to what they truly desire - many religious efforts have been geared to making "vomit" appear appropriate and mud/filth seem to be what is right and clean - their reasoning becomes, "if they like it, lets give it to them"

- d. They "escaped" (temporarily) through the "knowledge" of Christ - as if a "try-out"
- e. Their demise comes as they again become "entangled" and "overcome" - as is the warning to the Timothy in II Timothy 2:4 - No one who "wars" entangles themselves with the "affairs" of everyday life - the motive is to "please" the one who called him to be a soldier (because entanglements conflict with our purpose)
- f. To be entangled is to be "tied-up," no freedom of movement because of the demands of time, effort, attention and heart leave nothing left for true "growth"
- g. Once truly entangled, they are overcome and the end is worse than where they started
 - The wisdom they reject will ultimately "haunt" them - Pr. 1:20-33
- h. As clarified in these verses, it would have been better for them to never have known the way (road to or way to) righteousness than to have learned it and revert back to what they left - it leads to utter despair, bitterness, rebellion and hatred (mainly of God)

5. They are what they are - vs. 22

- a. No one escapes their true nature - what we really are comes out - the difference in sin between these and true believers is seen in their response - believers sin, but agree that it is wrong and are always seeking to be rid of it while these false teachers and their followers wallow in their wrong and it becomes (once again) evidently their "walk"
- b. A dog, as illustrated in the proverb (26:11), returns to what made it nauseated previously - though, it no longer nauseates them now
- c. The sow, having been washed and made to appear to be clean (and not looking like a pig) wallows in the mud as soon as the opportunity presents itself - this is its nature, this is what it is - it is what it is!
- d. Time is one of the key tests of genuine conversion (faith) - fads come and go while "The Faith" remains steady and unchanging

VI. Living for the Lord's Return - 3:1-18

A. Remembering the need to remember - 3:1-2

1. This is (was) as second letter to this group with the intent to remind them

- a. As clarified in the first chapter, remembering is essential - most of us (as believers) are not in ignorance when in error, but in forgetfulness
- b. Its purpose was to "arouse" them (to fully awake them) - out of a daze - it also carries the idea to "arise" so as to get to work or be at attention - used in II Pet. 1:13

There actually is a right way and wrong way of thinking! Because so many react to absolutists (some right and some wrong) the general consensus seems to be that all absolute thinking is wrong - many believe we should all agree that no one will every truly be right unless they agree that all are right to varying degrees - but never indicate that someone may be wrong! This is, of course, insincere thinking!

2. The part needing to be stirred was their "sincere" mind - 3:1

- a. The word for sincere literally means "judged by the sunlight" - as a vessel would be held up to the sunlight to see if any cracks were present (being filled with wax to conceal their presence)
- b. It is the honest part of our thinking not riddled with hypocrisy, pride or other self interests - it reasons correctly (having been taught beforehand)
- c. The objective was to ensure no "cracks" in the thinking - these "cracks" would later be revealed when put under pressure - they could not withstand scrutiny

3. This is done by way of remembrance - 3:1-2

- a. Recall to mind (to the forefront of the thinking) what was spoken by the prophets and the commands of Christ spoken by the (their) apostles (their apostles having been those whom they had met or had been directly taught by)
- b. Not just all that they had spoken (taught) but especially what was taught concerning the return of Christ (as to be dealt with in the following verses)
- c. The concept of the return of Christ is vital and has been (historically) attacked and belittled and has direct connections to lax Christianity

- d. To lose hope (expectation) in the return of Christ, will bring about either complacency or temporal, carnal and distracted living (divided purposes) - constant awareness of the imminent return of Christ aids in “ focused ” living
- e. If this is “lost” the to believer, hope and focus are diminished - this is why the following warning is coming
- f. “Without this, all the other articles of the Christian faith will signify very little; this is that which fills up and gives the finishing stroke to all the rest.” Matthew Henry

B. The coming mocking “scoffers” - vs. 3-9

- 1. The literal idea is that the mockers will come with their mockeries (this is their wares)
 - a. This is what this group does - some will be in the church and others not
 - b. It appears that there will be a large number of them (percentage wise)
- 2. First and foremost (for a readied defense) realize (be knowing) that these mockers are coming
 - a. It is essential to expect these contradictors to come - as a soldier expects an enemy and the enemy to “shoot” at them
 - b. Many believers are taken by surprise because they do not expect opposition (especially in churches or Christian-like settings)
 - c. Peter stresses the importance of this, realizing the potential affect/result if they are swayed or influenced by these scoffers - to be forewarned is to be forearmed
- 3. These types of mockers with the message questioning Christ’s return will characterize the “last days” - not just the very last days, but the days leading to the end - vs. 3
 - a. The last days are those between the two comings of Christ
 - b. These are led by their own desires (passions) - not just by their thoughts, but feelings
 - c. They are led by themselves and what they “feel” - their desires become the standards by which their beliefs, practices and ambitions are measured, governed and directed
 - d. “.. men whose only guide in life is what they want for themselves.” Phillips
 - e. “Here is the true source of all infidelity.. They wish to follow their own lusts, and consequently cannot brook the restraints of the Gospel: therefore they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery; and then throw the reins on the neck of their evil propensities. **Thus their opposition to revealed truth began and ended in their own lusts**” Clarke
- 4. The message of these scoffers/mockers - vs. 4
 - a. “If Christ promised He’d return, where is He?” - “It sure doesn’t look like He’ll be back”
 - b. They use the progression of time as evidence that The Lord will not return
 - c. They use the “sameness” of life over time as evidence the Lord will not return
 - d. They look for evidences to contradict the promise (they actively do this)
 - e. They point out that those that have come before (and possibly promised the same and looked for the same) have died without seeing the promise fulfilled
 - These miss the faith illustration of Abraham and his descendants not having the promise to them fulfilled in their lifetime - as will be clarified later, God does not work on a time line which pivots on the span of our life!
 - f. They were also, apparently, unaware of the teaching of Paul in I Thes. 4:13-18 - death does not mean those that have died will miss out on the promise of the Lord’s coming and the resurrection - those who have died will precede those still alive at the Lord’s coming - this has been our “comfort” over these 2000 years
 - g. They place too much “stock” in what they see and know in their limited frame of reference - since they do not see “evidence” and have not seen or heard of the “evidence” then it is certain (to them) that the promise of Christ’s coming is not to be trusted

It is a priority (essential) that they be on the outlook for these folks - this is not pessimism, but the essence of “sober” thinking

This is a solid example of self being the highest authority. If “I” don’t see it, if “I” don’t know it, if “I” don’t believe it, if “I” don’t like it, then it is not right or true and is in need of being mocked. It must pass the scrutiny of the “I” and with so many “I’s”, absolute truth cannot be tolerated because it will contradict somebody’s “I”!

We cannot be so attached to the present that we resent the coming changes - the best of this life is not to be allowed to seem better than what is coming

Willful ignorance is more prominent than we might think. It's not just the avoiding of certain topics and facts, it is also to neglect and avoidance of learning

..not by a fortuitous concurrence of atoms JFB

Our emotions/feelings must always be ready to adjust to the changes God brings, all based in faith which is based in His word/promises - focus must be on His promises, else we will stumble

It is a day of judgement for the end of ungodly people

We as believers must also not be controlled by basing our faith on the amount of time passing

- h. A good question to ask ourselves is, "Are we living as though the Lord may return at any time enough to draw this type of mockery?"
- i. The scoffers live as though things will never change, we are to be living in the realization that they will be changing - believers should not be characterized as dreading the changes to come... we live in anticipation of them no matter how we enjoy and treasure the present - some are so attached to the present (the ways things are) they do not want them to ever change - and are embittered/depressed when they do
5. Their (the scoffers) willful neglect of the facts - vs. 5
- a. The phrasing is worded in an interesting fashion - it literally has the idea of the facts escape their willingness - the two do not line up or meet
- b. "for this is unobserved by them willingly" - YLT
- c. The other idea is that these truths are concealed from them (and their willingness)
- d. "It is implied, whichever interpretation is adopted, that **the will** was concerned in it; that they were influenced by that rather than by sober judgment and by reason; and whether the word refers to their ignorance, or to their holding that opinion, there was obstinacy and perverseness about it. **The will has usually more to do in the denial and rejection of the doctrines of the Bible than the understanding has.**" Barnes
- e. Ultimately (and at the core) they are willfully neglecting the power of the Word of God
- It is by the word of God that all these things came about and that all things are held together by Him - see Col. 1:15-18
- f. They do not see (or refuse to) that all is controlled by the power of God - they do not fear God nor the concept of His coming - this is why they are so "bold" as to mock
6. They do not regard God as having created and controlling creation - vs. 5-6
- a. That by God's word, the heavens (the universe) existed long ago - they were made (created) and out of it, the earth
- b. The earth was "made out of water by water" - Ps. 33:6-9 - by His word, the waters moved to bring about dry land - this may also be describing the water in the seas/oceans (and subterranean) and the water in the sky
- c. Through a similar process (by God's word) the earth at the time of the flood was destroyed - God controlled both - he inundated the world with these same waters
7. Their willful neglect also misses that the present world is kept by His word - vs.7
- a. Only this time, they are reserved for a fiery destruction
- b. The concept of coming judgment escapes them as well - scoffers clearly do not think about this or other concepts of accountability
- c. To pretend that one will never give answer to their actions does not change the fact that they will - perception does not necessarily equal reality!
- d. Just because things seem to have been the same in our short lifetimes, does not mean that things will stay the same - this was the same delusion those before the flood used
- e. All that was done and is being done (the evil) is being stored up for judgement - no sin, injustice or evil will be "gotten away with" as all these are being reserved
- f. So, why does God wait to bring this judgement? This is answered in the next few verses
8. The amount of time is not the deciding factor with God's promises and judgments - vs. 8-9
- a. If instant justice is not inflicted by God on wrong-doers, we need not fret that God will not "get around to it" - Heb. 10:28-31
- b. The same goes with His promises to His people - the amount of time between the promise and the fulfillment has no bearing on the fulfillment of the promise - God being Who He is cannot lie and cannot fail!
- c. Consider how He sees time - a thousand years versus a day

We only weaken ourselves when we place actual or mental time limits on God and our expectations of Him

- d. As a comparison, (from Psa. 90:4), a day for God would be more than 10 of our life times, or a day could be as a thousand years a - He is above time - our perception of the length of time is relative to us, not God
- e. But his working in time, if there seems to be a delay or waiting, there is a pre-planned purpose based upon His timeless perspective - it cannot (must not) be taken as apathy, or weakness as though God is uninterested (or uninvolved) or must delay to work something out (as though He needs to “build-up” to it)
- f. Our faith and faithfulness cannot be time dependent as though we must have “evidence” based upon our own estimates - too many maintain a “fervor” for a time, but when they are drained of emotional fortitude and excitement, and the surrounding atmosphere is one of opposition, they develop a questioning and impatient attitude with God, allowing their resolve and faith to pivot on what they perceive to be their sustaining needs - it must not be based upon feeling!

9. God’s “waiting” is based upon His patient waiting for His elect - vs.9

There are many that use this verse to indicate that God does not desire to see any individual person, playing off the word for willing as being in His inner disposition, but not ultimately in the acting out of His ultimate will - this still does not change the fact that if God truly “wanted” it He could cause it and plan it that way... since He did not, we should not be inclined to handle this verse as making God appear to be contradictory in His inner and “outer” will

- a. The Lord is not slow! - He is never delayed, behind or off schedule
- b. The issue is with how “some men count slackness” - some deem it or declare it to be so - God is not to be judged based upon man’s deductions (especially when these deductions are based in frustration and doubt - God’s word (the Faith) needs to be the authority and not “some men” (including ourselves))
- c. The passing of time (with all the turmoil, sin and the like) is a demonstration of His patience toward us - not willing that any one of us (His elect) should perish
- d. This He is not “willing” (desirous) that any of us perish, but that we all come to repentance - this is why there seems to be a delay
- e. This patience ultimately leads to our “repentance” - and change of thinking, living
- f. This repentance is the foundation to what leads us (through progressive sanctification) to holy living - this should be a good and consistent reminder when we see sin seemingly rampant and unchecked in the world - God’s judgment is coming, but He is patient toward all of us - from our perspective, our repentance is seen in our attitude toward sin - our character is the forsaking of it!
- g. Spurgeon, on repentance and faith wrote, “Repentance and faith must go together to complete each other. I compare them to a door and its post. Repentance is the door which shuts out sin, but faith is the post on which its hinges are fixed. A door without a doorpost to hang on is not a door at all, while a doorpost without the door hanging on it is of no value whatever. What God hath joined together let no man put asunder, and these two he has made inseparable—repentance and faith”
- h. Repentance must follow salvation - it is evidential - many teach/preach salvation without the inclusion of repentance - we have far too many turning the grace of God into “lewdness” because they separate faith and repentance
- i. As clearly seen, God’s outworking patience results in repentance - a complete change of mind regarding self, sin and helplessness and the necessity of change in our living and thinking

C. The assured coming of the “Day of the Lord” - vs. 10-14

- 1. “..and it will come--the day of the Lord--as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.” (YLI)
 - a. So, back to the questioning of God’s word and promises, be assured, the day is coming and it will come at a time not expected
 - b. A thief comes in the night and those unprepared and vulnerable suffer

2. It is the Lord's day - the day of His glory, power and wrath
- a. It is a "day" in which all give account (answer) for what they have done
 - As in II Thes. 1:3-10 - those not obeying the Gospel and afflicting believers
 - b. But we are no "in darkness" that we should not be prepared for this time - I Thes. 5:2
 - (1). Those not expecting it will still be living for peace and safety on this earth
 - (2). It will be totally unexpected - all they live and hope for gone as if taken by a thief
 - (3). So, we are not to be as those sleeping and getting "drunk" at night - these are not "sober" about life and see it (life) as only existing for their happiness
 - (4). He died for us that we might live with Him - I Thes. 5:10
 - c. "The "day of the Lord" means that day in which he will be manifested, or in which he will be the prominent object in view of the assembled universe." Barnes
 - d. This is the day that all creation look to - it is the defining day of the purpose of all!
 - e. The futility (smallness and true insignificance) of this earth will be evidenced
 - f. The heavens (sky and all of "outer space") will "pass away with a roar" - "Like Christ, Peter foresaw the disintegration of the entire universe in an instant 'uncreation', not by any naturalistic scenario, but solely by God's omnipotent intervention" MacArthur
 - g. On the word "roar" Robertson in his Word Pictures wrote, "... onomatopoeitic, whizzing sound of rapid motion through the air like the flight of a bird, thunder, fierce flame."
 - h. The elements all burned-up in the intense heat - the word for "elements" is a word describing the order of things - as in the order of the alphabet (so the order of the ages all they way to the down to the atomic level - all in an instant!)
 - i. This day, for the scoffers and unbelievers ends as described in Rev. 20:11-15
 - j. For those in Christ, the beginning really begins as described in Rev. 21-22
3. So, since "all these things are to be destroyed in this way, what sort of people ought you to be" - vs. 11
- a. Seeing what is to become of this universe and "age" where should our investments lie?
 - With this realization, day to day, what will we be living for? - II Cor. 5:9-10
 - b. Even if we live what is considered a "full life" we live them in "the last days" - each day lived is a day closer to the Day of the Lord - we press forward and cannot go back
 - c. So, how should this knowledge affect our holy conduct and godliness?
 - (1). Literally "separated behavior" (set aside for God's purposes) and piety
 - (2). "We should be serious, humble, and prayerful; and should make it our great object to be prepared for the solemn scenes through which we are soon to pass. An habitual contemplation of the truth, that all that we see is soon to pass away, would produce a most salutary effect on the mind. It would make us serious. It would repress ambition. It would lead us not to desire to accumulate what must so soon be destroyed. It would prompt us to lay up our treasures in heaven. It would cause us to ask with deep earnestness whether we are prepared for these amazing scenes, should they suddenly burst upon us." Barnes
 - d. As dealt with in I Peter, we live as "pilgrims and strangers" not as permanent residents
4. This knowledge should stir in us an eagerness for His coming - vs. 12
- a. We daily look for it with expectation - we anticipate it coming - and live in preparation for its possibility
 - b. We eagerly await it - as if living with such anticipation of that day, that no day in between will ever seem as significant as the day coming - focus will not be drawn from that day, but strengthened as we see the day approaching!
 - This also motivates us to encourage others as we see the day nearing - Heb. 10:25

The sceptics, scoffers and blasphemers will no doubt observe in unavoidable silence, awe and dread!

"...with a rushing noise, like that of a whizzing arrow, or the crash of a devouring flame." JFB

These words are plural, meaning holy conducts and godliness

What remains of the earth and the “age of man” after the judgments in Revelation will all be done away with as there will be no place for them or desire for them in “the day of God”

This passage refers to the millennial kingdom as well when there will still be death, though the new earth and heavens will come and all that was before will no longer come to mind

Putting off responsibility can be a habit which will lead to us not looking forward to His return

- c. Every day we live is lived in comparison to that day (anticipation and accountability)
 - d. We are as those “hastening” the day - it is as if we are “urging on” the day - we do not actually make the day come sooner
 - e. This is the “day of God” not necessarily the same as “the day of the Lord” - the “day of God” more representing when all is new (eternity) not the judgement of Christ on the universe - it is when all this is past and “righteousness being at home” is all that will be from that point on!
 - f. “..because of which..” - this day cannot be until all trace of sin is destroyed - it is literally “on the account of” the day of God
5. But in light of His “self-committed” promise we look - vs. 13
- a. Again, this word for promise indicates self-obligation - since this promise totally relies upon our omnipotent God, we look with full expectation to the new heavens and new earth - both being new in the idea of a new kind altogether
 - b. Some look for this to be a renovation of the universe as it is now but this has two problems - one, the previous descriptions seem to indicate, clearly, annihilation not renovation and second, the word for “new” means, “recently made, fresh, recent, unused, unworn and as respects substance of a new kind, unprecedented, novel, uncommon, unheard of”
 - c. All that we know now will be forgotten - “For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.” Isa. 65:17
 - “The glorified saints will therefore have forgotten this world, because they will be entirely taken up with the other.” Matthew Henry
 - d. This is also described in Psa. 102:25-26 and Rev. 21-22
 - e. This new universe will be characterized as the place “righteousness dwells” - all sinful pollutions and traces of sin are non-existent - all that comes with sin (death, sickness, misery, fear and so on) will be no more - all will truly “be right”!
 - f. We are to be characterized as those “looking forward” to this - we live for this and the anticipation of it permeates our thoughts, supports endurance, produces a steady commitment and produces unstoppable resolve (for what can compare?)
6. So, since we look for these things... - vs. 14
- a. “He who is so soon to come to an end of all weary toil, should be willing to labour diligently and faithfully while life lasts, he who is so soon to be relieved from all temptation and trial, should be willing to bear a little longer the sorrows of the present world What are all these compared with the glory that awaits us?” Barnes
 - b. If this is our focus, we will be those also characterized as being “diligent” - as if hurried to get to a certain point or place - a constant sense of urgency
 - c. That we “be found by Him” in peace - not being those shocked or surprised at His appearance - the negative being that we have that of which we are ashamed - the opposite of this peace would be a sense of disappointment, not in the dread that we are to be eternally punished, but in the sense of a servant who has not been about their work, or an athlete who has been lazy or distracted in the “race”
 - d. We do not want to be those troubled in any degree at His coming or the thought of it
 - e. This peace as we look for His coming is, practically, found in being “spotless” and “blameless” - clearly we are both of these legally and positionally before God in Christ, but not always in our living out who and what we are
 - f. We live in such a way as to avoid the spots and the legitimate “blames” not in the pursuit of our own righteousness, but to live worthy of the righteousness applied to us

Neglect and contradiction of our purpose and responsibilities are what we seek to actively avoid

- g. We do not want to be those “caught” neglecting our purpose and work at His coming (or in our death for that matter)
- h. This is a good criteria (standard) to compare our actions to - a good motivator towards holiness is our asking, as children and servants of the Lord, “would I want to be doing this (“found” doing this) when my master returns?”
- i. In this, we are to be “diligent” - making it our business now
- j. “And now little children abide in Him so that when He appears we may have confidence and not shrink away from Him in shame at His coming.” (1Jn 2:28)

II Timothy 4:8 — k. As with Paul, we ant to be those characterized as those who love His coming

D. Make the best use of God’s patience - vs. 15-18

- 1. First, regard God’s patience as “salvation”
 - a. As clarified in 3:9, God’s “waiting” is for all of His elect to come to repentance
 - b. Every day that He has not retuned and brought judgment is another day of His mercy and the bringing to Himself those for whom He waited - His “waiting” is a daily reminder of His goodness (especially in light of each day’s evils)
 - c. This is how we are to actively (imperative) reckon the day
- 2. Just as Paul indicated in passages such as Romans 2:4, “Or do you think lightly of his abundant kindness, patience, and forbearance, not realizing that his kindness is meant to lead you to repentance?” (TCNT)
 - a. Paul wrote “..in accordance to the wisdom given to him..” (speaking of inspiration)
 - b. It is interesting Peter’s description of Paul, especially realizing, that in some of Paul’s writing he chided Peter, and Peter still calls him “beloved” - Gal. 2:11-14
 - c. The truest of friends are honest and direct when we need it, and we are to recognize them as such (we do not want to cut -off these relationships!)
- 3. Realize the untaught and unstable will still be around to distort - vs. 16

Though there be some things hard to be understood, there are enough besides, plain, easy, and sufficient for perfecting the man of God. “There is scarce anything drawn from the obscure places, but the same in other places may be found most plain” [AUGUSTINE]. It is our own prejudice, foolish expectations, and carnal fancies, that make Scripture difficult [JEREMY TAYLOR]. - JFB

- a. There were those who did not know what they were talking about (the context and subject matter) that were trying to dispute with Peter using what Paul had written
- b. We will always have in this lifetime, those who will use the Scripture to refute and distort Scripture - they will have ulterior motives
- c. They will use that which is “hard to understand” - the complex texts and subjects will be used for their corrupt purposes
 - (1). In saying that all scripture is so difficult that only they can interpret it
 - (2). Or that all scripture is subject to private interpretations
 - (3). Or spiritualizing its meanings to make it say everything or nothing
- d. They, of course, do not compare Scripture with Scripture to properly handle them
- e. This is a good example of those proficient at “expounding upon their own ignorance”
- f. These will be those who seek to counter us, though they are not properly taught on these passages or are those who “vacillate” between thoughts and opinions
 - Life will be full of these types of people and we not only want to be prepared to face them, but also want to avoid being one of them!
- g. These will “distort” these and other “hard to understand” passages
 - (1). This passage proves that some passages actually are difficult to understand - literally, the mind will have difficulty with it
 - (2). They “twist” and even “torture” the texts to say what the texts do not say - “..here the meaning is, that they apply those portions of the Bible to a purpose for which they were never intended... But the way to prevent this is not to set up a pretended infallible interpreter. - Barnes
 - (3). Not only to these passages, but to the rest of Scripture

The untaught are unstable, thus, our goal is to be truly taught what is said to be truly stable in what we believe

- h. The ignorant and vacillators will orchestrate their own ruin - they will be to blame
- (1). These will not be those we will want to be closely associated with
 - (2). The “non-leaners” will fluctuate between beliefs, mangle the Truth, and be the cause of personal loss and destruction of what they value (sought to protect)
 - (3). We, in contrast, are to be those well taught, grounded and defenders of the Truth
4. Being forewarned of what is coming, be always on-guard - vs. 17
- a. The goal is to not be led astray and become unstable in error - being unsure of what is true and Truth carries with it insecurity, hesitation, defeatism and lack of resolve
 - b. We must be on the alert to not be led, drop away, or be forced from our stability
 - c. Little to nothing can be done without getting one’s footing
 - d. This is why we are to be defensive, on the offense, avoiding error, protecting truth
5. We must not be carried away with the error of unprincipled men
- a. The idea is being swept along with the perceived popular tide or trend
 - b. There is a natural (carnal) tendency to be enamored with those who leave-off principles (guides, laws, lines, barriers) and absolutes to follow what feels good at the time
 - c. Error (deceit, fraud, leaving off orthodoxy) is the same word used in Eph. 4:14 where Paul emphasizes the need to be stable, versus like children tossed with “winds of doctrines” by the “sleight of men” and “cunning craftiness” with which they “lie in wait to deceive” (the word “deceive” being the same word)
6. Characteristics of “unprincipled men” (we do not want to be influenced by these)
- a. These are those without Godly character - character being that which is “impressed” upon us through challenges, troubles, pressures, teaching and experience
 - b. True character is found in our thinking and our actions (or lack of them) when we see ourselves out from under eyes of scrutiny (what we are in secret)
 - c. The unprincipled are those without definitive “lines” in their lives - guides that keep them focused on truth, from veering off into self-service and self-glory (the opposite being those that live for others, especially the glory of God)
 - d. Principles are the foundations upon which our lives are built and provide direction and purpose for daily direction
 - e. The word for “unprincipled” is $\alpha\theta\epsilon\sigma\mu\omicron\varsigma$ which carries several pictures - being uncommitted, unsubmitive, unsettled, without purpose - it would be like an unbridled horse pulling a wagon
 - The root word being used as “put” or “laid”
 - f. These do not want a “place” either because they are self-governed, or fear missing something better if they seek to be settled
 - g. Paul warned the Corinthians of this in II Cor. 11:3, “.. and I fear, lest, as the serpent did beguile Eve in his subtilty, so your minds may be corrupted from the simplicity that is in the Christ;” (YLT) - “simplicity” being singleness versus a divided or corrupted (adulterated) purpose
 - h. The danger is being led away or falling from being resolute, steadfast - Peter, as mentioned earlier, being ready to die was most concerned that they not be lead away from being resolute for the truth, what is right and their fundamental purpose for being on this earth and called of God
7. Instead, “grow in grace” and knowledge - vs. 18
- a. Cultivate the grace that is yours - grow in your use and practice of the grace that God assuredly provides in the challenges and opportunities He also provides in which this same grace is to be “spent”

The unprincipled are guided more by convenience than any sort of conviction

Most principles steer us to selflessness and focus upon concepts that outweigh our lives

The goal of the enemy is not necessarily conquering, just infiltration - as leaven spreads though a small amount is administered

- b. It's the grace of our Lord not the "grace" of any person
 - We cannot be as those who seek their ability to do what they want from people who seem prominent, or should or seek the approval from the same
 - c. We are to grow in the knowledge of our Lord
 - (1). Learning the truth of Scripture is one of the best protectors from these unstable and ignorant, unprincipled people
 - (2). It is also evident that our belief and hope will never be based in ignorance or confusion
 - d. Our Lord is our Savior - we owe Him all!
 - (1). He and His Word and work are to be what grabs our life focus
 - (2). He is not a means to an end (usually ours), He is the end!
 - e. This growth will take time and "feeding" on the Truth we have been given, seeking to avoid the poisonous additives that these unprincipled people will be looking to add to our diets
8. After all, all of life and the glory of all is to Him for all time - vs. 18
- a. Each day (today) is to be seen in this light realizing there will be those that look to compete for this glory (including ourselves)
 - b. Into eternity also He is to focus and purpose of all glory
 - c. "...to the only wise God our Saviour, is glory and greatness, power and authority, both now and to all the ages! Amen. (YLT) - Jude 1:25