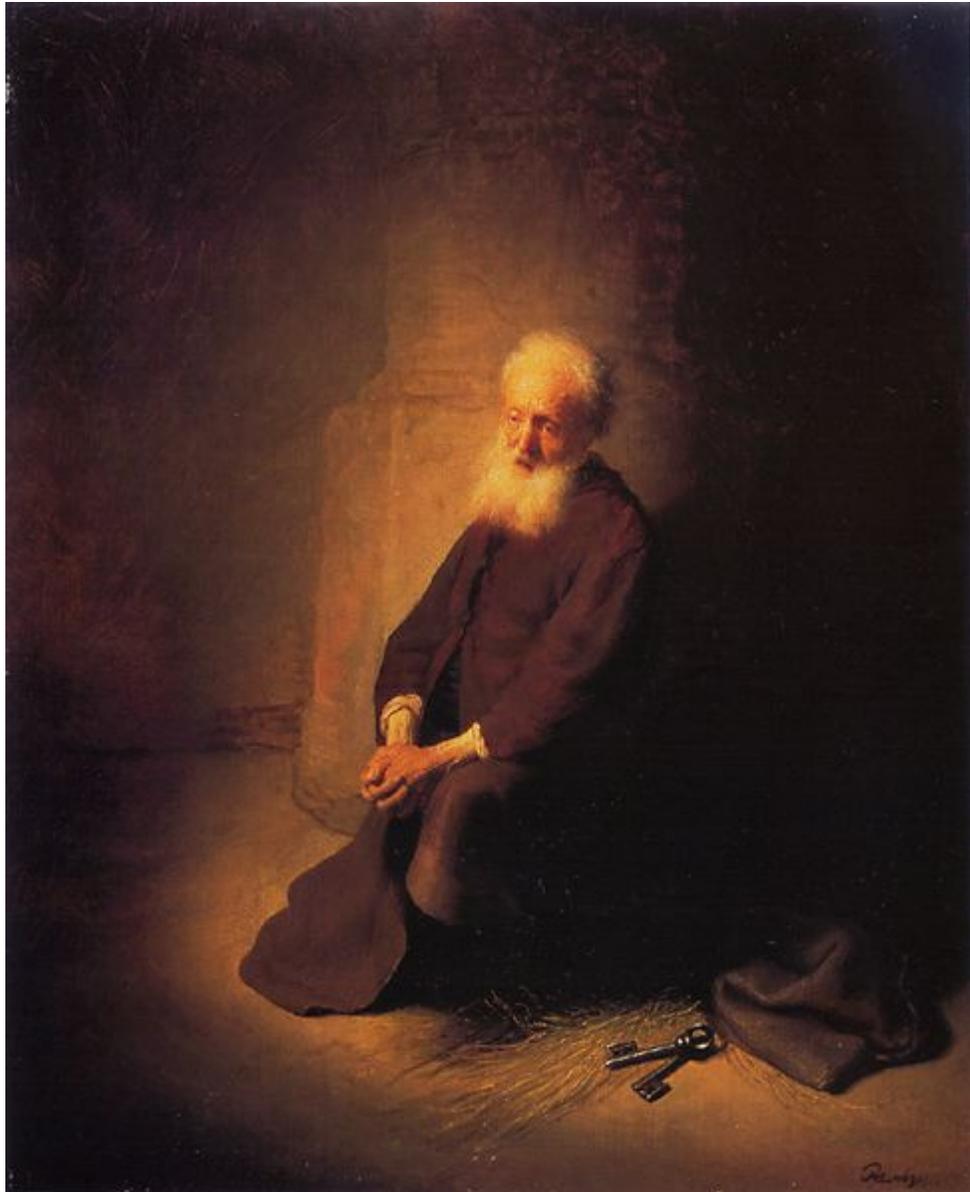


# ***1 & 2 PETER AND JUDE***



*Curtis Byers*  
2002

Rijn van Rembrandt, *Apostle Peter Kneeling*, 1631  
Oil on canvas, 59x49 cm  
Private Collection

## ***1 & 2 Peter and Jude*** ***Course Outline***

<b><i>Lesson 1</i></b>	Introduction to 1 Peter / 1 Peter 1:1-9
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## **FOREWORD**

The apostle Peter was very prominent among the disciples during the ministry of Jesus and among the first generation of Christians. Yet, we only have two letters of his that have been preserved within the New Testament. Early traditions among the Christians state that Peter was behind Mark's writing of his gospel and there are apocryphal writings ascribed to Peter, but only the letters 1 Peter and 2 Peter were acknowledged as authentic writings of Peter by the early Christians.

Paul's writings often have received greater attention than Peter's. In part this is due to the greater number of Paul's writings within the New Testament, and in part because Paul frequently deals with some of the weightier matters of the gospel. Although 1 & 2 Peter also discusses similar issues as Paul's writings (so much so that some have attributed 1 & 2 Peter not to Peter, but to a follower of Paul!), the thrust of these letters is to give encouragement to Christians living in a secular world that was not sympathetic to Christianity. It is for this very reason that a study of 1 & 2 Peter is so valuable to every generation of Christians. We will deal briefly with Jude's letter because of the similarity between the letter of Jude and 2 Peter. This close relationship has given rise to much speculation about the origins of 2 Peter and Jude, which we will address.

1 Peter, 2 Peter and Jude along with James and the three letters of John are called "Catholic" or "General" (Gk. *katholikos*) letters because they (except 2 and 3 John) were written to an audience wider than a local congregation or individual.

Each time we study the Bible we should try our best to look at it afresh with new eyes. To see only what we have seen before may serve as a reminder, but it does not help us grow. It may very well be that the lessons we have drawn from the text previously are wrong. Thus, we must always open anew the scriptures to learn the lessons that God has intended that we should learn. The design of the lessons is to try to match the wide range of interests of the students. Not every student will be interested in every aspect of the lesson, but hopefully every student will find something of benefit.

Not long before his death, Bro. Clinton Hamilton completed two fine commentaries on 1 Peter, 2 Peter and Jude for the New Testament series published by the Guardian of Truth Foundation. If any criticism were to be directed toward these works, it would be that the detail is so great that one may be in danger of "not seeing the forest for the trees." Three other commentaries not written by brethren that are very useful are those by I. Howard Marshall (*1 Peter*, Intervarsity Press, 1991), J.N.D. Kelly (*A Commentary on the Epistles of Peter and Jude*, Hendrickson Publishers, [1969] 1988), and Norman Hillyer (*1 and 2 Peter, Jude*, Hendrickson Publishers, 1992).

The text of the scriptures used in the lessons is from the New King James Version (NKJV). The text used for the analytical outline is the New Revised Standard Version (NRSV). Other versions will be consulted, especially the New American Standard Bible (NASB, Updated), the Revised English Bible (REB), and, a recent translation, the English Standard Version (ESV).

## **LESSON 1**

## **Introduction to 1 Peter / 1 Peter 1:1-9**

**Introduction to 1 Peter** A proper understanding of any New Testament writing demands acquiring as much knowledge possible about the author, the place from which he is writing, his intended recipients, the date of the writing, and the reason or purpose for writing. Since the author and recipients are identified in the opening superscription, this introduction will discuss them following a brief statement regarding 1 Peter's place in the New Testament canon. The other background questions will be addressed only as such information is gathered from the text during the course of this study.

**Canonicity of 1 Peter** 1 Peter was not widely acknowledged as scripture as early as Paul's writings or the Gospels, but it was referenced sufficiently early that even those scholars who do not recognize Peter as the author (see below) still place the writing of 1 Peter in the first century. Clement of Rome makes possible allusions to 1 Peter in his letter to the church at Corinth, *1 Clement* (c. AD 96), although he does not mention Peter or 1 Peter by name. Polycarp (c.69-156), bishop of Smyrna and acquaintance of the apostle John, cites 1 Peter in his *Letter to the Philippians* (c.135), and although he does not mention Peter by name, he cites the text as authoritative. Irenaeus (c.130-200), bishop of Lyons in Gaul, is "the first writer to cite from 1 Peter with explicit reference to Peter as author" (Elliott, p.146). 1 Peter is not listed in Marcion's canonical list (he only considered Paul to be a true apostle), nor in the Muratorian Canon (late 2<sup>nd</sup> century?). Both Origen (c.185-255) and Eusebius (c.270-340) place 1 Peter among the *homologoumena* ("acknowledged writings"). Accordingly, 1 Peter is universally accepted as part of the New Testament canon.

**Author** Peter is identified as the author in the superscription (1:1) and this was unquestionably accepted until the rise of modern biblical criticism in the 19<sup>th</sup> century. Many scholars today believe that many of the New Testament writings are pseudonymous; that is, they were written by some unknown writer who used the name of a well-known, authoritative person. It is argued that this practice was common in ancient times and was not intended to be deceptive. For example in the case of 1 Peter, it has been suggested that using Peter's name "would have been intended to identify its message as reflective of and consistent with the actual witness and pastoral concerns of the Apostle Peter" (Elliott, p.125).

It must be acknowledged that pseudonymity was practiced in the second century, and even in the first century there were those who apparently wrote letters falsely ascribed to Paul (2 Thessalonians 2:2). However, there is no evidence that such a practice was acceptable to Christians at any time. Paul clearly was troubled by the practice (2 Thessalonians 2:2; 3:17). In fact, known pseudonymous writings were rejected canonical status by the Christians of the first few centuries.

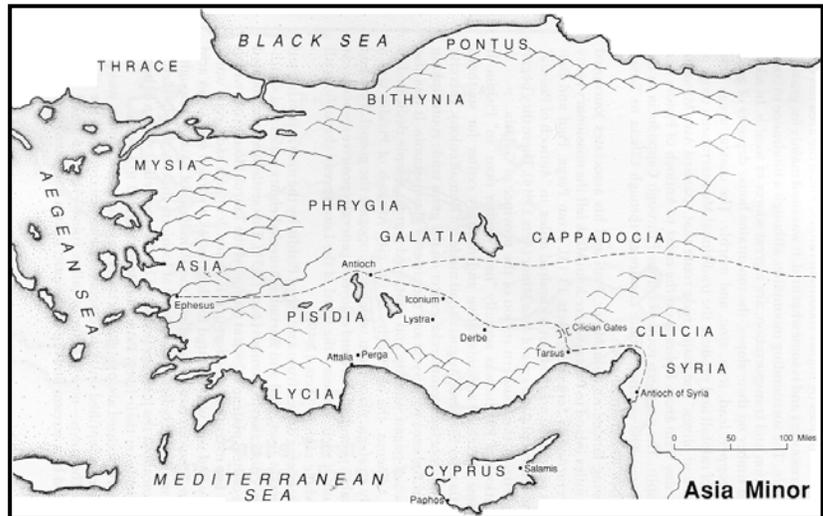
In the case of 1 Peter, the following arguments are given against authorship by Peter: (see Marshall, p.22f for a concise summary)

1. The good command of Greek evidenced within 1 Peter and the consistent use of the Septuagint are unlikely for an untrained Galilean fisherman.
2. There is no known link between Peter and the Christians in Asia Minor, so it is unlikely that he would write to them.
3. The worldwide persecution reflected in 1 Peter arose only after Peter's death.
4. The letter does not contain the type of references to Jesus that would be expected of one who knew Jesus.
5. The style of the letter reflects a background of Hellenistic Judaism rather than Palestinian Judaism.

In response, (1-2) the first two objections are based on what we do not know. In other words, Peter could have mastered Greek by the time of this letter and he certainly may have visited the area of his recipients. Even if he had not, could he not have heard of them and wished to encourage them? (3) It is not commonly accepted that the letter implies a general persecution among Christians. We will discuss this question at length during this study. (4) Arguments from silence are difficult to sustain; Peter may have had good reason not to include multiple explicit references to Jesus' earthly ministry. (5) Peter was quite at home among Hellenistic Jews, and who really knows how distinct Hellenistic Judaism and Palestinian Judaism really were?

Early Christians never questioned Peter's authorship of 1 Peter. They would have been in a better position than the modern critic to ascertain its authenticity. This study will proceed on the belief that the apostle Peter was the author.

**Recipients** Peter identifies his readers as "the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1:1). The places mentioned were Roman provinces in Asia Minor. Pontus and Bithynia formed one province in the first century, so it is somewhat puzzling why Peter separates them in his list. One common suggestion has been that the provinces are listed in the order that a courier for Peter's letter may have traveled. If this were the case, the courier would have begun perhaps by arriving in a port of Pontus and traveled a clockwise route throughout Asia Minor until arriving in Bithynia (see adjoining map).



The term "dispersion" was generally used to refer to Jews who lived in areas outside of Palestine. Thus, many early commentators identified Peter's primary recipients as Jewish Christians in Asia Minor. This would be consistent with the focus of his apostleship (Galatians 2:7-8). Yet, one ought not to draw a conclusion too hastily. Whether Jewish or Gentile Christians are targeted in Peter's letter will be one focus of this study.

The New Testament does not record the apostle Peter traveling to these Roman provinces. Our study of the letter may provide an indication as to whether Peter was personally acquainted with his readers or not. Acts does record the apostle Paul traveling to two of the four provinces mentioned, but these were large provinces and it is very possible that even Paul would not have visited the areas of the intended recipients. For example, Paul is known to have visited cities in the southern area of Galatia (Iconium, Lystra, and Derbe), but it is never recorded that he visited the northern regions of Galatia. Also, Paul was explicitly forbidden on his second journey to visit Asia and Bithynia (Acts 16:6-7) although we know he did visit Ephesus in Asia on the return leg of his second journey and that he stayed in Ephesus for two years on his third journey.

### 1 Peter 1:1-9

- <sup>1</sup> Peter, an apostle of Jesus Christ,  
To the pilgrims<sup>a</sup> of the Dispersion<sup>b</sup> in Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
<sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:  
Grace to you and peace be multiplied.  
<sup>3</sup> Blessed<sup>c</sup> be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again<sup>d</sup> to a living hope through the resurrection of Jesus Christ from the dead,  
<sup>4</sup> to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,  
<sup>5</sup> who are kept<sup>e</sup> by the power of God through faith for salvation ready to be revealed in the last time.  
<sup>6</sup> In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,  
<sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,  
<sup>8</sup> whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory,  
<sup>9</sup> receiving the end of your faith—the salvation of *your* souls.

Notes:    *a*    KJV "strangers"; ASV "sojourners"; NRSV "exiles"; NET "temporary residents"  
              *b*    REV "scattered people"  
              *c*    REV "Praised"  
              *d*    NRSV "given us a new birth"  
              *e*    NRSV "being protected"; ESV "being guarded"

### Comments / Questions

1. In the opening salutation, the "pilgrims" are described in their relationship to all three members of the Godhead.
  - a. What role does each of the Godhead play? (Compare 2 Thess. 2:13)  
God, the Father –  
Holy Spirit –  
Jesus Christ –
  - b. What does it mean to be "elect according to the foreknowledge of God the Father?" Focus on the terms "elect" (= 'chosen'; cf. Eph. 1:4) and "foreknowledge" (cf. Acts 2:23; Rom.8:29-30; 11:2).
  - c. What does "sanctify" mean?  
  
How does the Spirit sanctify?

- d. What is the purpose for which God the Father and the Spirit acted?
  - e. What is suggested by the expression “sprinkling of the blood?” What image is invoked that would be familiar with Jewish readers? (Ex.24:6-8; 29:20-22; Lev.8:30; Heb.9:11f)
2. Verses 3-9 constitute a doxology – that is, a praising of God.
- a. Why is God to be praised?
  - b. What does the “living hope” consist of?
  - c. What 4 things are said of this inheritance? Explain the significance of each.
    - 1.
    - 2.
    - 3.
    - 4.
  - d. What motivated God to provide this inheritance?
  - e. On what basis can God provide this inheritance?
  - f. Why can Christians be confident they will receive the inheritance?
3. Peter alludes to “various trials” experienced by his readers (v.6).
- a. Are the nature of these trials described?
  - b. What value does Peter say these trials have?
  - c. What kind of relationship did these Christians (and we) have with Jesus Christ?
  - d. What is the result of faithfulness?

### ***Thought Questions***

4. What does it mean to live a “faithful life”?
5. Is salvation past, present, or future? That is, are we saved, being saved, or will be saved? Consider other New Testament passages along with this section of 1 Peter.

## 1 Peter 1:10-25

- <sup>10</sup> Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,
- <sup>11</sup> searching what<sup>a</sup>, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.
- <sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.
- <sup>13</sup> Therefore gird up the loins of your mind<sup>b</sup>, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;
- <sup>14</sup> as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;
- <sup>15</sup> but as He who called you *is* holy, you also be holy in all *your* conduct,
- <sup>16</sup> because it is written, *“Be holy, for I am holy.”*<sup>c</sup>
- <sup>17</sup> And if<sup>d</sup> you call on the<sup>e</sup> Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay<sup>f</sup> *here* in fear;
- <sup>18</sup> knowing that you were not redeemed<sup>g</sup> with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,
- <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot.
- <sup>20</sup> He indeed was foreordained<sup>h</sup> before the foundation of the world, but was manifest in these last times for you
- <sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.
- <sup>22</sup> Since you have purified your souls in obeying the truth through the Spirit<sup>i</sup> in sincere love of the brethren, love one another fervently with a pure heart,
- <sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,
- <sup>24</sup> because
- “All flesh is as grass,  
And all the glory of man as the flower of the grass.  
The grass withers,  
And its flower falls away,  
But the word of the LORD endures forever.”*<sup>j</sup>
- <sup>25</sup> Now this is the word which by the gospel<sup>k</sup> was preached to you.

Notes: a ESV, NASB (NRSV sim.) “what person”; REV “circumstances”  
 b NRSV, NASB “prepare your minds for action”  
 c Leviticus 11:44  
 d NIV “Since”  
 e NRSV “invoke as”; NASB “address as”

f ESV “exile”. Gk. term suggests “residents without citizen rights” whereas in 1:1 the term is one who is simply “passing through”.  
 g NRSV “ransomed”  
 h NASB, ESV “foreknown”  
 i “through the Spirit” omitted in Nestle’s text  
 j Isaiah 40:6-9  
 k NRSV “word is the good news”

### *Comments / Questions*

1. Peter refers to the testimony of the prophets concerning the salvation in Christ.
  - a. In verse 11, the "Spirit of Christ" could either refer to the Holy Spirit or to Christ (i.e., "Christ's spirit"). Any preference?
  - b. The Spirit of Christ "testified beforehand" of Christ's sufferings and glory. The NASB uses the term "predicted". Any difference in the connotation of "testified beforehand" and "predicted"?
  - c. Note how Peter connects together the sufferings and glory of Christ (cf. Luke 24:25-27). What parallel can be made to Christians (see v.6-7)?
  - d. What did the prophets know and what did they not know?
  
2. In verse 13, what three things are the Asian Christians instructed to do?
  - 1)
  - 2)
  - 3)
  - a. These three things are connected to the previous verse(s) by the word "therefore". What was written in the earlier verses that gave rise to this three-fold instruction?
  - b. What does the idiom "Gird up your loins" (v.13) mean?
  
3. Peter mentions the hope of the Christian three times in chapter 1. From these references what do we know and understand about our hope? (v.3, 13, 21)
  
4. Sometimes one can understand the nature of something by what it is contrasted with.
  - a. In verse 15, Christians are instructed to be holy. What does that mean? What is it contrasted with in verse 14?
  - b. Peter describes his readers as formerly being "in ignorance"? Would this more naturally apply to Jews or Gentiles? (cf. also v.18)

5. In verse 17, what two terms can be applied to God?

1)

2)

a. How does Peter intend for these conceptions of God to balance each other?

b. What is the basis of God's judgment?

This is a consistent truth in both Old and New Testaments. See Psalms 62:12; Proverbs 24:12; Job 34:11; Jer.17:10; 32:19; Ezk.18:30; 36:19; Hos.12:2; Mt.16:27; Rom.2:6; 14:12; 1 Cor.3:8; 2 Cor.5:10; Col.3:25; 2 Tim.4:14; Rev.2:23; 20:12; 22:12.

c. Peter says for us to conduct ourselves "in fear"? The term "fear" has been understood both as "fright, terror" and "reverence, awe". Which best describes Peter's thought in this passage? Or, can you have one without the other?

6. In verse 18, Peter states the fact the Asian Christians were "redeemed" (NRSV, ESV "ransomed") as something they were already aware of.

a. What does it mean to be "redeemed" or "ransomed"?

b. What is the redemption price?

c. To whom was the price paid?

7. Twice in chapter 1, Peter says Christians are "born again". What can we learn from Peter about this expression? (v. 3, 23)

8. In your own words, what is the major thrust of chapter 1?

## 1 Peter 2:1-17

- <sup>1</sup> Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking<sup>a</sup>,
- <sup>2</sup> as newborn babes, desire the pure milk of the word<sup>b</sup>, that you may grow<sup>c</sup> thereby,
- <sup>3</sup> if indeed you have tasted that the Lord *is* gracious<sup>d</sup>.
- <sup>4</sup> Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious,
- <sup>5</sup> you also, as living stones, are being built up a spiritual house, <sup>e</sup>a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- <sup>6</sup> Therefore it is also contained in the Scripture,
- "Behold, I lay in Zion  
A chief cornerstone, elect, precious,  
And he who believes on Him will by no means be put to shame."*<sup>f</sup>
- <sup>7</sup> Therefore, to you who believe, *He is*<sup>g</sup> precious; but to those who are disobedient,
- "The stone which the builders rejected  
Has become the chief cornerstone,"*<sup>h</sup>
- <sup>8</sup> and
- "A stone of stumbling  
And a rock of offense."*
- They stumble, being disobedient to the word, to which they also were appointed.
- <sup>9</sup> But you *are* a chosen generation<sup>i</sup>, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises<sup>k</sup> of Him who called you out of darkness into His marvelous light;
- <sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.
- <sup>11</sup> Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,
- <sup>12</sup> having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.
- <sup>13</sup> Therefore submit yourselves to every ordinance of man<sup>l</sup> for the Lord's sake, whether to the king as supreme,
- <sup>14</sup> or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.
- <sup>15</sup> For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—
- <sup>16</sup> as free, yet not using liberty as a cloak for vice, but as bondservants of God.
- <sup>17</sup> Honor all *people*. Love the brotherhood. Fear God. Honor the king.

- Notes:*
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|--|--|
| <p><i>a</i> NRSV, "slander"</p> <p><i>b</i> Nestle's text inserts "up to salvation" (NRSV, etc.)</p> <p><i>c</i> Milk "of the word" (Gk. <i>logikos</i>) (KJV, NASB, NET) could be translated as "spiritual" milk (NRSV, ESV; cf. Romans 12:1 "reasonable" service (KJV) = "spiritual" service (ASV) – the only other use of this word in NT)</p> <p><i>d</i> NRSV, ESV, "good". An allusion to Psalms 34:8.</p> <p><i>e</i> ASV, etc. inserts "to be" before "a holy priesthood".</p> | <p><i>f</i> Isaiah 28:16</p> <p><i>g</i> "He is" is inserted by the translators (KJV, NRSV). Compare "So the honor is for you who believe..." (ESV; see also ASV) (cf.1:7)</p> <p><i>h</i> Psalms 118:22</p> <p><i>i</i> Isaiah 8:14</p> <p><i>j</i> ASV, etc. "race"</p> <p><i>k</i> NRSV, "mighty deeds"; ESV "excellencies"</p> <p><i>l</i> NRSV, ESV, NASB "human institution"</p> |
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### ***Comments / Questions***

1. A list of 5 sins is given in verse 1 that Christians are to "lay aside."
  - a. Paul often listed sins that Christians were to avoid. Refresh your memory by reading Romans 1:29-32; 1 Corinthians 6:9-10; 2 Corinthians 12:20-21; Galatians 5:19-21; Ephesians 4:31; 5:3-5; Colossians 3:5-10; 1 Timothy 1:8-10.
  - b. Paul also commonly used the expression to "lay aside" or "put off" in reference to sins. What act is being portrayed by the expression "put off" in the following passages? Romans 13:12; Ephesians 4:22,25; Colossians 3:8; Hebrews 12:1; James 1:21 (Hint: same expression is translated "laid down" in Acts 7:58). In several of these passages the Christians are correspondingly told what to "put on".
  - c. In this passage, these 5 things that are to be put off are connected to what was previously stated by "therefore". What was being stated in the latter part of chapter 1 (see v.22) that gives rise to this particular list?
  
2. Peter uses several metaphors to explain to his readers their place. He first makes the analogy to "newborn babes" (v.2-3). What is the lesson he wishes for them to learn?
  
3. Verse 4-8 uses the metaphor of stones that make up a building. (cf. 1 Cor.3:9-17; Eph.2:19-22)
  - a. In v.4-5, Peter first makes his point, and then in v.6-8 supports his point with citations from scripture. What 4 things are true of Christ, the stone, and, by implication are true of Christians?
    - 1)
    - 2)
    - 3)
    - 4)

- b. In the metaphor, what type of house is under consideration that Christians make up?
- c. Jesus is called the "cornerstone" and the "head of the corner." This has been understood as a foundation stone, a keystone, or a capstone (NIV). Which makes the most sense in this context?

Assuming that a foundation stone is indicated, what is the function of a cornerstone?

- 4. The "word" plays a key role in the early part of 1 Peter; see 1:23-25; 2:1, 8. Specifically, what is the "word"?
- 5. "Obedience" is also central to Peter's thought. To this point in the letter, to what or whom are Christians to be obedient? (1:1, 14, 22; 2:8)
- 6. Verse 10 describes these Asian Christians as those who once were not the people of God nor had they previously received God's mercy, and in verse 12 they are instructed to live honorably among the Gentiles.
  - a. What do these statements imply about the Asian Christians? Are they Jewish Christians or Gentile Christians?
  - b. The expression "people of God" was the common Old Testament way of referring to the Jewish people. Verse 10 seems to be based on Hosea 1:6, 9, 10; 2:23 (cf. Romans 9:25). Why is Hosea's prophecy appropriate for Peter's point?
- 7. A new thought begins in verse 11 with the greeting "Beloved."
  - a. Peter repeats his description of the Asian Christians as "sojourners" (1:17) and "pilgrims" (1:1). What is the technical difference between these terms (see Lesson 2, Note e)?
  - b. Throughout the previous section of the letter, Peter made parallels between Christ and Christians: We are chosen because he is chosen; we are foreknown, because he is foreknown; we are precious because he is precious. Why is it then appropriate to call Christians "Beloved" (Gk. *agapeto*)? (Hint: Mark 1:11)
- 8. In this section (which extends to 3:12), Peter will address the various relationships of the Asian Christians.
  - a. What relationships are discussed in the following verses?
    - 1) v. 12 (cf. 1 Thess. 4:12; Col. 4:5)
    - 2) v. 13 (cf. Romans 13:1-7)
  - b. In general, how are Christians to conduct themselves in these two relationships?

## 1 Peter 2:18 – 3:12

- <sup>18</sup> Servants<sup>a</sup>, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh<sup>b</sup>.
- <sup>19</sup> For this *is* commendable, if because of conscience toward God<sup>c</sup> one endures grief, suffering wrongfully.
- <sup>20</sup> For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.
- <sup>21</sup> For to this you were called, because Christ also suffered for us<sup>d</sup>, leaving us<sup>d</sup> an example, that you should follow His steps:
- <sup>22</sup> *“Who committed no sin,  
Nor was deceit found in His mouth”<sup>e</sup>;*
- <sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;
- <sup>24</sup> who Himself bore our sins in His own body on the tree<sup>f</sup>, that we, having died to sins, might live for righteousness—by whose stripes you were healed.
- <sup>25</sup> For you were like sheep going astray, but have now returned to the Shepherd and Overseer<sup>g</sup> of your souls.
- 3**<sup>1</sup> Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a<sup>h</sup> word, may be won by the conduct of their wives,
- <sup>2</sup> when they observe your chaste conduct *accompanied* by fear.
- <sup>3</sup> Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—
- <sup>4</sup> rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.
- <sup>5</sup> For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,
- <sup>6</sup> as Sarah obeyed Abraham, calling him lord<sup>i</sup>, whose daughters you are if you do good and are not afraid with any terror.
- <sup>7</sup> Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker<sup>j</sup> vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.
- <sup>8</sup> Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous;
- <sup>9</sup> not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.
- <sup>10</sup> For  
*“He who would love life  
And see good days,  
Let him refrain his tongue from evil,  
And his lips from speaking deceit.*
- <sup>11</sup> *Let him turn away from evil and do good;  
Let him seek peace and pursue it.*
- <sup>12</sup> *For the eyes of the Lord are on the righteous,  
And His ears are open to their prayers;  
But the face of the Lord is against those who do evil.”<sup>k</sup>*

- Notes:
- |  |  |
|--|--|
| <p><i>a</i> Gk. <i>oiketai</i> = "household slave" as compared to <i>douloi</i> = "bond slaves"</p> <p><i>b</i> ESV, "unjust"; NASB "unreasonable"</p> <p><i>c</i> ESV, "mindful of God"</p> <p><i>d</i> Nestle's text "you"</p> <p><i>e</i> Isaiah 53:9</p> <p><i>f</i> NASB, "cross"</p> | <p><i>g</i> Gk. <i>episkopos</i> = "bishop"; NASB, REB "Guardian"</p> <p><i>h</i> KJV, ASV "the" (improper translation)</p> <p><i>i</i> Gk. <i>kyrios</i> = "sir"; REB "master"</p> <p><i>j</i> NRSV "weaker sex", REB "physically weaker". Both miss the point of the picture word "vessel".</p> <p><i>k</i> Psalm 34:12-16</p> |
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### Comments / Questions

1. Beginning in 2:13, list the five different relationships that Peter addresses. (Paul, also, often gave instruction in the proper code of conduct with others; review Ephesians 5:21-6:9; Colossians 3:18-4:1; 1 Timothy 2:8-15; Titus 2:1-10.)

- 1)
- 2)
- 3)
- 4)
- 5)

- a. What is the key instruction that Peter gives to those in each of these relationships?
- b. Servants and wives had few rights in the Roman society. Is this the reason Peter instructs servants and wives to "be submissive"? Or, in modern society where servants and wives have many rights, is Peter's instruction now irrelevant?
- c. Both with regard to servants and wives, Peter mentions that they are to act appropriately "with all fear" (2:18) and "accompanied by fear" (3:1). To whom is this "fear" to be directed? To their masters or husbands? Or, to God?

2. In 2:21, Peter calls Christ an "example" (Gk. *hypogrammos*); the only time in the NT this particular word is used. It was the term used to describe a child's exercise to learn the Greek alphabet. The child would write directly over the previously written Greek letters.

- a. Specifically, what behavior of Christ is Peter holding out as an "example"?

### Vocabulary of 1 Peter

*Of the 547 Greek terms used in 1 Peter, 61 terms are unique to 1 Peter (i.e. they do not occur anywhere else in the NT), and 74 terms occur only twice in the NT. Relative to its length, 1 Peter has the most frequent use of the terms "suffer", "be subordinate to", and the comparative particle "like" or "as". [Elliott, p.61]*

- b. Peter incorporates the language of Isaiah 53: “bore our sins” (53:4,12); “by whose stripes you were healed” (53:5); “like sheep going astray” (53:6). Besides this passage, Isaiah 53 is only quoted in Luke 22:37 and Acts 8:32-33. Why is it appropriate in this context?
3. To what have Christians been “called”? (2:21; cf. 2:9; 5:10; 1 Thessalonians 4:7; Galatians 5:13; 1 Corinthians 7:15; Colossians 3:15)
4. Both Peter and Paul instruct women to not place emphasis upon outward appearance.
  - a. Where does Peter instruct women to place emphasis?
  - b. On what does Paul instruct women to place emphasis? (cf. 1 Timothy 2:9-10)
  - c. Why are wives to have a “gentle and quiet spirit”?
5. Peter, as Paul, instructs husbands how to act toward their wives.
  - a. What does Peter mean by calling wives the “weaker vessel”? Give thought to this in context.
  - b. How can husbands’ prayers “be hindered”? Compare 3:12.
6. Verses 8-12 gives Peter’s teaching regarding their relationship to their fellow Christians. List 6 ways Christians are to act toward each other?
  - 1)
  - 2)
  - 3)
  - 4)
  - 5)
  - 6)

## 1 Peter 3:13 – 4:6

- <sup>13</sup> And who *is* he who will harm you if you become followers<sup>a</sup> of what is good?
- <sup>14</sup> But even if you should suffer for righteousness' sake, *you are* blessed. "And do not be afraid of their threats, nor be troubled<sup>b</sup>." <sup>c</sup>
- <sup>15</sup> But sanctify the Lord God<sup>d</sup> in your hearts<sup>e</sup>, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear<sup>f</sup>;
- <sup>16</sup> having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.
- <sup>17</sup> For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.
- <sup>18</sup> For Christ also suffered<sup>g</sup> once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,
- <sup>19</sup> by whom<sup>h</sup> also He went and preached to the spirits in prison,
- <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.
- <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer<sup>i</sup> of a good conscience toward God), through the resurrection of Jesus Christ,
- <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.
- 4**<sup>1</sup> Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,
- <sup>2</sup> that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.
- <sup>3</sup> For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.
- <sup>4</sup> In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation<sup>j</sup>, speaking evil of *you*<sup>k</sup>.
- <sup>5</sup> They will give an account to Him who is ready to judge the living and the dead.
- <sup>6</sup> For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

- Notes:*
- |  |  |
|--|--|
| <p><i>a</i> ESV, "are zealous for what is good" 'Followers' (Gk. <i>zelotes</i>) = 'zealot', NRSV "eager"</p> <p><i>b</i> NRSV, "intimidated"; REB, "perturbed"</p> <p><i>c</i> Isaiah 8:12. Not all translations treat this as a quotation (e.g. ESV, NRSV)</p> <p><i>d</i> Earlier manuscripts read "Lord Christ".</p> <p><i>e</i> ESV, "in your hearts regard Christ the Lord as holy", NRSV "sanctify Christ as Lord"</p> <p><i>f</i> Some translations place "with meekness</p> | <p>and fear" with v.16 (e.g. ESV, NRSV, NCV)</p> <p><i>g</i> Many ancient manuscripts read "died" (NIV); same also 1 Peter 2:21.</p> <p><i>h</i> ESV, "in the spirit, in which" (also, ASV, NRSV, NASB, REB). NIV matches the NKJV.</p> <p><i>i</i> Most translations, "appeal"; NRSV mg. "pledge to God from"</p> <p><i>j</i> ESV, "debauchery"</p> <p><i>k</i> Most translations insert "you" as the object of their evil speaking. Some render simply as "they blaspheme" implying that they speak evil of God (e.g., NRSV)</p> |
|--|--|

### ***Comments / Questions***

1. What is the expected answer to the rhetorical question of 3:13? Does it imply that someone is attempting to, or in fact has, harm them?
2. In quoting (or alluding to) Isaiah 8:12-13 (please read), Peter is making a contrast in who we are to “fear”. What is his point?
3. Peter encourages his readers to be ready to give a “defense” (Gk. *apologia*, hence our word “apologetics”).
  - a. What are they to defend?
  - b. What is the attitude Christians are to have in giving their defense? Why?
4. This entire section of the letter presupposes that Christians may have to suffer.
  - a. Who is our example in suffering?
  - b. What type of suffering is alluded to in the text?
5. The episode involving the “spirits in prison” presents many interpretive challenges (3:18-20). A full understanding requires answering the following questions.
  - a. Who did the preaching to the spirits in prison: either Christ, in the spirit, or the Holy Spirit, on behalf of Christ (see *Note h*)?
  - b. When did the preaching take place?
  - c. Who are the “spirits in prison”?
  - d. What was preached to these spirits?
  - e. Is the statement in 4:6 referring to this same incident, or to another? If the same, does this statement help enlighten us? If another, then of what is it speaking?

After answering the above questions as best you can based on the text, consider five different views of this passage. For each view, note how it would answer the above questions.

*View 1:* When Noah was building the ark, Christ 'in spirit' was in Noah preaching repentance and righteousness through him to *unbelievers who were on the earth then* but now 'spirits in prison' (people in hell).

*View 2:* After Christ died, he went and preached to *people in hell*, offering them a second chance of salvation.

*View 3:* After Christ died, he went and preached to *people in hell*, proclaiming to them that he had triumphed over them and their condemnation was final.

*View 4:* After Christ died, he proclaimed release to *people who repented just before they died in the flood*, and led them out of their imprisonment (in Purgatory) into heaven.

*View 5:* After Christ died (or: after he arose but before [or: as *cdb*] he ascended in heaven), he traveled to hell and proclaimed triumph over the *fallen angels* who had sinned by marrying human women before the flood." (Grudem, p.204)

*View 1* was put forth by Augustine and became the dominant view of the Roman Catholic church (Elliott, p.649) and is held by many brethren (Wood, Hamilton). Otherwise it is held by a few (e.g. Grudem), but not many, modern scholars. It is implied in the NASB translation by its insertion (albeit unwarranted) of "now" in v.19: "spirits *now* in prison". *View 2* was put forth by Clement of Alexandria was quite popular until Augustine (Elliott, p.648). Also held by some modern scholars (Reicke, Cranfield, Hunter, Goppelt). *View 3* is not very popular, but argued by Lenski. *View 4* is common among some Roman Catholic commentators. View 5 is "probably the dominant view today" (Grudem, p.204). Note the two variants: Either proclaimed before his resurrection (Selwyn, Best: proclamation was salvation), or after his resurrection while ascending (Elliott, Michaels, Kelly, France).

So, why did Peter introduce this episode into his letter? That is, what is his point? (Can we understand his point if we don't fully understand the details?)

6. Peter sees in the events surrounding Noah and the ark a 'type' (Gk. *typos*) of which baptism is the "antitype". In Greek usage, a seal was a 'type' and the impression of the seal was the 'antitype', or the pattern was the 'type' and the copy was the 'antitype'.
  - a. In this case, what exactly was the type and what is the corresponding antitype?
  - b. What are other NT examples of type-antitype analogies?

7. Baptism is “the answer of a good conscience toward God” (NKJV). This phrase is variously translated (see *Note* ). The key differences is the correct translation of the term “answer” and whether the one baptized has a “good conscience” before he is baptized (taking the phrase as an subjective genitive) or if a “good conscience” is something he seeks in baptism (taking the phrase as an objective genitive).
- a. In your words, what is the meaning of the phrase as given by the NKJV?
  - b. Instead of “answer” most translations use the word “appeal” and assume the genitive to be objective: “an appeal to God for a good conscience” (ESV, NRSV, NIV, NASB). Does this make sense?  
  
Assuming the genitive to be subjective: “an appeal made to God from a good conscience” (REB). Any problem with this translation?
  - c. Instead of “appeal”, some translations use the word “pledge”, thus the phrase would be translated either (subjective genitive) ‘a pledge made to God from a good conscience’ (JB), “a pledge of a good conscience toward God” (NIV) or (objective genitive) “a pledge made to God for a good conscience”. What would be the meaning in each of these cases?
8. In 4:3, Peter describes sins of Gentiles that some Christians may have practiced in their past. Note the various translations to understand the nature of these sins.
- 1) lewdness, sensuality (ESV, NASB), licentiousness (RSV), license (REB), lasciviousness (ASV), debauchery (NIV)
  - 2) lusts, passions (ESV, RSV), debauchery (REB)
  - 3) drunkenness, winebibbings (ASV)
  - 4) revelries, orgies (ESV, REB, NIV)
  - 5) drinking parties, carousing (RSV, NASB, REB sim., ASV, NIV)
  - 6) abominable idolatries, lawless idolatry (ESV), forbidden worship of idols (REB), detestable idolatry (NIV)

## 1 Peter 4:7-19

- <sup>7</sup> But the end of all things is at hand<sup>a</sup>; therefore be serious and watchful in your prayers<sup>b</sup>.
- <sup>8</sup> And above all things have fervent love for one another, for *“love will cover a multitude of sins.”*
- <sup>9</sup> *Be hospitable to one another without grumbling.*
- <sup>10</sup> As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.
- <sup>11</sup> If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability<sup>c</sup> which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.
- <sup>12</sup> Beloved, do not think it strange<sup>d</sup> concerning the fiery trial which is to try you, as though some strange thing happened to you;
- <sup>13</sup> but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.
- <sup>14</sup> If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God<sup>e</sup> rests upon you. On their part He is blasphemed, but on your part He is glorified<sup>f</sup>.
- <sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.
- <sup>16</sup> Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter<sup>g</sup>.
- <sup>17</sup> For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?
- <sup>18</sup> Now  
*“If the righteous one is scarcely<sup>h</sup> saved,  
Where will the ungodly and the sinner appear?”<sup>i</sup>*
- <sup>19</sup> Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

- Notes:
- |   |   |
|---|---|
| <p><i>a</i> NRSV, NASB “near”</p> <p><i>b</i> ESV “self-controlled and sober-minded for the sake of your prayers” (NRSV sim.); NASV “for the purpose of prayer”</p> <p><i>c</i> ESV, NRSV, NASV “strength”</p> <p><i>d</i> ESV, NRSV, NASV “do not be surprised”</p> <p><i>e</i> RSV “the Spirit of God in all its glory”</p> | <p><i>f</i> Nestle's text omits this complete sentence.</p> <p><i>g</i> ESV “in that name”, NASV “in this name”</p> <p><i>h</i> NASB “with difficulty”</p> <p><i>i</i> Proverbs 11:31 (LXX)</p> |
|---|---|

**Comments / Questions**

1. Peter declares that “the end of things is at hand.”
  - a. What is “the end of all things”? Both the ‘second coming of Christ’ and the ‘destruction of Jerusalem’ have been suggested.

b. What is meant by it being "at hand"?

c. Do these other NT passages teach a similar truth?

Romans 13:11-12

1 Corinthians 7:29

Hebrews 10:25

1 John 2:18

d. The connective "but" suggests that this thought is linked with the preceding section. In what way?

e. Since "the end of all things is at hand", what should that motivate Christians to do? (cf. 1 Thessalonians 5:1-11)

2. Right relations with one's brother has been stressed several times in this letter. Recall these earlier passages: 1:22; 2:1; 3:8-12.

3. What are the "gifts" mentioned in verse 10? Are these "spiritual" gifts? For what purpose were these gifts given?

4. Verse 11 contains the doxology "to whom belong the glory and the dominion forever and ever." Who is the "whom"? God or Jesus? [Note: Some translations (ESV, NRSV) place a period after "through Jesus Christ" and start a new sentence with "To him..." Does that make any difference?]

5. Compare this section of Peter (4:7-11) with James 5:7-11. Any similarities?

6. Beginning with verse 12, Peter again prepares his readers for potential suffering or, perhaps, offers encouragement for suffering they are currently experiencing. Suffering has been a constant theme throughout the letter.

a. What type of suffering has Peter already alluded to in these earlier passages? (i.e., what is the reason for their suffering?)

1:6-7

2:12

2:18-25

3:13-17

4:4

- b. Is the suffering spoken of in this passage (4:12-19) different than, or of the same type, that is alluded to in the earlier passages? In particular, is this suffering more severe?
  - c. Do you think they are already experiencing this suffering, or is it still in the future?
7. Verse 15 lists four characterizations Christians are to avoid: "as a murderer, a thief, an evildoer, or as a busybody in other people's matters."
- a. Are all four equal in Peter's estimation as to their wickedness? [Note the NASB translation: "as a murderer, or thief, or evildoer, or a troublesome meddler." It omits the second "as".]
  - b. Or, by repeating the comparative "as", does Peter intend to suggest a contrast between the first three characterizations and the fourth? (Note the NRSV translation: "as a murderer, a thief, a criminal, or even as a mischief maker.")
  - c. The term translated "busybody in other people's matters" is one of those terms that Peter uses that does not occur anywhere else in the New Testament. Its exact meaning is uncertain, but this translation is the most common.
  - d. The acts associated with these characterizations (murder, theft, etc.) legitimately bring with them suffering (i.e. punishment). Thus, Christians are not to suffer for these things. In contrast, what may Christians legitimately suffer for? (verse 16)
8. The quotation of Proverbs 11:31 in verse 18 is from the Septuagint (LXX) [compare the Hebrew text as given in our translations]. What does Peter mean to suggest by saying that the righteous are "scarcely" [or, "with difficulty" – see *Note g* above] saved?

## 1 Peter 5:1-14

- <sup>1</sup> The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:
- <sup>2</sup> Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly<sup>a</sup>, not for dishonest<sup>b</sup> gain but eagerly;
- <sup>3</sup> nor as being lords<sup>c</sup> over those entrusted to you, but being examples to the flock;
- <sup>4</sup> and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.
- <sup>5</sup> Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for  
*"God resists the proud,  
But gives grace to the humble."*<sup>d</sup>
- <sup>6</sup> Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time<sup>e</sup>,
- <sup>7</sup> casting all your care upon Him, for He cares for you.
- <sup>8</sup> Be sober, be vigilant<sup>f</sup>; because your adversary the devil walks<sup>g</sup> about like a roaring lion, seeking whom he may devour.
- <sup>9</sup> Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.
- <sup>10</sup> But may<sup>h</sup> the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.
- <sup>11</sup> To Him *be* the glory<sup>i</sup> and the dominion forever and ever. Amen.
- <sup>12</sup> By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand<sup>j</sup>.
- <sup>13</sup> She who is in Babylon, elect together with *you*, greets you; and *so does* Mark my son.
- <sup>14</sup> Greet one another with a kiss of love.  
Peace to you all who are in Christ Jesus. Amen.<sup>k</sup>

*Notes:*

*a* Some manuscripts add "as God would have you" (ESV, NRSV, etc.)

*b* ESV "shameful", "NRSV, NASB "sordid"

*c* ESV "not domineering over..."

*d* Proverbs 3:34 (LXX)

*e* ESV "at the proper time"

*f* ESV "watchful", NRSV "keep alert"

*g* NRSV, REB "prowls"

*h* Better translation "God ... will" (ESV, NRSV)

*i* Many early manuscripts omit "the glory" (ASV, ESV, NRSV)

*j* Many manuscripts treat this phrase as an imperative: "...grace of God. Stand firm in it." (ASV, ESV, NRSV, etc.)

*k* Many early manuscripts omit "Jesus. Amen." (ASV, ESV, NRSV, etc.)

### *Comments / Questions*

1. What are the three self-descriptions that Peter makes in verse 1?
  - 1)
  - 2)
  - 3)
  
2. Peter gives instructions to the elders.
  - a. What are the five positive commands he gives them? (i.e. 'do this...')
    - 1)
    - 2)
    - 3)
    - 4)
    - 5)
  
  - b. What are the three negative commands he gives them? (i.e. 'not do this...')
    - 1)
    - 2)
    - 3)
  
  - c. From these statements, what can we learn about the work of elders?
  
3. The instructions in verse 5 to the "younger" have given rise to several questions.
  - a. Since "elders", in the sense of leaders in a congregation, do not encompass all who are older in a congregation, why is the instruction just to "younger" ones and not all members?
  
  - b. Or, has the meaning of "elders" changed in this section to simply refer to all those who are older the congregation (e.g. REB "the younger men should submit to the older")?
  
  - c. And, in any case, are the younger ones "younger men" (NASB, REB; the term is in the masculine gender) or to all "younger people" (NKJV, ASV sim., ESV sim., NRSV sim.)?

- d. What is the instruction given to these “younger” ones? How does this relate to earlier portions of Peter’s letter?
4. What type of actions are called for knowing that the devil is on the loose?
  5. What is God’s promise to these Christians after they had “suffered for a little while”?
  6. The closing remarks provide additional insight into the composition of Peter’s letter.
    - a. Peter apparently used Silvanus as an amanuensis (that is, a secretary) to pen the letter for him. Beyond that, it has often been suggested that since the writer of 1 Peter was a master of the Greek language, that Silvanus may have actually composed the letter. The reason for this suggestion is the belief that Peter, an untrained Galilean, would not have sufficient skill with Greek to compose this letter. Is there any reason why Peter could not have given Silvanus liberty to compose the letter? On the other hand, it is very difficult to make an argument on the basis of what we do not know. In this case we do not know Peter’s skill with Greek. (See Lesson 1 for additional comments.)

Alternately, some believe this expression means that Silvanus was the bearer of the letter. A possible parallel example would be Acts 15:23. But in this case, Peter says he wrote to them “briefly” which only makes sense if actual writing is intended.

- b. The name Silvanus, a Latin form, in Greek would be Silas. Who may be this Silas?
- c. What does Peter give as his purpose for writing the letter?
- d. Greetings are sent from “She who is in Babylon” and from Mark. The “lady” is commonly identified as the church at Rome. Tradition places both Peter and Mark in Rome with Mark being an associate of Peter’s. It was in Rome where tradition says that Peter died a martyr’s death. Why would Rome be identified as “Babylon”?

**Canonicity of 2 Peter** Kelly provides a fair summary of 2 Peter's use and acceptance by the early Christians: "By contrast [to Jude, cdb] no NT document had a longer or tougher struggle to win acceptance than 2 Peter. In the west, notwithstanding the illustrious name it bore, it seems to have been unknown or at any rate ignored until the second half of the 4<sup>th</sup> cent., and even then Jerome reports...that many discarded it because of the difference in style from 1 Peter. Recognition first came to it in the east, for its presence in the early Coptic version (c.200) and in Greek in Papyrus 72 (early 3<sup>rd</sup> cent.) suggest that it belong to the canon that was taking shape there. Yet even Origen, while frequently citing it (if we can trust Rufinus's Latin translation) under the name of Peter, frankly admits...that it is a disputed work. Eusebius is aware of these doubts and himself treats it...as inauthentic and so uncanonical. The recension of Lucian of Antioch did not contain 2 Peter, and classic Antiochenes like John Chrysostom and Theodore of Mopsuestia made no use of it. Again it was the Alexandrian Athanasius who set the seal of approval on it by listing it in his festal canon (367), and following him Basil, Gregory of Nazianzus and Epiphanius cite it as authoritative" (Kelly, p.224). It should be added that even though Eusebius (AD 265-340) himself doubted 2 Peter's authenticity, "he says that by his day the majority of Christians accepted it as being by the apostle" (Hillyer, p.10).

**Author** Most modern scholars reject Peter as the real author of 2 Peter. Several reasons are offered in support of this conclusion. (1) The Greek literary style of 2 Peter is vastly different than 1 Peter making it difficult to accept that the same person wrote both letters. (2) 2 Peter has a great deal of similarities to Jude and most modern scholars believe that the author of 2 Peter simply elaborated upon Jude. (3) It is contended that the themes of 2 Peter are not consistent with Christianity in the time of Peter, but reflect the situation in the latter part of the first century, or even, the first part of the second century.

In response, (1) Peter apparently used Silvanus as an amanuensis for 1 Peter which may account for its different style. (2) The similarities of 2 Peter and Jude may be accounted for without demanding that 2 Peter simply copied Jude. (3) Modern scholars have little except their imagination to determine the inappropriateness of certain themes to be discussed by Christians of Peter's day. This study accepts that the apostle Peter was the author.

### ***2 Peter 1:1-11***

- <sup>1</sup> Simon<sup>a</sup> Peter, a bondservant<sup>b</sup> and apostle of Jesus Christ,  
To those who have obtained like precious faith with us<sup>c</sup> by the righteousness of  
our God and Savior Jesus Christ:
- <sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus  
our Lord,
- <sup>3</sup> as His divine power has given to us all things that pertain to<sup>d</sup> life and godliness,  
through the knowledge of Him who called us by<sup>e</sup> glory and virtue<sup>f</sup>,
- <sup>4</sup> by which have been given to us exceedingly great and precious promises, that  
through these you may be partakers of the divine nature, having escaped the  
corruption that is in the world through lust<sup>g</sup>.
- <sup>5</sup> But also for this very reason, giving all diligence, add to your faith<sup>h</sup> virtue, to  
virtue knowledge,
- <sup>6</sup> to knowledge self-control, to self-control perseverance<sup>i</sup>, to perseverance<sup>i</sup>  
godliness<sup>j</sup>,
- <sup>7</sup> to godliness<sup>j</sup> brotherly kindness<sup>k</sup>, and to brotherly kindness<sup>k</sup> love.

- <sup>8</sup> For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- <sup>9</sup> For he who lacks these things is shortsighted<sup>g</sup>, even to blindness, and has forgotten that he was cleansed from his old sins.
- <sup>10</sup> Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;
- <sup>11</sup> for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

<p><i>Notes:</i></p> <p><i>a</i> So also NASB. Most manuscripts read "Simeon" (ESV, NRSV, REB)</p> <p><i>b</i> ESV "servant"</p> <p><i>c</i> ESV "a faith of equal standing with ours"</p> <p><i>d</i> NRSV "needed for"</p> <p><i>e</i> ESV "to his own"; NRSV "by his own"</p> <p><i>f</i> ESV "excellence"</p>	<p><i>g</i> ESV "because of sinful desire"</p> <p><i>h</i> NRSV "support your faith with" etc.</p> <p><i>i</i> ESV "steadfastness", NRSV "endurance"</p> <p><i>j</i> RSV "piety"</p> <p><i>k</i> ESV, RSV "brotherly affection"</p> <p><i>l</i> ESV, NRSV "nearsighted"</p>
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### ***Comments / Questions***

1. What are the two self-descriptions that Peter makes in verse 1?
  - 1)
  - 2)
  
2. Peter uses both "Simon" (Hebrew 'Symeon' or 'Simeon' = Greek 'Simon') and "Peter" (Aramaic 'Cephas' = Greek 'Peter') to identify himself. If the Hebrew form "Simeon" is original, is there any *possible* significance to Peter using his Hebrew name? [Note the only other time the Hebrew form is used in the NT is in Acts 15:14.]
  
3. How are Peter's intended recipients identified? Any indication where these are located?
 

They are said to have received a "like precious faith with us" (or "a faith as precious as ours", NRSV). Who is Peter including with himself in "us"? Two suggested groups have been the 'apostles' or 'Jewish Christians'? Which makes better sense?
  
4. The expression "the righteousness of our God and Savior Jesus Christ" is somewhat ambiguous. The most natural implication is that the terms God and Savior both refer to Jesus Christ (cf. the insertion of a comma in the NASB "our God and Savior, Jesus Christ"). If so, this is a strong statement upholding the deity of Jesus. It is possible for the expression to be interpreted "our God and *the* Savior Jesus Christ" in which case reference is made to both God the Father and Jesus. [The same ambiguity exists in Titus 2:13.] Any comments? (Consider verse 2 and verse 11)

5. In verse 3, whose divine power is alluded to – God's or Jesus's? Similarly, who is the one who has called us?
6. What two things have been given to Christians?
  - 1)
  - 2)
7. In verse 5, what is the reason we are to diligently add to our faith? (see also v.9)
8. Starting with faith, list the things we are to add to our faith.
  - 1) Faith
  - 2)
  - 3)
  - 4)
  - 5)
  - 6)
  - 7)
  - 8)
  - a. Are these things arbitrarily ordered, or is there a progression implied? For example, does faith logically proceed virtue, etc? If so, then what is the ultimate goal of a Christian life?
  - b. Note some other list of virtues in the New Testament: Galatians 5:22-23; Colossians 3:12-14; 1 Timothy 4:12; 6:11; 2 Timothy 2:22. What are some common elements to these lists?
9. Do we have a part to play in our salvation?

**2 Peter 1:12 – 2:3**

<sup>12</sup>For this reason I will not be negligent<sup>a</sup> to remind you always of these things<sup>b</sup>, though you know and are established in the present<sup>c</sup> truth.

<sup>13</sup>Yes, I think it is right, as long as I am in this tent<sup>d</sup>, to stir you up by reminding you,

<sup>14</sup>knowing that shortly<sup>e</sup> I must put off my tent<sup>d</sup>, just as our Lord Jesus Christ showed me.

<sup>15</sup>Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

<sup>16</sup>For we did not follow cunningly devised fables<sup>f</sup> when we made known to you the power and coming<sup>g</sup> of our Lord Jesus Christ, but were eyewitnesses of His majesty.

<sup>17</sup>For He received from God the Father honor and glory when such a voice came to Him from the Excellent<sup>h</sup> Glory: "This is My beloved Son, in whom I am well pleased."

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

<sup>19</sup>And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

<sup>20</sup>knowing this first, that no prophecy of Scripture is of any private interpretation<sup>i</sup>,

<sup>21</sup>for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

**2**<sup>1</sup>But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

<sup>2</sup> And many will follow their destructive ways<sup>j</sup>, because of whom the way of truth will be blasphemed<sup>k</sup>.

<sup>3</sup> By covetousness<sup>l</sup> they will exploit you with deceptive words; for a long time their judgment<sup>m</sup> has not been idle, and their destruction does not slumber.

*Notes:* *a* ESV "I intend always to remind", NRSV "I intend to keep on reminding"

*b* ESV "qualities"; the same Greek word is used in vs. 8, 9, 10.

*c* Gk. lit. "is present"; ESV "the truth that you have", NRSV "the truth that has come to you"

*d* ESV "body"

*e* ASV "swiftly"

*f* ESV "cleverly devised myths"

*g* Gk. *parousia* (presence)

*h* ASV, ESV, NRSV "Majestic"

*i* ESV "comes from someone's own interpretation"

*j* ESV "their sensuality", NRSV "their licentious ways"

*k* NRSV "maligned"

*l* ESV, NRSV "greed"

*m* ESV, NRSV "condemnation"

**Comments / Questions**

1. The Greek manuscripts differ in verse 12: Compare NKJV "I will not be negligent to remind you" with NRSV "I intend to keep on reminding you". The "better" manuscripts have the latter expression.

- a. Is Peter saying that his current letter (2 Peter) is the reminder, or is he saying that he intends to give future reminders?
  - b. Compare also v.15 "I will be careful to ensure that you always have a reminder of these things after my decease" (NKJV); "I will make every effort so that after my departure you may be able at any time to recall these things". Presuming that the "reminder" refers to some written document, is Peter referring to this current writing or some future writing?
2. Peter argues that it is appropriate for him to remind them "of these things" (v.12).
- a. What are "these things" (see *Note b* above)?
  - b. What are the two reasons he gives for reminding them?
    - 1)
    - 2)
3. What two things had Peter made known to these Christians?
- 1)
  - 2)
  - a. To what does "power" refer?
  - b. Which coming of Jesus? The first or the second?
  - c. When did Peter make these things known to these Christians? In his first letter?
  - d. The Greek expression could also be understood as one thing: "powerful coming".
4. How does Peter know that he was not following "fables" or "myths"?
- To what was Peter an eyewitness?

5. Peter identifies God as the "Majestic Glory" (see *Note f* above), but also says Jesus has "majesty" and "glory." What does this imply about Jesus?
  
6. V.19 can be translated either as "we have the prophetic word confirmed" (NKJV; NRSV sim.) or "we have something more sure, the prophetic word" (ESV, compare KJV). Is Peter suggesting that the Transfiguration confirms OT prophecy, or that OT prophecy is even "more sure" than the Transfiguration?
  
7. Peter makes a contrast between 'true' prophets who are "moved by the Holy Spirit" (1:20-21) and "false prophets" and "false teachers" (2:1-3).
  - a. What was falsely taught?
  
  - b. How will false teachers operate?
  
  - c. Why do false teachers do what they do?
  
  - d. What is the problem with false teaching?
  
  - e. What will be the end of false teachers?

**2 Peter 2:4-22**

- <sup>4</sup> For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains<sup>a</sup> of darkness, to be reserved for judgment;
- <sup>5</sup> and did not spare the ancient world, but saved Noah, one of eight people, a preacher<sup>b</sup> of righteousness, bringing in the flood on the world of the ungodly;
- <sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly<sup>c</sup>;
- <sup>7</sup> and delivered righteous Lot, who was oppressed by the filthy<sup>d</sup> conduct of the wicked
- <sup>8</sup> (for that righteous man, dwelling among them<sup>e</sup>, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)—
- <sup>9</sup> then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,
- <sup>10</sup> and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of dignitaries<sup>f</sup>,
- <sup>11</sup> whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.
- <sup>12</sup> But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption<sup>g</sup>,
- <sup>13</sup> and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions<sup>h</sup> while they feast with you,
- <sup>14</sup> having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.
- <sup>15</sup> They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;
- <sup>16</sup> but he was rebuked for his iniquity: a dumb<sup>i</sup> donkey speaking with a man's voice restrained the madness of the prophet.
- <sup>17</sup> These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.
- <sup>18</sup> For when they speak great swelling words of emptiness<sup>j</sup>, they allure through the lusts of the flesh, through lewdness, the ones who have actually<sup>k</sup> escaped from those who live in error.
- <sup>19</sup> While they promise them liberty, they themselves are slaves of corruption; for by whom<sup>l</sup> a person is overcome, by him<sup>l</sup> also he is brought into bondage.
- <sup>20</sup> For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.
- <sup>21</sup> For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.
- <sup>22</sup> But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

- Notes:*
- |          |  |          |                                |
|----------|--|----------|--------------------------------|
| <i>a</i> | RSV, REB "pits"  | <i>g</i> | ESV "destruction"              |
| <i>b</i> | ESV, NRSV "herald"   | <i>h</i> | Some manuscripts "love feasts" |
| <i>c</i> | ESV "an example of what is going to happen to the ungodly" (NRSV sim.) | <i>i</i> | ESV "speechless"               |
| <i>d</i> | ESV "sensual"  | <i>j</i> | ESV "loud boasts of folly"     |
| <i>e</i> | ESV "lived among them day after day"                                   | <i>k</i> | ESV "barely"; NRSV "just"      |
| <i>f</i> | ESV, NRSV "the glorious ones"  | <i>l</i> | ESV "whatever...that"          |

**Comments / Questions**

1. The point of verses 4-10a is given in verse 9: "the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment."
  - a. To prove his point, Peter recalls three OT incidents. What is the incident and, in each case, who was the 'godly that was delivered' and the 'unjust reserved for punishment'?

<u>Incident</u>	<u>Godly</u>	<u>Unjust</u>
-----------------	--------------	---------------

- |    |  |  |
|----|--|--|
| 1) |  |  |
| 2) |  |  |
| 3) |  |  |
- b. How does this section connect back to verses 1-4? Is Peter identifying the false teachers among them with the 'unjust reserved for punishment'?
    - c. Incidentally, what are the two reasons given that God destroyed Sodom and Gomorrah?
      - 1)
      - 2)
  2. Consider the "angels that sinned" who are in "hell" "reserved for judgment" with "chains of darkness" (v.4).
    - a. Do we know (and, more importantly, would Peter's readers know) of any angels who sinned?
    - b. Could these be identified with "spirits in prison" in 1 Peter 3:19? Why or why not?



## 2 Peter 3:1-22

- <sup>1</sup> Beloved, I now write to you this second epistle<sup>a</sup> (in *both of* which I stir up your pure<sup>b</sup> minds by way of reminder),
- <sup>2</sup> that you may be mindful of the words which were spoken before<sup>c</sup> by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior<sup>d</sup>,
- <sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts,
- <sup>4</sup> and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."
- <sup>5</sup> For this they willfully forget: that by the word of God the heavens were of old<sup>e</sup>, and the earth standing out of water and in the water<sup>f</sup>,
- <sup>6</sup> by which<sup>g</sup> the world *that* then existed perished, being flooded with water.
- <sup>7</sup> But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition<sup>h</sup> of ungodly men.
- <sup>8</sup> But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day<sup>i</sup>.
- <sup>9</sup> The Lord is not slack<sup>j</sup> concerning *His* promise, as some count slackness<sup>j</sup>, but is longsuffering toward us, not willing<sup>k</sup> that any should perish but that all should come to repentance.
- <sup>10</sup> But the day of the Lord will come as a thief in the night<sup>l</sup>, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up<sup>m</sup>.
- <sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,
- <sup>12</sup> looking<sup>n</sup> for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?
- <sup>13</sup> Nevertheless we, according to His promise, look<sup>o</sup> for new heavens and a new earth in which righteousness dwells.
- <sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;
- <sup>15</sup> and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,
- <sup>16</sup> as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.
- <sup>17</sup> You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;
- <sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever<sup>p</sup>. Amen.

Notes: a ESV "letter"  
 b ESV "sincere"  
 c ESV "predictions"

d ASV, ESV "commandment of the Lord and Savior through (*spoken* by, NASB) your apostles" (NRSV sim., REB sim.).  
 e ESV "heavens existed long ago"

<i>f</i>	ESV "earth formed out of water and through water"	<i>l</i>	"in the night" omitted in Nestle's text
<i>g</i>	Gk. word is plural, NIV "these waters"	<i>m</i>	ESV "exposed"; NRSV "disclosed"
<i>h</i>	ESV "destruction"	<i>n</i>	ESV, NRSV "waiting"
<i>i</i>	Psalms 90:4	<i>o</i>	ESV, NRSV "wait"
<i>j</i>	ESV "slow...slowness"	<i>p</i>	ESV, NRSV "to the day of eternity"
<i>k</i>	ESV "wishing"		

### ***Comments / Questions***

1. Peter says this is the "second epistle" he has written to them.
  - a. If 1 Peter is the "first epistle", are we to conclude that 2 Peter was written to the same Christians that 1 Peter was written to? Are there any other indications in the letter that would suggest the same thing?
  - b. In verse 15, Peter states that Paul had also written them. Do we have any letters of Paul written to the Christians identified in 1 Peter?
  - c. Are there any other possibilities concerning the 'first' letter?
  
2. Peter is writing for them to remember both what the holy prophets taught and what Jesus commanded through "your apostles" (which is, presumably, the better text; see *Note d* above).
  - a. What is it that Peter is reminding them of?
  - b. Why would Peter use the term "your apostles" instead of something like the NKJV "us, the apostles...?"
  
3. Peter knows of those who scoffed (v.3-7).
  - a. What exactly did the scoffers scoff at?
  - b. In refuting the scoffers, Peter reminds them of some facts in verses 5-7 that the scoffers apparently "forgot". What/who is the active agent in these verses?
  - c. How do these facts refute the scoffers?

4. Concerning the promised coming of the Lord:
  - a. Why has the Lord delayed his coming?
  - b. What will be true about the timing of his coming?
  - c. In view of the two facts above, what should we do?
  - d. At his coming, what will become of the heavens and the earth?
  - e. After his coming, where will the righteous dwell?
  - f. Thus, in light of all the above, what should the Christians attitude be toward the Lord's coming?
5. Peter acknowledges the writings of Paul (v.15-16).
  - a. Why was Paul's writings to be considered authoritative?
  - b. In fact, Peter grants the same authority to Paul's writings as to what other writings?
  - c. If the Scriptures are such that everyone can understand alike, how is it that some Scriptures are "hard to understand"? (Be careful, is the question properly stated?)
  - d. What is the danger concerning those things in Scriptures that are hard to understand?
6. What is the advantage of knowing something "beforehand"? (v.17)
7. In reviewing 2 Peter, why did Peter write this letter?

## Jude 1

- <sup>1</sup> Jude, a bondservant of Jesus Christ, and brother of James,  
To those who are called, sanctified by God the Father, and preserved in Jesus Christ:
- <sup>2</sup> Mercy, peace, and love be multiplied to you.
- <sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.
- <sup>4</sup> For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.
- <sup>5</sup> But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.
- <sup>6</sup> And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;
- <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

## 2 Peter 2

- <sup>1</sup> But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.
- <sup>2</sup> And many will follow their destructive ways, because of whom the way of truth will be blasphemed.
- <sup>3</sup> By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.
- <sup>4</sup> For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;
- <sup>5</sup> and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;
- <sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;

<sup>8</sup> Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

<sup>9</sup> Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

<sup>10</sup> But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

<sup>11</sup> Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

<sup>12</sup> These are spots in your love feasts, while they feast with you without fear, serving *only* themselves.

<sup>7</sup> and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked

<sup>8</sup> (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)—

<sup>9</sup> then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

<sup>10</sup> and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

<sup>11</sup> whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

<sup>12</sup> But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

[<sup>15</sup>They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;

<sup>16</sup>but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.]

<sup>13</sup>and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you,

<sup>14</sup>having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.

*They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

<sup>13</sup>raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

<sup>14</sup>Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

<sup>15</sup>to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

<sup>16</sup>These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage.

<sup>17</sup>These are wells without water, clouds carried by a tempest,

for whom is reserved the blackness of darkness forever.

<sup>18</sup>For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

<sup>19</sup>While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

<sup>20</sup>For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

<sup>21</sup>For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

<sup>22</sup>But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

<sup>17</sup> But you, beloved,

remember the words  
which were spoken before by the apostles  
of our Lord Jesus Christ:

<sup>18</sup> how they told you that there would be  
mockers in the last time who would walk  
according to their own ungodly lusts.

<sup>19</sup> These are sensual persons, who cause  
divisions, not having the Spirit.

<sup>20</sup> But you, beloved, building yourselves up  
on your most holy faith, praying in the  
Holy Spirit,

<sup>21</sup> keep yourselves in the love of God,  
looking for the mercy of our Lord Jesus  
Christ unto eternal life.

<sup>22</sup> And on some have compassion, making a  
distinction;

<sup>23</sup> but others save with fear, pulling *them*  
out of the fire, hating even the garment  
defiled by the flesh.

<sup>24</sup> Now to Him who is able to keep you from  
stumbling,  
And to present *you* faultless  
Before the presence of His glory with  
exceeding joy,

<sup>25</sup> To God our Savior,  
Who alone is wise,  
*Be* glory and majesty,  
Dominion and power,  
Both now and forever.  
Amen.

## 2 Peter 3

<sup>1</sup> Beloved, I now write to you this second  
epistle (in *both of* which I stir up your  
pure minds by way of reminder),

<sup>2</sup> that you may be mindful of the words  
which were spoken before by the holy  
prophets, and of the commandment of us,  
the apostles of the Lord and Savior,

<sup>3</sup> knowing this first: that scoffers will come  
in the last days, walking according to their  
own lusts,

<sup>4</sup> and saying, "Where is the promise of His  
coming? For since the fathers fell asleep,  
all things continue as *they were* from the  
beginning of creation."

## 1 Peter (New Revised Standard Version)

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<sup>1</sup> Peter,  
an apostle of Jesus Christ,

To  
the exiles of the Dispersion  
in Pontus,  
Galatia,  
Cappadocia,  
Asia, and  
Bithynia,

<sup>2</sup> who have been chosen  
and destined by God the Father  
and  
sanctified by the Spirit  
to be obedient to Jesus Christ  
and  
to be sprinkled with his blood:

May grace  
and  
peace be yours in abundance.

<sup>3</sup> Blessed be the God  
and  
Father of our Lord Jesus Christ!

By his great mercy  
he has given us  
a new birth into a living hope  
through the resurrection of Jesus Christ from the dead,

<sup>4</sup> and  
into an inheritance that is  
imperishable,  
undefiled, and  
unfading,  
kept in heaven  
for you,

<sup>5</sup> who are being protected  
by the power of God  
through faith  
for a salvation  
ready to be revealed  
in the last time.

<sup>6</sup> In this you rejoice,  
even if now for a little while  
you have had to suffer various trials,  
<sup>7</sup> so that the genuineness of your faith  
—being more precious than gold that,  
though perishable,  
is tested by fire—  
may be found to result in  
praise and  
glory and  
honor  
when Jesus Christ is revealed.

<sup>8</sup> Although you have not seen him,  
you love him;  
and even though you do not see him now,  
you believe in him  
and rejoice  
with an indescribable  
and glorious joy,  
<sup>9</sup> for you are receiving the outcome of your faith,  
the salvation of your souls.

<sup>10</sup> Concerning this salvation,  
the prophets  
who prophesied of the grace that was to be yours  
made  
careful search and  
inquiry,  
<sup>11</sup> inquiring about  
the person  
or  
time that the Spirit of Christ within them indicated  
when it testified in advance to  
the sufferings  
destined for Christ  
and  
the subsequent glory.

<sup>12</sup> It was revealed  
to them  
that they were serving  
not themselves  
but you,  
in regard to the things  
that have now been announced to you  
through those  
who brought you good news  
by the Holy Spirit  
sent from heaven  
—things into which angels long to look!

- 13 Therefore  
 prepare your minds for action;  
 discipline yourselves;  
 set all your hope on the grace  
 that Jesus Christ will bring you  
 when he is revealed.
- 14 Like obedient children,  
 do not be conformed to the desires  
 that you formerly had in ignorance.
- 15 Instead,  
 as he who called you is holy,  
 (yourselves) be holy in all your conduct;
- 16 for it is written, "You shall be holy,  
 for I am holy."
- 17 If you invoke as Father  
 the one who judges all people  
 impartially according to their deeds,  
 live in reverent fear during the time of your exile.
- 18 You know that  
 you were ransomed from the futile ways  
 inherited from your ancestors,  
 not with perishable things like silver or gold,  
 19 but with the precious blood of Christ,  
 like that of a lamb  
 without defect  
 or  
 blemish.
- 20 He was destined before the foundation of the world,  
 but was revealed at the end of the ages  
 for your sake.
- 21 Through him  
 you have come to trust in God,  
 who raised him from the dead  
 and  
 gave him glory,  
 so that your faith  
 and  
 hope are set on God.
- 22 Now that you have purified your souls  
 by your obedience to the truth  
 so that you have genuine mutual love,  
 love one another deeply from the heart.
- 23 You have been born anew,  
 not of perishable  
 but of imperishable seed,  
 through the living  
 and  
 enduring word of God.



<sup>9</sup> But you are a chosen race,  
a royal priesthood,  
a holy nation,  
God's own people,  
  
in order that you may proclaim the mighty acts of him  
who called you out of darkness  
into his marvelous light.

<sup>10</sup> Once you were not a people,  
but now you are God's people;  
  
once you had not received mercy,  
but now you have received mercy.

<sup>11</sup> Beloved, I urge you  
as aliens and exiles  
to abstain from the desires of the flesh  
that wage war against the soul.

<sup>12</sup> Conduct yourselves honorably  
among the Gentiles,  
so that, though they malign you as evildoers,  
they may see your honorable deeds  
and glorify God when he comes to judge.

<sup>13</sup> For the Lord's sake  
accept the authority of every human institution,  
whether of the emperor as supreme,  
<sup>14</sup> or of governors,  
as sent by him to punish those who do wrong  
and to praise those who do right.

<sup>15</sup> For it is God's will  
that by doing right you should silence the ignorance of the foolish.

<sup>16</sup> As servants of God,  
live as free people,  
yet do not use your freedom as a pretext for evil.

<sup>17</sup> Honor everyone.  
Love the family of believers.  
Fear God.  
Honor the emperor.

<sup>18</sup> Slaves,  
accept the authority of your masters with all deference,  
not only those who are kind and gentle  
but also those who are harsh.

<sup>19</sup> For it is a credit to you  
if, being aware of God, you endure pain while suffering unjustly.

<sup>20</sup> If you endure when you are beaten for doing wrong,  
what credit is that?  
But if you endure when you do right and suffer for it,  
you have God's approval.

<sup>21</sup> For to this you have been called,  
because Christ also suffered for you,  
leaving you an example,  
so that you should follow in his steps.

<sup>22</sup> "He committed no sin,  
and  
no deceit was found in his mouth."

<sup>23</sup> When he was abused, he did not return abuse;  
when he suffered, he did not threaten;  
but he entrusted himself to the one who judges justly.

<sup>24</sup> He himself bore our sins  
in his body  
on the cross,  
so that, free from sins,  
we might live for righteousness;  
by his wounds you have been healed.

<sup>25</sup> For you were going astray like sheep,  
but now you have returned to the shepherd  
and guardian of your souls.

### 1 Peter 3

<sup>1</sup> Wives, in the same way,  
accept the authority of your husbands,  
so that, even if some of them do not obey  
the word,  
they may be won over  
without a word  
by their wives' conduct,

<sup>2</sup> when they see the  
purity  
and  
reverence  
of your lives.

<sup>3</sup> Do not adorn yourselves outwardly  
by braiding your hair,  
and  
by wearing gold ornaments  
or  
fine clothing;

<sup>4</sup> rather, let your adornment be the inner self  
with the lasting beauty of a gentle  
and  
quiet spirit,  
which is very precious in God's sight.

<sup>5</sup> It was in this way long ago that  
the holy women  
who hoped in God  
used to adorn themselves  
by accepting the authority of their husbands.

<sup>6</sup> Thus Sarah obeyed Abraham  
and  
called him lord.

You have become her daughters  
as long as you do what is good  
and  
never let fears alarm you.

<sup>7</sup> Husbands, in the same way,  
show consideration for your wives in your life together,  
paying honor to the woman  
as the weaker sex,  
since they too are also heirs of the gracious gift of life  
—so that nothing may hinder your prayers.

<sup>8</sup> Finally, all of you, have unity of spirit,  
sympathy,  
love for one another,  
a tender heart, and  
a humble mind.

<sup>9</sup> Do not repay evil for evil  
or abuse for abuse;  
but, on the contrary, repay with a blessing.  
It is for this that you were called  
—that you might inherit a blessing.

<sup>10</sup> For "Those who desire life  
and  
desire to see good days,  
let them keep their tongues from evil  
and  
their lips from speaking deceit;

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

<sup>12</sup> For the eyes of the Lord are on the righteous,  
and  
his ears are open to their prayer.  
But the face of the Lord is against those who do evil."

<sup>13</sup> Now who will harm you if you are eager to do what is good?

<sup>14</sup> But even if you do suffer for doing what is right,  
you are blessed.

Do not fear what they fear,  
and  
do not be intimidated,

<sup>15</sup> but in your hearts  
sanctify Christ as Lord.

Always be ready to make your defense  
 to anyone who demands from you an accounting  
 for the hope that is in you;

<sup>16</sup> yet do it with gentleness  
 and reverence.  
 Keep your conscience clear,  
 so that, when you are maligned,  
 those who abuse you  
 for your good conduct in Christ  
 may be put to shame.

<sup>17</sup> For it is better to suffer for doing good,  
 if suffering should be God's will,  
 than to suffer for doing evil.

<sup>18</sup> For Christ also suffered for sins  
 once for all,  
 the righteous for the unrighteous,  
 in order to bring you to God.  
 He was put to death in the flesh,  
 but made alive in the spirit,  
<sup>19</sup> in which also  
 he went  
 and  
<sup>20</sup> made a proclamation to the spirits in prison,  
 who in former times did not obey,  
 when God waited patiently in the days of Noah,  
 during the building of the ark,  
 in which a few,  
 that is, eight persons,  
 were saved through water.

<sup>21</sup> And baptism, which this prefigured,  
 now saves you  
 —not as a removal of dirt from the body,  
 but as an appeal to God for a good conscience,  
 through the resurrection of Jesus Christ,  
<sup>22</sup> who has gone into heaven  
 and  
 is at the right hand of God,  
 with angels,  
 authorities, and  
 powers  
 made subject to him.

## 1 Peter 4

<sup>1</sup> Since therefore Christ suffered in the flesh,  
 arm yourselves also with the same intention  
 (for whoever has suffered in the flesh  
 has finished with sin),

<sup>2</sup> so as to live for the rest of your earthly life  
 no longer by human desires  
 but by the will of God.

- <sup>3</sup> You have already spent enough time in doing what the Gentiles like to do,  
 living in licentiousness,  
 passions,  
 drunkenness,  
 revels,  
 carousing, and  
 lawless idolatry.
- <sup>4</sup> They are surprised that you no longer join them in the same excesses of dissipation,  
 and so they blaspheme.
- <sup>5</sup> But they will have to give an accounting to him  
 who stands ready to judge the living  
 and  
 the dead.
- <sup>6</sup> For this is the reason  
 the gospel was proclaimed even to the dead,  
 so that, though they had been judged in the flesh as everyone is judged,  
 they might live in the spirit as God does.
- <sup>7</sup> The end of all things is near;  
 therefore be serious  
 and  
 discipline yourselves for the sake of your prayers.
- <sup>8</sup> Above all, maintain constant love for one another,  
 for love covers a multitude of sins.
- <sup>9</sup> Be hospitable to one another  
 without complaining.
- <sup>10</sup> Like good stewards of the manifold grace of God,  
 serve one another  
 with whatever gift  
 each of you has received.
- <sup>11</sup> Whoever speaks must do so as one speaking the very words of God;  
 whoever serves must do so with the strength that God supplies,  
 so that God may be glorified in all things through Jesus Christ.
- To him belong the glory  
 and  
 the power forever and ever. Amen.
- <sup>12</sup> Beloved, do not be surprised at the fiery ordeal  
 that is taking place among you  
 to test you,  
 as though something strange were happening to you.
- <sup>13</sup> But rejoice insofar as you are sharing Christ's sufferings,  
 so that you may also be glad  
 and  
 shout for joy  
 when his glory is revealed.

- 14 If you are reviled for the name of Christ,  
you are blessed,  
because the spirit of glory,  
which is the Spirit of God,  
is resting on you.
- 15 But let none of you suffer as a murderer,  
a thief,  
a criminal,  
or even as a mischief maker.
- 16 Yet if any of you suffers as a Christian,  
do not consider it a disgrace,  
but glorify God because you bear this name.
- 17 For the time has come  
for judgment to begin  
with the household of God;  
if it begins with us,  
what will be the end for those  
who do not obey the gospel of God?
- 18 And  
“If it is hard for the righteous to be saved,  
what will become of the ungodly  
and  
the sinners?”
- 19 Therefore, let those suffering  
in accordance with God’s will  
entrust themselves to a faithful Creator,  
while continuing to do good.

## 1 Peter 5

- 1 Now as an elder myself  
and  
a witness of the sufferings of Christ,  
as well as one who shares in the glory to be revealed,  
I exhort the elders among you
- 2 to tend the flock of God  
that is in your charge,  
exercising the oversight,  
not under compulsion  
but willingly,  
as God would have you do it—  
not for sordid gain  
but eagerly.
- 3 Do not lord it over those in your charge,  
but be examples to the flock.
- 4 And when the chief shepherd appears,  
you will win the crown of glory  
that never fades away.
- 5 In the same way,  
you who are younger must accept the authority of the elders.

- And all of you must clothe yourselves  
with humility  
in your dealings with one another,  
for "God opposes the proud,  
but gives grace to the humble."
- <sup>6</sup> Humble yourselves therefore under the mighty hand of God,  
so that he may exalt you in due time.
- <sup>7</sup> Cast all your anxiety on him,  
because he cares for you.
- <sup>8</sup> Discipline yourselves,  
keep alert.  
Like a roaring lion  
your adversary the devil prowls around,  
looking for someone to devour.
- <sup>9</sup> Resist him,  
steadfast in your faith,  
for you know that your brothers and sisters  
in all the world  
are undergoing the same kinds of suffering.
- <sup>10</sup> And after you have suffered for a little while,  
the God of all grace,  
who has called you to his eternal glory in Christ,  
will himself restore,  
support,  
strengthen,  
and  
establish you.
- <sup>11</sup> To him be the power forever and ever.  
Amen.
- <sup>12</sup> Through Silvanus,  
whom I consider a faithful brother,  
I have written this short letter  
to encourage you  
and  
to testify that this is the true grace of God.  
Stand fast in it.
- <sup>13</sup> Your sister church  
in Babylon,  
chosen together with you,  
sends you greetings;  
and  
so does my son Mark.
- <sup>14</sup> Greet one another with a kiss of love.  
Peace to all of you  
who are in Christ

## 2 Peter (New Revised Standard Version)

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<sup>1</sup> Simeon Peter,  
a servant  
and  
apostle of Jesus Christ,  
To  
those who have received a faith  
as precious as ours  
through the righteousness of our God  
and  
Savior Jesus Christ:

<sup>2</sup> May  
grace  
and  
peace  
be yours in abundance  
in the knowledge of God  
and  
of Jesus our Lord.

<sup>3</sup> His divine power has given us everything needed  
for life  
and  
godliness,  
through the knowledge of him  
who called us by his own  
glory  
and  
goodness.

<sup>4</sup> Thus he has given us, through these things,  
his precious  
and  
very great promises,  
so that through them you may escape from the corruption  
that is in the world because of lust,  
and  
may become participants of the divine nature.

<sup>5</sup> For this very reason,  
you must make every effort  
to support your faith with goodness,  
and  
goodness with knowledge,

<sup>6</sup> and  
knowledge with self-control,  
and  
self-control with endurance,  
and  
endurance with godliness,

<sup>7</sup> and  
godliness with mutual affection,  
and  
mutual affection with love.

<sup>8</sup> For if these things are yours  
and  
they keep you from being ineffective  
and  
unfruitful in the knowledge  
of our Lord Jesus Christ.

<sup>9</sup> For anyone who lacks these things  
is nearsighted  
and  
blind,  
and  
is forgetful of the cleansing of past sins.

<sup>10</sup> Therefore, brothers and sisters,  
be all the more eager  
to confirm your call  
and  
election,  
for if you do this, you will never stumble.

<sup>11</sup> For in this way,  
entry into the eternal kingdom  
of our Lord  
and  
Savior Jesus Christ will be richly provided  
for you.

<sup>12</sup> Therefore I intend to keep on reminding you of these things,  
though you know them already  
and  
are established  
in the truth  
that has come to you.

<sup>13</sup> I think it right, as long as I am in this body,  
to refresh your memory,

<sup>14</sup> since I know that my death  
will come soon,  
as indeed our Lord Jesus Christ has made clear  
to me.

<sup>15</sup> And  
I will make every effort  
so that after my departure  
you may be able  
at any time  
to recall these things.

<sup>16</sup> For we did not follow cleverly devised myths  
when we made known to you  
the power  
and  
coming of our Lord Jesus Christ,  
but we had been eyewitnesses of his majesty.

<sup>17</sup> For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased."

<sup>18</sup> We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

<sup>19</sup> So we have the prophetic message more fully confirmed.

You will do well to be attentive to this until as to a lamp shining in a dark place, the day dawns and the morning star rises in your hearts.

<sup>20</sup> First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation,  
<sup>21</sup> because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

## **2 Peter 2**

<sup>1</sup> But false prophets also arose among the people, just as false teachers among you, there will be who will secretly bring in destructive opinions.

They will even deny the Master who bought them -bringing swift destruction on themselves.

<sup>2</sup> Even so, many will follow their licentious ways, and because of these teachers the way of truth will be maligned.

<sup>3</sup> And they in their greed will exploit you with deceptive words.

Their condemnation, pronounced against them long ago, has not been idle, and their destruction is not asleep.

4 For if God did not spare the angels  
 when they sinned,  
 but cast them into hell  
 and committed them to chains  
 of deepest darkness  
 to be kept until the judgment;

5 and if he did not spare the ancient world,  
 even though he saved Noah,  
 a herald of righteousness,  
 with seven others,  
 when he brought a flood  
 on a world of the ungodly;

6 and if he by turning the cities of Sodom and Gomorrah to ashes  
 condemned them to extinction  
 and made them an example  
 of what is coming  
 to the ungodly;

7 and if he rescued Lot,  
 a righteous man  
 greatly distressed  
 by the licentiousness of the lawless  
 (for that righteous man,  
 living among them day after day,  
 was tormented in his righteous soul  
 by their lawless deeds  
 that he saw  
 and heard),

9 then the Lord knows how to rescue the godly from trial,  
 and to keep the unrighteous under punishment  
 until the day of judgment

10 -especially those  
 who indulge their flesh in depraved lust,  
 and who despise authority.

11 Bold and willful, they are not afraid to slander the glorious ones,  
 whereas angels, though greater in  
 might and power,  
 do not bring against them  
 a slanderous judgment  
 from the Lord.

<sup>12</sup> These people, however, are like irrational animals,  
mere creatures of instinct,  
born to be caught  
and  
killed.

They slander what they do not understand,  
and when those creatures are destroyed,  
they also will be destroyed,  
<sup>13</sup> suffering the penalty for doing wrong.  
They count it a pleasure to revel  
in the daytime.

They are blots  
and  
blemishes,  
reveling in their dissipation  
while they feast with you.

<sup>14</sup> They have eyes  
full of adultery,  
insatiable for sin.  
They entice unsteady souls.

They have hearts  
trained in greed.  
Accursed children!

<sup>15</sup> They have left the straight road  
and  
have gone astray,  
following the road  
of Balaam son of Bosor,

<sup>16</sup> who loved the wages of doing wrong,  
but was rebuked for his own transgression;  
a speechless donkey spoke with a human voice  
and  
restrained the prophet's  
madness.

<sup>17</sup> These are waterless springs  
and  
mists driven by a storm;  
for them  
the deepest darkness has been reserved.

<sup>18</sup> For they speak bombastic nonsense,  
and with licentious desires of the flesh  
they entice people  
who have just escaped  
from those  
who live in error.

- 19 They promise them freedom,  
but  
they themselves are slaves  
of corruption;  
for  
people are slaves  
to whatever masters them.
- 20 For if, after they have escaped the defilements  
of the world  
through the knowledge  
of our Lord  
and  
Savior Jesus Christ,  
they are again entangled in them  
and  
overpowered,  
the last state has become worse for them  
than the first.
- 21 For it would have been better for them  
never to have known the way of righteousness  
than, after knowing it,  
to turn back from the holy commandment  
that was passed on  
to them.
- 22 It has happened  
to them  
according to the true proverb,  
"The dog turns back to its own vomit,"  
and,  
"The sow is washed only to wallow in the mud."

## 2 Peter 3

- 1 This is now, beloved,  
the second letter I am writing to you;  
in them I am trying to arouse  
your sincere intention  
by reminding you
- 2 that you should remember the words spoken  
in the past  
by the holy prophets,  
and  
the commandment of the Lord  
and  
Savior  
spoken through your apostles.

<sup>3</sup> First of all  
you must understand this,  
that  
in the last days  
scoffers will come,  
scoffing  
and  
indulging their own lusts  
and  
saying, "Where is the promise of his coming?  
For ever since our ancestors died,  
all things continue  
as they were  
from the beginning  
of creation!"

<sup>5</sup> They deliberately ignore this fact,  
that by the word of God  
heavens existed long ago  
and  
an earth was formed out of water  
and by means of water,  
<sup>6</sup> through which the world  
of that time  
was deluged with water  
and  
perished.

<sup>7</sup> But by the same word  
the present heavens  
and  
earth have been reserved for fire,  
being kept  
until the day of judgment  
and  
destruction of the godless.

<sup>8</sup> But do not ignore this one fact, beloved,  
that  
with the Lord one day is like a thousand years,  
and  
a thousand years are like one day.

<sup>9</sup> The Lord is not slow about his promise,  
as some think of slowness,  
but is patient with you,  
not wanting any to perish,  
but all to come to repentance.

<sup>10</sup> But  
the day of the Lord will come like a thief,  
and then  
the heavens will pass away with a loud noise,  
and  
the elements will be dissolved with fire,  
and

the earth  
and  
everything  
that is done on it will be disclosed.

<sup>11</sup> Since all these things are to be dissolved  
in this way,

what sort of persons  
ought you to be  
in leading lives of holiness  
and  
godliness,

<sup>12</sup> waiting for  
and  
hastening the coming of the day of God,  
because of which the heavens will be set ablaze  
and  
dissolved,  
and  
the elements will melt with fire?

<sup>13</sup> But, in accordance with his promise,  
we wait  
for new heavens  
and  
a new earth, where righteousness is at home.

<sup>14</sup> Therefore, beloved,  
while you are waiting  
for these things,  
strive to be found  
by him  
at peace,  
without  
spot  
or  
blemish;

<sup>15</sup> and  
regard the patience  
of our Lord  
as salvation.

So also our  
beloved  
brother Paul wrote to you  
according to the wisdom given him,  
<sup>16</sup> speaking  
of this

as he does in all his letters.  
There are some things in them  
hard to understand,  
which the ignorant  
and  
unstable twist  
to their own destruction,  
as they do the other scriptures.

<sup>17</sup> You therefore, beloved,  
since you are forewarned,  
beware that you are not carried away  
with the error of the lawless  
and  
lose your own stability.

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

To him be the glory  
both now  
and  
to the day of eternity.

Amen.

**Jude** (*New Revised Standard Version*)

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- <sup>1</sup> Jude, a servant of Jesus Christ  
and  
brother of James,  
To those who are called,  
who are beloved in God the Father  
and  
kept safe for Jesus Christ:
- <sup>2</sup> May mercy,  
peace, and  
love be yours in abundance.
- <sup>3</sup> Beloved, while eagerly preparing  
to write to you  
about the salvation we share,  
I find it necessary  
to write  
and  
appeal to you to contend for the faith  
that was once for all entrusted  
to the saints.
- <sup>4</sup> For certain intruders have stolen in among you,  
people  
who long ago were designated for this condemnation as ungodly,  
who pervert the grace of our God into licentiousness  
and  
deny our only Master  
and  
Lord, Jesus Christ.
- <sup>5</sup> Now I desire  
to remind you,  
though you are fully informed,  
that the Lord, who once for all saved a people out of the land of  
Egypt,  
afterward destroyed those who did not believe.
- <sup>6</sup> And the angels who did not keep their own position, but left their proper dwelling,  
he has kept in eternal chains  
in deepest darkness  
for the judgment of the great day.
- <sup>7</sup> Likewise, Sodom

and  
Gomorrah  
and  
the surrounding cities,  
which, in the same manner as they,  
indulged in sexual immorality  
and  
pursued unnatural lust,  
serve as an example  
by undergoing a punishment of eternal fire.

<sup>8</sup> Yet in the same way  
these dreamers also  
defile the flesh,  
reject authority, and  
slander the glorious ones.

<sup>9</sup> But when the archangel Michael  
contended with the devil  
and  
disputed about the body of Moses,  
he did not dare  
to bring a condemnation of slander against him,  
but said, "The Lord rebuke you!"

<sup>10</sup> But these people slander  
whatever they do not understand,  
and  
they are destroyed  
by those things that, like irrational animals,  
they know by instinct.

<sup>11</sup> Woe to them!  
For they go the way of Cain,  
and  
abandon themselves to Balaam's error  
for the sake of gain,  
and  
perish in Korah's rebellion.

<sup>12</sup> These are blemishes on your love-feasts,  
while they feast with you without fear,  
feeding themselves.  
They are waterless clouds  
carried along by the winds;  
autumn trees  
without fruit,



21 build yourselves up on your most holy faith;  
pray in the Holy Spirit;  
keep yourselves in the love of God;  
look forward to the mercy of our Lord Jesus Christ  
that leads to eternal life.

22 And have mercy on some who are wavering;  
23 save others by snatching them out of the fire;  
and have mercy on still others with fear,  
hating even the tunic defiled by their bodies.

24 Now to him who is able to keep you from falling,  
and to make you stand  
without blemish  
in the presence of his glory  
with rejoicing,

25 to the only God  
our Savior,  
through Jesus Christ  
our Lord,  
be glory,  
majesty,  
power, and  
authority,  
before all time  
and  
now  
and  
forever. Amen.

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