First Peter

Chapter One

The Strangers Scattered

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

In Acts 2:9-11 we read about Jews from Pontus, Cappadocia and Asia present on the day of Pentecost.

An apostle of Jesus Christ: A sent one. He was chosen in Matthew 10:1-7.

To the strangers scattered throughout: Peter wrote this epistle to his Jewish brethren that were strangers to the Gentiles they were living among. Acts 2:9, 8:1 & 11:19.

Saul did not stop his persecution at the death of Stephen, he went after the Messianic church with great hatred.

This helps us to determine when the epistle was written because if the saints in Jerusalem scattered into these regions, then the apostles had the responsibility to relay God’s word to them to aid them in their walk.

How could Israel be scattered into the nations if God promised to establish his kingdom with them in the land?

Because they disobeyed God’s covenant, and crucified their king, so God did what he said he would do if the nation got to that point. He scattered them:

*Leviticus 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.*

The doctrines found in the Hebrew epistles (Hebrews through Revelation), also prove an early dating as they differed greatly from Paul’s epistles written later but were in perfect harmony with the four gospels and Acts 1-8.

Paul wanted to go into Asia and into Bithynia in Acts 16:6-7, after passing through the region of Galatia, but he was forbidden to go there.

That is where Peter and the circumcision believers were working with some of the little flock (Luke 12:32) that had scattered too, who had gone to Jerusalem in Acts 2 on the day of Pentecost and were saved.

Paul said that he would not build on another man’s foundation. Romans 15:20.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Elect according to the foreknowledge of God the Father: All of the “strangers” (believing Israel) that were scattered, that believed that Jesus was the Christ, the Son of the living God, were elected to be sanctified through the Spirit, not to be saved.

Peter later tells his same audience (believing Israel) at the beginning of his second epistle to make their calling and election sure. 2nd Peter 1:10.

Unto obedience: This is Christ’s obedience on the cross. The sprinkling of blood is Christ offering his blood in the holy place in heaven.

*Hebrews 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator.* Hebrews 12:18-29.

And sprinkling of the blood of Jesus Christ: *Hebrews 11:28 & 12:24.*

Grace be unto you, and peace be multiplied: This is similar, yet different from Paul’s opening statement in all thirteen of his epistles written to the body of Christ.

Paul never uses the word “multiplied” and Peter does in the opening of both of his epistles. 2nd Peter 1:2.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Begotten us again: To be begotten again (born again), means that these Jews collectively must have been begotten sometime in the past first.

This is a reference to their being born as a nation when they came out of Egypt, when they received the law at Mt. Sinai. They were begotten again by believing that Jesus was the Christ, the Son of the living God. John 3:3-8.

Unto a lively hope: This is their resurrection to live forever in their kingdom.

The hope of Israel is that even though they may die before the Lord returns to set up his kingdom they will be resurrected because Jesus Christ was. Acts 28:20 & 1st Peter 2:4-5.

Christ is called a “living stone rejected of men” and Peter’s audience (the little flock of Israel scattered among the Gentiles) are called “lively stones.”

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you: Israel will get their national salvation when they go into their kingdom in the last time.

Kept by the power of God through faith: These kingdom believers are kept through faith by the power of God. John 10:27-30.

Unto salvation ready to be revealed in the last time: Is a national salvation on the day of atonement as Israel’s kingdom begins. Acts 3:19-21.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Ye are in heaviness through manifold temptations: These are the temptations that will befall people in the tribulation period to take the mark of the beast.

The trial of your faith: This is the ultimate trial Israel will face, and to fail it means to spend an eternity separated from God, while the opposite is true for those who pass this trial.

God has warned them before it comes upon them. They will have to heed his warning.

*Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

Though it be tried with fire: This is speaking about the tribulation period where Israel is purified through the fire. Job is a picture of the believing remnant coming through the tribulation period and receiving their reward double in the kingdom. 1st Peter 4:12.

*Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. 6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

At the appearing of Jesus Christ: This is the appearing of Jesus on the earth when every eye shall see him at the onset of the kingdom.

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith, even the salvation of your souls.

Receiving the end of your faith, even the salvation of your souls: This is the salvation of believing Israel's souls that endure through the tribulation period. Our salvation in the dispensation of grace is a present possession.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

Of which salvation the prophets have enquired and searched diligently: Salvation for Israel at the beginning of the kingdom.

Who prophesied of the grace that should come unto you: The grace that Peter was writing about was prophesied in the prophets, this was not the dispensation of grace that Paul preached about.

Our grace today, was hidden in God from the beginning of the world, not mentioned in the prophets as part of the unsearchable riches of Christ. Ephesians 3:8-9.

*Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

The New Testament (which is not the books of Matthew through Revelation) is the prophesied grace that will come to Israel in her kingdom, and it is all about God doing a work in them, causing them to live for God, whereas the law was weak and could never do this.

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The sufferings of Christ: Israel’s prophets didn’t understand everything they prophesied about, and they would search the scriptures to try to determine what manner of time (when) it would be that Christ would suffer. Isaiah 53 & 1st Peter 4:12-13.

The glory that should follow: His reigning in the earthly kingdom as King of kings, and Lord of lords.

They didn’t see the dispensation of grace being ushered in interrupting Israel’s program, so it clouded their understanding regarding the timing.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

The angels didn't understand the gospel of the kingdom when it was preached in the gospels and early acts period, because God was offering the kingdom if Israel would repent. They don't understand the gospel of grace today either because they were not saved as we are.

They desire to look into those things they do not understand, just like we would like to look into what went on with them when a third of them chose to follow Satan's path and two-thirds chose to follow God's way.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

The grace that is to be brought unto you: The tribulation saints hope to the end of the tribulation period for their grace that doesn't come until Jesus Christ reveals himself to Israel just prior to setting up his kingdom on this earth.

At the revelation of Jesus Christ: See the book of the revelation, which reveals events leading up to his revelation to the world, and his kingdom that is to follow when he brings the prophesied grace to Israel in the kingdom.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. *Leviticus 11:44-45.*

They will need to be holy because as 1st John tells these tribulation saints that he which is born of God does not commit sin.

Someone who does not commit sin obviously lives a holy lifestyle. It is required of them, and they are given extra help in that short and terrible time to do just that.

This does not mean that they cannot sin, because there are all kinds of warnings to the believer in those days not to lose their faith, coupled with warnings that they are to endure unto the end etc.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Judgeth according to every man’s work: *Matthew 5:16.*

Your vain conversation received by tradition from your fathers: Israel’s leaders were, and will be again teaching (the vain conversation) the commandments of men for their doctrine:

*Matthew 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.*

With the precious blood of Christ: This was the fulfillment of the type that the lamb represented. No lamb could ever redeem someone, but Christ who shed his spotless blood could.

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

*Revelation 13:8 In the book of the life of the lamb slain from the foundation of the world.*

Who was foreordained before the foundation of the world: Christ was foreordained to offer his sinless blood for sinful mankind before the foundation of the world, but he appeared to Israel in the beginning of their last days for them. 1st Peter 1:20.

In these last times: Peter tells us that Christ came and manifest himself to Israel “in these last times” as the kingdom would have come soon if Israel would have accepted Jesus when he came the first time.

Acts 2:17 and Hebrews 1:2 tell of the last days/times that will come to Israel after the rapture happens. Hebrews through Revelation are all written for Jews suffering in the tribulation period which are also called the last days.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Being born again: It is Israel that is "born again" by the word of God, not us. Israel was born the first time as a nation when they came out of Egypt, and they must be born again to enter into the kingdom prepared for them.

We in the dispensation of grace are born of God as well, but we are not born twice spiritually speaking as Israel is.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

The gospel is the good news of the soon coming kingdom. They are not preaching to the Jews scattered abroad the same thing that Paul preached, which was the gospel of the grace of God.

Chapter Two

A spiritual house, an holy priesthood

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious.

The sincere milk of the word: Hebrews 5:12-13. Just as babies desire their mother’s milk, so ought new believers to desire the word of God.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, *1st Peter 2:5.*

A living stone: Jesus was not a dead lifeless stone, but a living stone that was rejected by Israel's leaders.

He will have his day in the kingdom when all will worship him for who he is, and for what he has done for them, because he is chosen of God, and precious. Matthew 21:42.

Chosen of God: Chosen to be the chief corner stone. 1st Peter 2:6.

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Israel was the nation that was to offer up literal physical sacrifices until the living stone offered himself up for not just Israel, but for the whole world.

The remnant of believers that have been scattered abroad are not called living stones, but rather, lively stones.

As lively stones: Believing Israel were to do something, they were to be built up as a spiritual house, an holy priesthood, to offer up spiritual sacrifices.

Not the physical ones which would be accepted because the living stone has received them (the lively stones) when they received him.

A spiritual house: Those who put others (strangers) ahead of themselves, will build a large spiritual house, as opposed to a physical house, like the house of Israel.

A holy priesthood: Peter tells these Jewish saints that are scattered abroad that they are a holy priesthood.

This goes hand and hand with what the children of Israel were told at Mount Sinai, that if they would keep his covenant (the old testament law) that they would be a holy priesthood, not the church, the body of Christ.

To offer up spiritual sacrifices: Giving, mercy, patience, love, friendship, humility etc.., are acceptable sacrifices to him.

Peter is not addressing Gentiles in the body of Christ. There is no such thing as the priesthood of the believer in the dispensation of grace. God mentioned that the Children of Israel would become a kingdom of priests in the literal kingdom.

Here we have Peter writing to the Jews that have been scattered because of their rejection of God's word, as well as to those that were saints from Jerusalem who scattered at the persecution that arose concerning Stephen. Acts 8:1

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. *Isaiah 28:16.*

Jesus is referred to in the scripture as the rock, and also as the stone. He clears up any false teaching about who the real Rock is, it is Jesus, the chief corner stone, not Peter that the kingdom church is built upon.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Jesus is the precious stone that the little flock were trusting in, that were now scattered throughout the regions because of the persecution of believers by Saul of Tarsus.

Then later on by the leaders of Israel (Saul’s replacements) that were trying to stop what was going on in Jerusalem. Isaiah 28:16.

Israel's very leaders disallowed (rejected) Jesus because they were disobedient to their own scriptures. He should have been made the head of the corner by them, but they were blinded by their sin. Peter is quoting Psalm 118:22.

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Those who stumbled did so by choice. They chose to be disobedient to the truth that they received because they didn't like how it was not what they wanted or were taught to expect. Instead of checking it out for themselves they hardened their hearts to the truth.

God in his foreknowledge saw that they would do this, so Peter is just repeating to these people that they would be disobedient and choose to stumble at the rock of offence.

*Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.*

God did not create them to stumble, they stumbled at his word because they were disobedient to it. God had history written down before it happened. Some say that God caused it to happen, and that they didn't have a choice.

They did have a choice, but they stumbled when they came to the place to make the right decision, and they were disobedient. Disobedient meant they knew the right thing to do, but chose to do otherwise.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Ye are a chosen generation: That generation that was alive when the kingdom of heaven was being preached as “at hand.” Paul never said the kingdom was at hand because it no longer was being offered after a certain point.

The kingdom will be at hand again during the tribulation period, and the gospel of the kingdom will be preached to all the world again at that time by Jewish believers, not Gentiles.

Peter was writing to the little flock of believing Jews from among the children of Israel who would inherit the kingdom. Matthew 24:13.

A royal priesthood: Peter begins to quote Exodus 19:6 when he says his readers are a royal priesthood, a holy nation. The body of Christ is not a nation, it is a body, made up of Jews and Gentiles, with Christ as its head.

*Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

The doctrine of the priesthood of the believer is not a doctrine for the church, it is for Israel.

Peter was a Jew, he was an apostle to the circumcision, he was not speaking to you, he was speaking to those Jewish kingdom saints who had scattered abroad at persecution that arose concerning Stephen in Acts 8:1 & 11:9. 1st Peter 1:2.

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

In time past: Before Abraham became Abraham, he was simply Abram who worshipped idols along with his father back in Ur of the Chaldees.

But God called him and made of him a great nation that will one day (in the kingdom) become a nation of priests (a holy nation) to be a blessing to the gentile nations.

The little flock of kingdom believers were the Israel of God, not Christians in the body of Christ. Galatians 6:16.

The little flock that was scattered obtained mercy by believing Jesus was the Christ, the Son of the living God. We obtained mercy by believing that he died for our sins, was buried, and that he rose from the dead three days later. 1st Corinthians 15:1-4.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Having your conversation honest among the Gentiles: Does that help you understand that Peter is not writing to the body of Christ? He is writing to the kingdom saints that had been dispersed at the persecution that arose concerning Stephen.

Liberals will tell you that this is the church being spoken of here, and that they were dispersed in 70 AD. That is not the case, the kingdom saints were dispersed by the Jews themselves with the aid of Rome many years earlier by Saul of Tarsus.

This may help you understand why the apostle Paul went after the Jew first when he would go into each city to preach the gospel, he was a great debtor to them after having persecuted them even unto death.

The day of visitation: This phrase is mentioned fifteen times in the Bible, and it always means the time when they stand before God and give an account. Isaiah 10:3.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Peter is telling this scattered remnant of Jewish believers how to survive their time as they are dispersed among the Gentiles. They are to be examples to all that see them among the gentiles that these people are the servants of God.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Some people think they are persecuted because they are believers, when in all truth, they are only being punished for being lazy, or disrespectful, which should not be named among Christ's followers.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Who did no sin: He was born without sin in his immaculate conception, and he never sinned.

*Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

While these believers cannot save anyone by their own deaths, they can point people to Christ by the example of their lives lived out in front of them.

Ye were as sheep going astray: Israel is referred to as sheep in the Bible. The body of Christ is not.

But are now returned unto the Shepherd and Bishop of your souls: This is a title of Jesus Christ. He is Israel’s Shepherd, and always has been, and he is also the Head of the body of Christ today.

*Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Chapter Three

The hope that is within you

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

*Genesis 18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*

Whose daughters ye all, as long as ye do well: Just because they all descended from Abraham and Sarah, did not make them the Israel of God.

Their obedience to the covenant made them the Israel of God and spiritual daughters of Sarah as well as physical daughters of Sarah.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

The weaker vessel: Women are weaker physically than men are.

As being heirs together of the grace of life: Hebrews 1:14, 6:17 and James 2:5.

That ye should inherit a blessing: The blessing that descendants of Abraham will inherit if they are believers is the kingdom itself, and ruling with Christ in his kingdom.

*Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

Those Gentiles in the tribulation period who bless Israel will be blessed in the kingdom.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

The hope that is in you: Believing kingdom saints in the time of Jacob’s trouble (Jeremiah 30:7) will have many opportunities to witness to their fellow countrymen during those terrible days that lie ahead.

The hope is Jesus Christ being the Christ, the Son of God.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Being put to death in the flesh: This speaks of Christ’s death on the cross.

But quickened by the Spirit: This means to be made alive by the power of the Holy Spirit.

19 By which also he went and preached unto the spirits in prison;

Christ went to the spirits in prison and preached to them by the power of the Holy Spirit mentioned in verse 18, and people have argued, and will continue to argue, about, who it was that Christ preached to, and where it was that he preached to them from.

Was Christ in the torment side of Hell? First of all, could Abraham hear the rich man from the torment side of Hell all the way across the great gulf between them? Absolutely!

So, Christ could have preached from one side to other. Could Christ, who is all powerful, have crossed the gulf if he indeed preached to them in the torment side? Absolutely! But did he? We don't know.

Remember Christ was both God, and Man, and his flesh was in the grave at this time, not his divinity. We will get a little more information in the following chapter to give us some more context.

Was he preaching to the spirits (fallen angels who left their first estate, or was he preaching to the saved in Paradise?

I am not sure why he would say those in Paradise were in Prison though, but they are said to be captives while they are there. Psalm 68:18.

Others will say he was in Hell preaching the gospel to the lost since Adam's day. I totally disagree with that liberal guess. It is called “Universal Reconciliation.”

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

The longsuffering of God: Exodus 34:6, 1st Timothy 1:16, 2nd Peter 3:9 & 15.

Wherein few, that is, eight souls were saved by water: The water killed all of those whose generations who were not perfect as was Noah's was.

Notice in Genesis six that Noah found grace, because his generations were perfect. Which meant that his lineage was not infected by the mingling of the sons of God and the daughters of men.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

The like figure whereunto even baptism doth also now save us: Peter is writing to the Jewish saints that were the strangers that were scattered abroad. Acts 8, & 11:19. 1st Peter 1:1.

If you will remember the kingdom saints were told in Acts 2:38 to repent and be baptized for the remission of sins. In Mark they were told "He that believeth and is baptized shall be saved."

We are not told that in the body of Christ today by our apostle of the Gentiles. We are saved by grace through faith alone without baptism or any other ordinance.

Notice he (Peter) linked himself, and the readers, together with Noah's family in regard to water having a part in their salvation. Not the body of Christ.

Water doesn't save us. Paul in fact said Christ sent him not to baptize but to preach the gospel. The twelve on the other hand were sent to baptize as a part of the "Great Commission".

The answer of a good conscience toward God: Water never could wash away the filth of the flesh (this speaks about a person’s sins, not dirt).

As someone in the kingdom program was baptized in water, they would ceremonially become a part of that priesthood of believers that was promised unto the children of Israel in Exodus 19:5-6.

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *Psalm 110:1.*

*Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

Chapter Four

Suffering in the flesh

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

He that hath suffered in the flesh hath ceased from sin: When you suffer for righteousness sake you cease to be unrighteous for the time being. Those that suffer in the flesh during the time of the tribulation period cease from sin for the time being as well.

This does not mean that they cannot sin, but they choose to suffer instead of enjoying the pleasures of sin for that season when the antichrist will be tempting Israel to sin.

These Jewish saints were to arm their minds with the same mind that Christ had. What a waste it would be for them having believed on Christ to live out the rest of their lives living for the flesh. What good would that do others?

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 Who shall give account to him that is ready to judge the quick and the dead.

Notice that Peter separates himself and his readers (the Jewish kingdom saints) who were scattered throughout Pontus, Galatia, Cappadocia etc.., at the persecution of Stephen in Acts chapter 8.

He separates them from the Gentiles and even compares his readers and himself with the Gentiles which should help you to understand he is not writing to Gentiles in the church.

There is neither Jew nor Greek in the body of Christ today, but one new man. Ephesians 2:15.

Him that is ready to judge: This speaks of Jesus Christ.

The quick and the dead: The quick are those that are alive. The dead are those that need to be resurrected.

6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

The gospel preached also to them that are dead: The verse here plainly says that the gospel was preached also to them that are dead (those that are still lost) which implies that it was also preached to them that are alive.

They will be judged for rejecting the Son of God, and for all that the word contained, whether they knew it or not. They should have accepted it and taken it to heart.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

The end of all things is at hand: Peter is writing a Hebrew epistle to a bunch of Hebrews that have been scattered amongst the Gentiles and he tells them to live right among the lost Jews and Gentiles in their midst because there is not much time left.

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Speak as the oracles of God: Peter instructs these Jewish kingdom saints to speak and minister as he did, not selfishly but as a servant faithfully doing as his master did for an example.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

The fiery trial which is to try you: This is the time of Jacob's trouble that is to come upon Israel and the world, but it was put on hold for God to usher in the mystery program called the dispensation of grace. That fiery trial will still come upon Israel because it is promised in God's word.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Peter tells them to glory in the persecutions and to not be an evildoer and turn around and claim you are being persecuted. Peter is admonishing them to live a life above reproach.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Peter says that the righteous are scarcely saved. That is not what Paul says about us in the body of Christ.

We have eternal security today, and we cannot be any less or more saved than we are right now. That could not be said to Peter's Jewish kingdom saints who were told to endure unto the end.

Chapter Five

Feed the flock of God

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Peter in another place says he was an eyewitness of his (Christ's) majesty, in other words, he was saying he saw Christ in his Messianic kingdom glory on the mount of transfiguration with Moses and Elijah.

A partaker of the glory that shall be revealed: All who make it into the kingdom will partake of that glory.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Feed the flock of God which is among you: This verse is very important for the elders (shepherds) of these end time churches in the time of Jacob's trouble to be Christ like, and not to use the terrible time they are enduring as an excuse to lord over their flocks.

They need to be examples to their flocks how to live through tribulations. Remember what Jesus told Peter after his resurrection?

*John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you.

Peter is talking about the younger elders submitting themselves to the older elders that serve as shepherds over the churches they are over. There is a lot of wisdom that a young man can learn from an elder in the faith.

That advice is good for all people of faith in that age, but it transcends dispensational boundaries as well. Who could not benefit from submitting to someone wiser than ourselves?

Who cannot benefit from being submissive one to another? That is exactly what a team does, they work together not seeking their own glory but the teams.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Resist stedfast in the faith: These Jews that are scattered amongst the Gentiles will not be alone. The devil at this time especially will be seeking to devour as many as he can devour.

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: This verse implies that there are those he can and cannot devour.

He cannot devour those who resist him in the faith, because they are kept by their faith as mentioned in chapter one of this same epistle.

This is not doctrine for the dispensation of grace, but doctrine for Israel at the worse time of their history.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.

After that ye have suffered a while: Peter instructs these tribulation saints that they will receive grace through their sufferings, and their sufferings, like Christ's, will make them perfect, a finished product, to ready them for the kingdom.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

By Silvanus: This was Peter's penman of this short epistle that was written to help these particular saints at this particular time to understand the grace that they were to stand in at that time.

This is possibly the Silas mentioned in Paul’s epistles, and in the book of Acts.

This is the true grace of God wherein ye stand: Grace has been present in each dispensation throughout history, and no one has ever been saved apart from grace, but each dispensation has their own variation of grace that is theirs to stand in.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14, Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

The church that is at Babylon, elected together with you: Peter lets these Jews that have been scattered at the persecution of Stephen know that the church at Babylon are a part of the ones elected by God in the last days to be a part of the "little flock" or "remnant."

They will have to endure unto the end of the tribulation period also known as the time of Jacob's trouble in order to enter into the kingdom.

Marcus my son: This is John Mark. The same Marcus that departed from the work with Paul and Barnabas in Acts 13.

He later returned and went with Barnabas to see how the churches were doing on a later missionary journey. Paul would later call him profitable for the ministry.

Here we find Marcus with Peter ministering to Jews in the dispersion all the way over in Babylon. This is where many Jews still remained from the Babylonian captivity. This epistle was probably written in between Acts 12 and 15.

The End

Second Peter

Introduction

This second epistle of Peter is written much later than his first epistle because we see mention made in this epistle of all of Paul’s epistles which some of the circumcision believers were wresting to their own destruction.

It is also written just before his death because he mentions the longsuffering of God. Much of what is written in the short epistle of Jude can be found in the three short chapters of this epistle by Peter.

Chapter One

Make your calling and election sure

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

To them that have obtained like precious faith with us: Peter compares himself with his readers as having obtained the same "like precious faith" as they, through the righteousness of God and their Saviour Jesus Christ.

Jude calls it the "the common salvation, which was once delivered unto the saints." in Jude 3.

To say Peter was writing to them that have obtained “like precious faith with us” meant that Peter was writing to his fellow countrymen that heard the gospel of the kingdom.

The gospel of the grace of God that Paul preached was not restricted to the circumcision only, but was to all men, and it was a different gospel.

Peter in Galatians chapter two recognized the faith (gospel) that Paul was preaching among the uncircumcised that was different from his:

*Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;*

God had Peter and the eleven apostles stay and preach the gospel of the circumcision to the Jews, while Paul went after the Gentiles with the gospel of the uncircumcision. Galatians 2.

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

Grace and peace be multiplied unto you: This is not the same thing that the apostle of the Gentiles says at the beginning of each of his epistles.

He says, Grace be unto you, and peace, from God the Father, and from the Lord Jesus Christ. 1st Corinthians 1:3 & Jude 1:2.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The knowledge of him that hath called us to glory and virtue: 2nd Peter 2:20-22. This has to do with their godliness.

Whereby are given unto us exceeding great and precious promises: Joel 2:28-29, Luke 24:29, Acts 1: 4 & 2:17-23.

By these ye might be partakers of the divine nature: This is a reference to the exceeding great and precious promises given to the nation of Israel, mainly that God's word will be written on their hearts in the kingdom, and they will know to choose good. Jeremiah 31:31.

The devil comes along with the help of his doctrines of devils and tells you that you can be like god, and you can tell God what to do.

Name and claim things that are not yours, speak things that are not into existence and on and on. Not so! That is not at all what Peter meant by the divine nature.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

When a believer begins to live out their faith by adding to their practice’s virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity they shall know Christ so much deeper.

When his disciples start to act like him, they learn better what he was like and what it is to be a Christian and it makes them more fruitful to the world and to themselves in the knowledge that is gained from practicing their faith.

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

He that lacketh these things is blind, and cannot see afar off: They are only looking at the here and now during the tribulation period, and not thinking about their coming King and kingdom.

Purged from his old sins: Hebrews 9:14.

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

Give diligence to make your calling and election sure: In Peter’s first epistle he addresses it to the believing remnant scattered as strangers in heathen lands, and he calls them elect according to the foreknowledge of God. 1st Peter 1:2.

While Jeremiah 31:31-34 will be a permanent possession for the Jewish Nation in the kingdom, it will only come and go upon them in the tribulation period as they surrender to God’s will and pray for his power in those last days.

If ye do these things, ye shall never fall: It can, and will, leave them if they get caught up in the affairs of this world. Hebrews 6. This is not possible today in the dispensation of grace.

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

An entrance shall be ministered unto you abundantly into the everlasting kingdom: For those that endure unto the end an entrance into their kingdom will be given them. We are not trying to enter Israel’s earthly kingdom in the millennium.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them,* and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; 14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

Be established in the present truth: As long as he was alive as a minister to the circumcision (Israel) Peter continually put Israel in remembrance of the need to endure in the present truth.

The "present truth" for Israel was their prophecy program that had been spoken or written by the prophets since the foundation of the world and that concerns God's plan to redeem the earth using believers from the nation of Israel.

The present truth also implies that there is another truth for a later time, which for Israel will be fully understood only when they come into their earthly kingdom. 1st Peter 5:12.

I must put off this my tabernacle: Peter was going to be with his ancestors in Paradise to await Israel's kingdom.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

The very act of having this epistle written and copied and recopied over and over again and ensuring it spreading out to all the circumcision believers allowed saints in Peter's day and those in the future tribulation period to have God's directions to them ever before them.

Eyewitnesses of his majesty: Peter tells his readers that he is not making these things up, nor is there a group of Galileans that cunningly devised some fables to get followers, but they actually were eyewitnesses of his majesty.

*Matthew 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him.*

This meant that on the mountain they saw Jesus transformed in his kingdom glory before them when he talked with Moses and Elijah about the kingdom.

The apostles were simply relaying what God wanted them to know to prepare them to enter into their kingdom.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. *Matthew 17:5.*

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

A more sure word of prophecy: More sure than even the audible voice of God that they all heard on the day at Christ's transfiguration.

The word of God that they were sharing with them was not of human origin, but it was given to them by the Holy Ghost, and it was to be written and preserved for all generations.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were*moved by the Holy Ghost.

No prophecy of the scripture is of any private interpretation: No one could say that this verse can mean this to me, and it can mean another thing to someone else.

Prophecy was given to Israel because they are the nation that will inherit the earth in their kingdom. We are not Israel; we are the body of Christ.

Holy men of God spake as they were moved by the Holy Ghost: Scripture is God speaking to mankind through the power of the Holy Ghost to the writers such as Peter to give us a bible without error.

The writers of scripture did not have to rely on their feeble memories to give us God’s word, the Holy Ghost brought to memory everything that was needed to be written done.

*John 14:25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

We have an inerrant bible, it is God-breathed (inspired).

Chapter Two

False Teachers

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

There were false prophets also among the people: Deuteronomy 13:1-3 & Jude 3.

There shall be false teachers among you: They do not believe they are false teachers, but they sincerely believe that they are teaching people the truth, but in reality, they are damnable heresies.

Who privily shall bring in damnable heresies: The devil takes a teaching that has its basis in the Bible and perverts it just enough to damn the listeners soul. This occurs when people wrongly divide the word of truth. 2nd Timothy 2:15.

Even denying the Lord that bought them: *Jude 4.*

Whose end is swift destruction: This does not mean annihilation. Their physical bodies are destroyed. but they will still spend an eternity in the lake of fire one day and it will be their own fault for believing and teaching these things.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Their pernicious ways: Many will slowly be deceived by them, as they will be a part of the devil’s lie program, they will sound like they are legitimate, and the multitudes will unfortunately follow them.

They will be the state, or world religion, and all the world will wonder after their leader, but he will be the antichrist, not the Christ, and their judgment will be swift as they are cast in the lake of fire.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; *Jude 6.*

The angels that sinned: Those sons of god, that took to themselves daughters of men and had offspring of them that became giants. Genesis 6:1-8.

Chains of darkness: *Revelation 20:1.*

Reserved unto judgment: They are held there until they are judged in the future and cast into the lake of fire.

 5 And spared not the old world, but saved Noah the eighth *person,*a preacher of righteousness, bringing in the flood upon the world of the ungodly; *Genesis 6:12-7:24.*

The eighth person: Noah was the eighth person on the Ark. 1st Peter 3:20.

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *the m*an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their*unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: *Jude 7.*

Just Lot: Lot’s soul was righteous. He sinned because it was vexed by the activities around him that he gave into.

The day of judgment: *Acts 24:14-15.*

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they,*selfwilled, they are not afraid to speak evil of dignities. *Jude 8.*

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. *Jude 9.*

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; *Jude 10.*

Made to be taken and destroyed: They are not made to go to hell. They chose to go to hell by rebelling against the truth of God’s word.

God knew that they would make this choice, he did not force them to choose it, they made it willingly so they may enjoy the pleasures of sin for a season.

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

Spots they are and blemishes: *Jude 12 & 23.*

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. *Jude 11 & Numbers 22:22-33.*

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. *Jude 12-13.*

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. *Jude 16 & 1st John 2:16.*

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

The knowledge of the Lord and Saviour Jesus Christ

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known *it,* to turn from the holy commandment delivered unto them.

The knowledge of the Lord and Saviour Jesus Christ: No one who believes in eternal security today should ever wonder that this book does not teach eternal security to its readers. 2nd Peter 1:2.

Peter is an apostle to the nation of Israel and preaches to the children of Israel in the first century and to those going through the tribulation period as well.

These people will have had the holy commandment delivered unto them by the 144,000, and by the two witnesses, and if they willfully turned from it to preach something else, they will be lost.

Paul is the one preaching and teaching eternal security for the body of Christ in his epistles, not Peter or the any of the 12. They had different messages to different groups.

*Hebrews 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *Proverbs 26:11.*

If a person receives light and rejects a portion of it that brings darkness to them. They cannot understand what it is that they have received and so the only thing they can do is twist it and pervert it.

It will be imperative in those days that people keep short accounts with God, and that they endure the things that come their way. Matthew 24:13.

Chapter Three

Be mindful of the words

1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

This second epistle: Peter was writing to the same people he had addressed his first epistle to, Jews that had been scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who had obtained “like” precious faith with the apostles.

This meant that they were saved under the same kingdom (prophecy) message as the apostles.

2 That ye 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 Saviour:

Be mindful of the words: Peter tells Israel to be mindful of the words concerning their prophecy program. That has to do with everything that was either written, or spoken by the prophets “since the world began.” Luke 1:70 & Acts 3:21.

The prophets and the twelve apostles spoke the same things because they were under the same program.

One (the prophets) spoke of things that would occur during the ministry of the apostles, while the apostles along with Christ fulfilled those prophecies.

Peter wanted them to remember what had been said by them. Paul is not mentioned here because he received his revelations, not from the prophets, nor were his words a fulfillment of their prophecies.

Paul preached about an unprophesied period of time which we call the mystery program. Peter was telling them that even though many years had gone by since his first epistle they were supposed to remember what he had said and that they should still be mindful of it.

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lust:

In the last days: The term "last days" refers to a time extending from the ascension of Jesus Christ until the time of His return in glory. It does not deal with just the seven-year tribulation period.

All throughout the old testament, prophets have spoken about the "last days". Peter reminds them that this is still an event that is yet to happen and that their pure minds should be stirred up by their remembering the words of the prophets:

*Genesis 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

This was a promise of God that even preceded Noah's day. But just as there were scoffers in his day, so shall there be in the last days. As they mocked Noah, they will mock those who believe in the time of Jacob’s trouble.

4 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.

Where is the promise of his coming: All things did not remain the same from the beginning of the creation, God destroyed the world with a flood just before Abraham’s day.

Since the father’s fell asleep: Since their ancestors have died.

All things continue as they were from the beginning of creation: They forget about the flood in Noah’s day.

5 For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished:

This they are willingly ignorant of: Peter says that if they scoff at the Lord's return then they don't believe the Bible, because there was a flood that was predicted along with the return of the Lord.

The earth standing out of the water, and in the water: Genesis 1:1-10.

The world that then was, being overflowed with water, perished: The flood came true and so will the return of Christ.

Peter says these people are willingly ignorant of God's word, they chose to believe there was no flood, because that would lend credit to the story of the flood in Noah’s day.

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

The heavens and earth which are now, by the same word are kept in store: The heavens and earth in Peter’s day are still with us today, but they are going to be burnt up after the kingdom is over.

It is the word of God, that keeps them in store. Because God said it, then it is going to happen. Revelation 21:22.

Reserved unto fire against the day of judgment and perdition: This is mentioned below in verses 10-12.

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

*Psalm 90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*

Peter then makes a statement that many understand to mean that the Lord just may return sometime after the year 2,000. In the year 2,000 the world became approximately 6,000 years old, or 6 days old with the Lord.

Based on the fact that God made the heaven and earth in six days and rested the seventh, many believe that the millennial kingdom will occur sometime after the year 2,000.

It is 2023 now and the Lord has not set up his kingdom nor has the time of Jacob’s trouble began which precedes the kingdom by seven years.

Some think the time of these two future events occur 2,000 years after Christ’s resurrection. The beginning of the millennial kingdom would be the first seconds of the seventh prophetical day.

*Exodus 20:11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*

Most Christians believe that the return of Christ is imminent (It could come at any moment), and many believe, as do I, that those living today will be the generation that be alive on the earth at rapture.

An interesting event happened to a man by the name of Enoch in Scripture which has also given many Christians the feeling that the time after the year 2,000 is significant concerning the Lord's return.

I'll let you be the judge by presenting the Scriptural story of what happened to Enoch and then comparing it to the Sabbath, the thousand years as a day and vice versa, and the teachings about the rapture found in the new testament:

*Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmerers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*

*Genesis 5:24 And Enoch walked with God: and he was not; for God took him.*

*Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated* (raptured or caught away) *him: for before his translation he had this testimony, that he pleased God.*

Enoch, a Gentile, could be a "type or picture" of the church being raptured out from the earth to be with God prior to God pouring out His wrath on the earth.

Enoch's great grandson was Noah, who God used to save the human race after the flood.

Many people do not realize that Noah's father Lamech died just four years before the flood and Enoch's son whom everyone has heard of, Methuselah, lived to be 969 (the oldest person who ever lived) years old.

He is also the oldest person to have ever drowned in a flood. Methuselah was still alive right up until the flood.

He no doubt along with Lamech must not have believed Noah's message, because they sure didn't help Noah build that ark.

Secular historians like to claim that Jesus was born around 5 B.C. in order to disassociate the beginning of our calendar with having anything to do with Christianity.

Peter goes on to assure us, as well as Christians from all generations, that God keeps His promises and that He wants even those who are willingly ignorant to turn unto Him for their salvation before it is too late:

9 The Lord is not slack concerning his promise, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

His promise: This promise concerns the fire that is to come upon the heavens and the earth after the thousand-year kingdom ends.

Peter then goes on to tell us about the "day of the Lord," when many cataclysmic events all happen in one day, and God creates a new heaven and a new earth:

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

The day of the Lord: This is not the rapture of the church when the Lord returns to catch away His saints before the great and terrible tribulation period that will come upon the earth. 1st Thessalonians 5:2.

The day of the Lord doesn't begin after the tribulation period, but immediately after the battle of Gog and Magog which takes place at the end of the millennial kingdom:

*Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

*Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

If you believe the Bible is true, these things should cause you to get on fire for God, because Hell is a real place where lost people go:

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

The coming of the day of God: Tribulation saints should work to bring as many souls into God's kingdom as they can because it will be an everlasting kingdom: Jude 21.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

God has promised in the Revelation of Jesus Christ which was written by John a fellow apostle and a close friend of Peter who tells us about new heavens and a new earth wherein the time immediately following the kingdom there would dwell complete righteousness. Revelation 21:1.

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

Be found of him in peace, without spot, and blameless: Numbers 19:2, Hebrews 9:14, 1st Peter 1:19 & Luke 1:6.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Notice that verse 15 begins with the word and,” which links Peter’s mentioning of God’s longsuffering for the little flock, with what Paul wrote to the body of Christ.

The longsuffering of our Lord: 1st Peter 3:20 where Peter mentions the longsuffering of God in the days of Noah. Genesis 6, Romans 2: 4 & 9:22.

Paul wrote to the people that Peter is addressing, and many have said that this proves that Paul wrote the book of Hebrews.

It has nothing to do with the book of Hebrews. The verse tells you what it was that Paul wrote to them about "the longsuffering of the Lord."

Where does Paul mention this? Paul does mention longsuffering in first Timothy 2:15 and 16 right before he goes to die at the hands of Nero:

*1st Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

The wisdom given unto him: Paul tells us 10 times about the grace given unto him, which is a reference to the teachings on the mysteries of the dispensation of grace which is called the manifold wisdom of God.

*1st Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

Hath written unto you: What did Paul write unto Peter’s audience?

In which are some things hard to be understood: One of those things was that in Paul first Jesus Christ might shew forth all longsuffering as a pattern to them which should hereafter believe on him to life everlasting.

Paul writes other epistles that never become a part of the cannon of scripture, such as the epistle from Laodicea mentioned in Colossians 4:16.

The other scriptures: Paul’s writings are called scriptures by Peter himself, and he differentiates them from the rest of the scriptures because of the fact that they alone are written for the body, of Christ, not Israel.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

The End

   To submit your test simply copy and paste the questions and your answers in bold font into the body of an email and send it to:

tests@dofgbi.org

1st Peter Test

Chapter One

1. Who is first Peter written to specifically?

2. Do the recipients of this epistle get heaven as their inheritance?

3. When will Israel's salvation be revealed unto them?

4. What is the end of Israel's faith?

5. Was the grace prophesied the grace in the church age that we are now in? Why or why not?

6. What is the glory that should follow the sufferings of Christ?

7. What gospel was preached unto the recipients of 1st Peter?

8. When is Israel's grace brought unto them?

9. Why is Israel warned to be holy in the Tribulation Period?

10. With what was Israel redeemed?

11. How is Israel born again?

Chapter Two

1. Who is the living stone?

2. Who is the lively stones that make up a holy priesthood?

3. How does verse nine prove Peter is not talking to us today?

4. What does Peter mean that Israel was not a people before?

5. How do we know from verse 12 that Peter is speaking to Israel?

6. Israel is referred to a what type of animal and Christ is called what to that type of animal? \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_

Chapter Three

1. How can a wife win her husband that doesn't obey the word?

2. What should she use to attract her husband to the things of God?

3. How could prayers be hindered between a husband and wife?

4. When someone railed on them what was their response to be?

5. What was promised to those who could refrain their tongue?

6. How were they to answer folks concerning the hope they had?

7. How did Christ preach to the spirits in prison? V:18 and 19

8. What is meant by that?

9. What does Peter say to his Jewish hearers about Baptism?

Chapter Four

1. Who is the "he" spoken about in verse 1 and 2?

2. What are these Jews to do in verse 1 and 2 concerning sin?

3. What is meant that the gospel was preached unto them that are dead?

4. What does the end of all things is "at hand" mean?

5. What is the fiery trial that is trying Israel?

6. What is a believer to do that is suffering for Christ in the Tribulation?

Chapter Five

1. What does Peter mean when he says that he is a partaker of the glory that shall be revealed?

2. When will the Chief Shepherd appear?

3. When specifically is the devil walking about seeking whom he may devour?

4. What will suffering "make" believers in their lives?

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2nd Peter Test

Chapter One

1. Who is Peter talking about when he mentions "like precious faith"?

2. How can someone be a partaker of the divine nature?

3. How does someone make their calling and election sure?

4. Where will those who make their calling and election sure enter into?

5. How was Peter and eyewitness of Christ's Majesty?

6. What is meant by a more sure word of prophecy?

7. What is meant by verse 20?

8. How did prophecy come in old times?

Chapter Two

1. What does Peter say is the end for the false prophets?

2. Who are the two groups that have already been judged in the past and who will be judged in the future as well?

3. What two people were delivered from these judgments?

4. Who are the dignities that the false prophets will speak evil of in the Tribulation Period?

5. Why do the angels not even dare to bring a railing accusation against dignities?

6. Why would it have been better for end time believers to have not known the way of righteousness if they eventually turn from it?

Chapter Three

1.  What does Peter say will come in the last days?

2.  What will they say?

3. How will God judge the world the second time?

4. What does Peter not want his hearers to be ignorant of?

5. How will the day of the Lord come?

6. What does Peter say believers are to look for?

7. What did Paul write unto these people?

8. Who would wrest Paul's Epistles to their own destruction?