



## The Second Epistle General of Peter

### *The Ministry of the Apostles*

#### *2 Peter 3:1-2*

#### I. PETER'S EFFORT (2 Peter 3:1)

##### A. Peter's Consistency

##### 1. Peter's audience

- a. This second epistle...I now write unto you
- b. Best we can tell, the simplicity of this phrase suggests that the audience of this second recorded epistle is the same audience as Peter's first recorded epistle (1 Peter 1:1).
  - (1) As such, they were considered strangers in the lands in which they were scattered (see Acts 2:5-11; James 1:1).
    - a) Pontus—Located far north and slightly west of Israel; more specifically, it was located on the southeastern side of the Black Sea
    - b) Galatia—Located west of Pontus
    - c) Cappadocia—Located south of Pontus
    - d) Asia—Located west of Galatia
    - e) Bithynia—Located west of Galatia
  - (2) They were identified as "elect" (1 Peter 1:2) which indicates that they were of Jewish descent (Isaiah 45:4; Isaiah 65:9, 22; Matthew 24:22, 24, 31; Mark 13:20, 22, 27; 2 Timothy 2:10; 2 John 1:1, 13).

##### 2. Peter's affection—"beloved"

- a. THE beloved
  - (1) *Beloved* was interchanged with the word *elect* when speaking of Jesus Christ (Matthew 12:18; Isaiah 42:1).
  - (2) Along these lines, Christ is identified as the *beloved* on numerous occasions (Matthew 3:17; Matthew 12:18; Matthew 17:5; Luke 20:13).
  - (3) In a sense, the word *beloved* indicates one that is chosen to be loved above another (see Deuteronomy 21:15). Certainly, that was and is true of the Father's preference of the Son.
- b. Beloved saints
  - (1) Believers are identified as the beloved only because they are accepted in "the beloved" (Ephesians 1:6).
  - (2) This is not to be confused with Calvinistic teaching; a man becomes beloved when he is in the beloved AT SALVATION (2 Thessalonians 2:13).
  - (3) It should likewise be noted that the Jews are identified as the beloved (Romans 11:28; see also Deuteronomy 7:7-8).



## B. Peter's Method

1. The statement of method—"I stir up your pure minds by way of remembrance"
2. The similarity of method—"in both" (first and second epistle)

## II. PETER'S EXPECTATION (2 Peter 3:2)

### A. Peter's Reminding

1. I stir up your pure minds by way of remembrance
2. That ye may be mindful
  - a. In short, the word *mindful* could be understood as having one's mind filled with thoughts on a particular subject, person, or situation.
  - b. On a practical level, men's minds are almost always, if not always, full of something. More times than not, our minds are full of that which leads us away from the Lord and from the kind of thinking that glorifies Him. The same was very likely true of Peter's intended audience.
  - c. To compensate for this battle for space in the minds of his audience, Peter wanted to ensure, even though they already knew the truths he would communicate, that he was keeping their minds full of and attentive to the message he had been given from the Lord.

### B. Peter's References

1. The ministry of the prophets
  - a. The ministry—"of the words"
    - (1) Peter wanted to draw his audience's attention to the WORDS spoken before by the holy prophets.
    - (2) Obviously, Peter believed that his audience could have access to the words of the prophets. This was only possible if God had preserved those words in copies of copies.
  - b. The ministers—"the holy prophets"
    - (1) All who read the New Testament with an open mind realizes that the ministry of the apostles was founded upon and building upon the ministry of the Old Testament prophets. It has been said that the Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed.
    - (2) Peter's ministry was not in conflict with that of the prophets but was supported thereby.
    - (3) While it is not our purpose at the moment it would be an enjoyable and profitable study to find the Old Testament quotations and references within the New Testament text.
2. The ministry of the apostles
  - a. The ministry—"of the commandment"
  - b. The ministers—"the apostles of the Lord and Saviour"



## The Second Epistle General of Peter

### *The Warning of Infiltration*

#### *2 Peter 3:3-7*

- I. THE PRESENCE OF SCOFFERS (2 Peter 3:3-4)
  - A. The Threat of the Scoffers (2 Peter 3:3)
    1. The acknowledgment of threat—"Knowing this first"
    2. The answer to the threat
      - a. Stirring up of pure minds by way of remembrance (2 Peter 3:1).
      - b. Mindfulness of the words of the prophets and apostles (2 Peter 3:2).
  - B. The Time of the Scoffers (2 Peter 3:3)
    1. The coming time—"there shall come"
      - a. Peter warned, "there shall be false teachers among you" (2 Peter 2:1).
      - b. Now, he warned, "there shall come...scoffers" (2 Peter 3:3).
        - (1) In short, scoffers (2 Peter 3:3) scoff (Habakkuk 1:10).
        - (2) These scoffers asked questions only for the purpose of mockery.
    2. The last time—"in the last days"
      - a. Christ was crucified in the "last times" (1 Peter 1:20).
      - b. The church has been in the last days from inception (Hebrews 1:2).
      - c. Paul warned that the last days would be perilous times (2 Timothy 3:1).
      - d. Apparently, part of this last days peril would involve an increase in the mockery of God's word and God's truths.
  - C. The Walk of the Scoffers—"walking after their own lusts" (2 Peter 3:3; see 2 Peter 2:10; Jude 1:16, 18)
  - D. The Words of the Scoffers (2 Peter 3:4)
    1. Their question—"Where is the promise of his coming?"
      - a. The answer to the question of Christ's coming is going to come in the latter part of this chapter.
      - b. At the same time, the question asked by the scoffers has more to do with doubting God's involvement in doing anything on the earth.
      - c. The scoffers assumed that nothing had changed since the beginning.
    2. Their accusation—"since the fathers fell asleep, all things continue as they were from the beginning of creation"
      - a. The timeframe referenced
        - (1) From the beginning of the creation
        - (2) Since the fathers fell asleep
      - b. The accusation made—"all things continue as they were"



## II. THE IGNORANCE OF THE SCOFFERS (2 Peter 3:5-7)

### A. The Incrimination of Their Ignorance (2 Peter 3:5)

1. Variations of the word *ignorance* (ignorance, ignorant, ignorantly) appear thirty-nine times in thirty-six Bible verses.
  - a. According to Leviticus 5:18, a sin of ignorance occurred when one erred and WIST IT NOT.
  - b. According to Psalm 73:22, ignorance can accompany foolishness and is akin to the intelligence of a beast.
  - c. According to Acts 4:13, ignorance can accompany being unlearned.
2. All things considered, the word *ignorance* speaks to the lack of knowledge or wisdom or to being unaware.
3. The expectation is that one is ignorant outside of his control.
4. Yet, these individuals are said to be WILLINGLY ignorant.
  - a. The word *willingly* indicates that this was purposeful and an act of the will not to obtain available information.
  - b. It is not that facts and truth was unavailable, but that they were unwilling to put in the effort to get to know them.
  - c. Their attitude was, “I do not know and do not want to know.”

### B. Their Ignorance Concerning the Past (2 Peter 3:5-6)

1. The context—“from the beginning of the creation” (2 Peter 3:4)
2. The recounting of history (2 Peter 3:5-6)
  - a. By the word of God, the heavens were of old (2 Peter 3:5).
  - b. The earth stood out of the water and in the water (2 Peter 3:5).
  - c. The world that then was, being overflowed with water, perished (2 Peter 3:6).
3. The event referenced (Genesis 1:1-2)
  - a. God created the heaven and earth (Genesis 1:1).
  - b. A face of the deep covered a formless and void earth (Genesis 1:2).
  - c. According to the recounting of 2 Peter 3:6, the world of Genesis 1:1 was overflowed with water and perished, resulting in the earth of Genesis 1:2.

### C. Their Ignorance Concerning the Future (2 Peter 3:7)

1. The current conditions
  - a. The heavens and the earth, which are now
  - b. By the same word (that created the world in Genesis 1:1) are kept in store (see Hebrews 1:3)
2. The future conditions (2 Peter 3:10, 12; Revelation 20:11; Revelation 21:1)
  - a. They are reserved unto fire.
  - b. They are reserved against the day of judgment and perdition of ungodly men.