NOTES ON THE FIRST EPISODE OF PETER.

1. The writer is unquestionably the apostle whose name the Epistle bears. "Simon, son of Jonas" (Ap. 94, III. 8), was one of the earliest disciples, of whom all that we know is furnished by the Gospels and Acts, apart from the incidents recorded in Gal. 1 and 2. His surname (Cephas) occurs four times in the First Epistle to the Corinthians. The apostle "of the circumcision" (Gal. 2:1); yet through him "at the first" (Acts 15:14) the door was opened to the Gentiles. Nothing certain is known of him after the Council of the apostles at Jerusalem (Acts 15), and there is not the least proof that he ever visited Rome, much less that he was "bishop" there. We know that he was imprisoned in Jerusalem (Acts 12, a. p. 44; in 61 he was at the Council of Acts 15; in 62 he joined Paul at Antioch (Gal. 2); in 63 Paul, writing to Romans, makes no mention of Peter, although he greets many others; in 61 Paul was sent a prisoner to Rome, and at the meetings with brethren and others Peter's name is not once mentioned; at Rome were written by the apostle of the Gentiles the letters to Ephesians, Philippian, Colossian, Philemon, yet Peter is never referred to; finally, Paul's latest letter was written from Rome, and in it we read, "Only Luke is with me" (2 Tim. 4:11). We have no record of Peter's death, but our Lord's words (John 21, 18, 19) do not indicate death by martyrdom. It is noteworthy that never in the least degree does Peter claim pre-eminence over the other apostles, but writes as a fellow-worker, e.g. 1 Pet. 5, 1.

2. Written to (lit.) "the elect sojourners of the dispersion (see John 7, 35, Jas. 1, 1) of Pontus, Galatia, Cappadocia, Asia, and Bithynia." These were Christian Jews of the dispersion.

3. Teaching. The practical character of the Epistle is marked, and is illustrated by reference to the Divine dealings recorded in the Old Testament. Admonition, exhortation, and encouragement, for all circumstances, show how faithfully the apostle obeyed his Lord's command to feed the flock of God. In 5, 12 he refers to his brief epistle as "exhorting and testifying that this is the true grace of God wherein ye stand" (lit. in which stand ye). So far as is known, he has never seen those to whom he wrote, nor does he make reference to a single one of those "strangers" who had doubtless been taught by Paul and his fellow-workers in their "journeyings often." Thus the teaching delivered to them by "our beloved brother Paul" is that to which Peter refers as "the true grace of God wherein ye stand" (cp. 1 Cor. 15, 1).

4. The time of writing was probably about a. d. 60 (see Ap. 180), and the Epistle was written from Babylon (5, 13).

THE FIRST EPISODE OF PETER.  

Jesus Christ. Ap. 98, XI.  
strangers. Gr. ἄνθρωπος. See 2, 11 and Heb. 11, 13. The word "elect" from v. 2 must be read here—"elect strangers"; cp. R.V.  
scattered = of the dispersion. See John 7, 35, Jas. 1, 1.  
throughout = of,  
Pontus...Cappadocia, Asia. See Acts 2, 9.  
Galatia. See Acts 16, 6; 18, 23, Gal. 1, 2.  
Bithynia. See Acts 16, 7.  
2 Elect. Read before "strangers." See v. 1.  
4 foreknowledge. See Acts 2, 23.  
6 Father. Ap. 98, III.  
sanctification, &c. See 2 Thess. 2, 13.  
sprinkling. See Heb. 12, 24.  
8 blood. Fig. Myst. Ap. 6. Blood put for death, and death for the redemption it brings.  
unto. = to,  
3 Blessed, &c. See 2 Cor. 1, 3. Eph. 1, 2.  
Lord. Ap. 98, VI, I, 2, A.  
hath begotten...again = begat...again. Gr. anagnōrizes. Only here and v. 23.  
liveth = living. The hope of living again, because it is by His resurrection.  
by. = to.  
4 To an inheritance incorruptible, and undefiled. Conf. Heb. 7, 25. 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;  
from the dead. Ap. 139, 2.  
undealtet. See Rom. 1, 23.  
that fadeth, &c. = undefading. Gr. amaranta. Only here.  
5 kept. See 2 Cor. 1, 2.  
heavens = the heavens. See Matt. 6, 6, 10.  
kept. See 2 Cor. 1, 2.  
8 Wherein = in (Ap. 104, viii) which (Ap. 104, viii) the trial of your faith = your tested faith, as in Jas. 1, 3.  
glory. See p. 1011.  
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I. PETER.

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**.

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

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**.

12 Unto whom it was **revealed**, that **they** **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.

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**;

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**.

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; **but** **with** the precious blood of **Christ**, as of a **Lamb** **without** blemish **and** **without** **spot**.

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

20 **Who** **by** His **Spirit** do **believe** **in** **God**. That **raised** Him up **from** the **dead**, and gave Him **glory**; **that** **your** **faith** and **hope** might be **in** **God**.

13 **gird up.** Gr. **amazomome.** Only here. be sober, and — being sober. Gr. **nepheo.** See 1 Thess. 5. 6.

10 (D. p. 1584). EXHORTATIONS (GENERAL), &c. (Extended Alternation.)

1. 13—2. 10 (A. p. 1584). EXHORTATIONS (GENERAL), &c. (Extended Alternation.)

1. 13 Exhortation to sobriety. (Positive.)


A 1. 2. Exhortation against malice. (Negative.)


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.

24 For all flesh is 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.

Wherefore laying aside all malice, and all guile, and hypocrisy, 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.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

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.

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.

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.

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.

9 But gr 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:

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.


7 Unto. Ap. 150, I, 1. i. He is precious. Gr. timē = the honour, or preciousness. The verb to be supplied is "belongs", or "attaches". The preciousness in Christ is reckoned unto you that believe. Gr. ἐπιθέμα. See Acts 15, 30. disobedient, as Rom. 3, 3. is made = become the head = (for Ap. 104, vi) the head. 8 stumbling. Gr. proskomma. See Rom. 9, 32. offence. Gr. skandalon. See 1 Cor. 1, 23, and Rom. 9, 33. This is a composite quotation from Ps. 118, 22 and Isa. 8, 14. Ap. 107, II. 4. stumble. Gr. proskoptē. See Rom. 5, 2. at the word, &c. = being disobedient to the word that believe. Gr. 1 Cor. 1, 30. appointed. Gr. 1 Thess. 5, 9. 2 Tim. 1, 11. Heb. 1, 2.

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.

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 cloak of maliciousness, but as the servants of God.* 17 Honour all men. *Love the brotherhood.* Fear God. Honour the king.

18 *Servants, obey your masters with all fear,* 10 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 *acceptableness* *with God.*

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 *is His own self bare our sins in His own body on the tree,* 2 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.

3 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may not 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; 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 this manner in the old time also, the holy women, who trusted in God, adorned themselves, being in subjection unto their own husbands: like as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

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 one in mind, having compassion one of another, love as brethren, be pitiful, be courteous;

9 Not rendering evil for evil, or reviling for reviling; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

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.

13 And who is he that will harm you, if ye be followers of that which is good?

13 For, &c. This clause and that which precedes are quoted from Isa. 58, 5, 6.


Bishop. See Phil. 1. v. A Latin manuscript in the British Museum adds, after "souls", "the Lord Jesus Christ".


obey not = are disobedient to. Gr. apetitheto. See 2. 7. word. Ap. 121. 10.

also. Read as ev en, before if, "even if". won = gained. Gr. katemeno. See Acts 27. 21. Co. Fl. 15. 15. 3. 1 Cor. 9. 18.


conversation. See 1. 15.


chaste. Gr. hagmos. See 2. Cor. 7. 11.


fear. Here used in the sense of reverence. Co. Eph. 5. 33, where the verb is used.


that, &c. = the outward one. plaiting. Gr. emplokoioi. Only here.

putting around. Gr. periepherei. Only here.

Referring to putting coronets, bracelets, &c., round the head, arms, &c.

gold = gold (ornaments).

putting on. Gr. enduosi. Only here.


that which, &c. = the incorruptible (Gr. aphthartos.

See Rom. 1. 29. Supply "ornament" again here.


quiet. See 1 Tim. 2. 2.


of great price. See 1 Tim. 2. 9.

5 after this, &c. = thus in the old time = thus once trusted = hoped.


adorned = used to adorn (Imperfect). Gr. kosmooi. See 1 Tim. 2. 9.

unto = to.


are = are become.

do well. See 2. 12.

not. Ap. 105. II.

any = no. Gr. meos. A double negative here.


7 dwell with. Gr. koimosei. Only here.

according to. Ap. 104. x. 2.

knowledge. See Rom. 1. 17.

the, &c. Read = the female vessel as weaker". Gr. gynais. Only here. An adjective.


that = to the end that. Ap. 104. vi.


of one mind. Gr. homoo-

pharon. Only here. Co. Rom. 12. 15. 15. a. 2 Cor. 13. 11. Phil. 2. 1 II. 18. 4. 3.


refrain = cause to cease. Gr. paousai.


that, &c. = not (Ap. 105. II) to speak (Ap. 121. 7).

guile. See 2. 1. 22.


en. 10-12 is to Ps. 84. 12-16.


be = become.

followers = imitators. Gr. mimetai. See 1 Cor. 4. 16, but the texts read "false", as in Acts 21. 20.
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; 1 that, where-as 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, 1 if the will of God be so, that ye suffer for well doing than for evil doing.

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:

19 By which also He went and preached 2 unto the spirits in prison,

20 Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing,

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:

22 Who is gone up into heaven, and is on the right hand of God;

and angels and authorities and powers being made subject unto Him.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;

when He was put to death and when He rose from the dead.

3. 18-22. CHRIST'S TRIUMPH. (Introversion and Alternation.)

By which In (Gr. en) which condition, also, &c. = having gone, He even preached = heralded. Ap. 127. 2. Not the Gospel, which would be Ap. 121. 4. He announced His triumph. Ap. 101. 11. II. These were the angels of Gen. 6. 1. See Ap. 28, where a Pet. 2. 4 and Jud. 6 are considered together with this verse.


for he that hath suffered in the flesh hath ceased from sin;

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, banqueting, and abominable idolatries;

Wherein they think strange that ye run not with them to the same excess of riot, speaking evil of you:

Who shall give account to Him That is ready to judge the quick and the dead.

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.

But the end of all things is at hand:

be ye therefore sober, and watch unto prayer.

And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.

Use hospitality one to another without grudging.

As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracle 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.

Beloved, think it not strange concerning the fiery trial which is to try you, as also, &c., to the dead also.

though some strange thing happened unto you:

Q

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.

14 If ye be reproached for the name of Christ, happy are ye; for the glory of God rests upon you: so 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 evil doer, 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.

P

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?

Q

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.

E

5 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:

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 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.

5 Likewise, ye younger, submit yourselves unto your 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.

8 Be sober, be vigilant; because your adversary

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sary the devil, as a *roaring lion*, walketh about, seeking whom he may devour:
9 *Whom resist steadfast in the faith:* knowing that the same *afflictions* are accomplished in your *brethren* that are in the *world*.

B
10 But the *God of all *grace*, Who hath called *unto His eternal glory* by *Christ Jesus*, *after that ye have *suffered* *a while*, *make you* *perfect*, *establish*, *strengthen*, *settle you*.
11 *To* Him be *glory* and *dominion* *for ever and ever*.

A
12 *By* *Silvanus*, a *faithful brother unto you*, *as I suppose*, I *have written briefly, honestly*, and *testifying that this is the true grace of* *God* *wherein ye stand*.
13 *The church that is at Babylon*, *elected together with you*, *saluteth you*; *and so doth* *Marcus my son*.
14 *Greet one another with a kiss of charity*. *Peace be with you* with all that are in *Christ Jesus*. *Amen*.

### THE SECOND EPISODE OF PETER.

**THE STRUCTURE OF THE EPISODE AS A WHOLE.**

**A**

1. **1-4. INTRODUCTION. BENEDICTION.**

**B**

2. **1-6. EXHORTATION.**

**C**

3. **A 12-15. PETER.**

**B**

4. **1. 16-21. APOSTLES AND PROPHETS.**

5. **C 2. 1-22. THE WICKED.**

6. **A 3. 1. PETER.**

**B**

7. **3. 2. PROPHETS AND APOSTLES.**

8. **C 3. 3-13. THE WICKED.**

**B**

9. **3. 14-18. EXHORTATION.**

**A**

10. **3. 19-25. CONCLUSION. BENEDICTION.**

### NOTES ON THE SECOND EPISODE OF PETER.

1. **AUTHORSHIP.** In spite of much divergence of opinion, we conclude that the apostle who wrote the First Epistle wrote this one also. While there is some difference between the tone of the two, this difference has been exaggerated by those who deny that Peter wrote the second letter. And a comparison of the language used shows close resemblance between the two epistles.

2. **Writings to the same readers as was the First Epistle (see 3. 1).**

3. **SUBJECT.** The apostle continues the practical teaching of the earlier letter, exhorts, and warns, illustrating again from the Old Testament history, while himself foretelling the conditions of "the last days", "the day of judgment", "the day of the Lord", and "the day of God." The similarity to the teaching in Jude should be noticed.

4. **TIME OF WRITING.** This is generally placed between 61 and 65 A.D., but the year is conjectural, although it may reasonably be presumed that this epistle was written within a comparatively short period after the First.
THE SECOND EPISTLE OF

PETER.

A

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:

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

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.

B

5 And besides 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 shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure:

b

a For if ye do these things, ye shall never fall:

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

C

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.


G


godliness. See 1 Tim. 2. 2.


hath. Omit. to = to His own, as the text.

vita. See p. 1511.

virtue. See Phil. 4. 8.

4 Whereby = By (Ap. 104. v. 1) which.

exceeding = the exceeding.


that = in order that. Gr. hina.


be = become.

partakers. See 1 Cor. 10. 13.


corruption. Gr. ἀθανάστησις. See Rom. 8. 21.


1. 5-11 (B, p. 1863). EXHORTATION. (Alternation.)


a | 10-. Exhortation. Diligence.


5 And. Note the Fig. Polysismaton. Seven "ands" in vv. 5-7.

beside this, giving. Lit. bringing in by the side of (Gr. παραπέμπειν). Only here) this very thing.

diligence. Gr. ἐσπουδάζει, as Jude 3.

add = minister, or supply. Gr. ἀποθεώσεται. See 2 Cor. 8. 10.
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" showed me.
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 so "followed" cunningly devised "fables,"
when we made known 2 unto you the 3 power and "coming of our Lord Jesus Christ, but"
were eyewitnesses of his majesty.

17 For He received 3 from 1 God the 2 Father honour and "glory, when there came 4 such a voice to Him" from the "excellent glory," "This is My beloved Son, 5 in Whom 3 I am well pleased."
18 And this voice which 6 came 5 from heaven, we heard, when we were 1 with Him 4 in the 3 holy mount.

19 We have also 7 a more 8 sure word of prophecy; 9 whereunto ye do well 10 that ye take heed, as 1 unto a "light that shineth 11 in a 2 dark place, until the day 12 dawn, and the 13 day star 14 arise 15 in your hearts:

20 "Knowing this first, that 2 no prophecy of the Scripture is 3 of 4 any private 5 interpretation.

But there 7 were 8 false prophets also 2 among the 3 people, 10 even so there shall be 4 false teachers 5 among you, 6 who 7 privily shall bring in 1 damnable heresies; 8 even denying 9 the Lord 10 that 11 bought them,

2 and bring upon themselves 12 swift 13 destruction.

14 as long as = for (Ap. 104. ix. 8) such (time) as. tabernacle. Gr. σακύνη. See Acts 7. 44.
15 stir . . . up. Ap. 178. 1. 5.
16 by putting you in = in. remembrance. Gr. μνημοσύνη. See 3 Tim. 1. 5.
17 shortly. Gr. ταχύνομι. Only here and 2. 3 (swift).
18 I must put off = the putting off of. Gr. ἀποθέσθαι. See 1 Pet. 5. 11.
19 hath. Omit, and supply "also".
21 Endeavour. Same as "give diligence", v. 10.
24 to have. &c. = to make remembrance (Gr. μνημή). Only here of these things, always = at every time. Gr. ἐκείνης. Only here.

18-21 (B. p. 1888). APOSTLES AND PROPHETS.
(Alternation and Introduction.)

16 have not followed = did not follow. Gr. ἀνακολοθοῦντος. Only here and 2. 2, 13.
17 cunningly, &c. = the prophetic (Gr. ἐρμηνεύτω). See Rom. 16. 25.
18 fables. See 3 Tim. 1. 4.
19 the coming. See Matt. 24. 5 (first occ.).
20 what it was. A vision of the coming of Christ.
21 How it came. Voice borne from heaven.

B D E 16 What the apostolic witness was not. A myth.
D 18 What it was. A vision of the coming of Christ.

D 19. What it is not. Not of its own revealing.

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D 18 What it was. A vision of the coming of Christ.

2 But there 7 were 8 false prophets also 2 among the 3 people, 10 even so there shall be 4 false teachers 5 among you, 6 who 7 privily shall bring in 1 damnable heresies; 8 even denying 9 the Lord 10 that 11 bought them,

C F 2 But there 7 were 8 false prophets also 2 among the 3 people, 10 even so there shall be 4 false teachers 5 among you, 6 who 7 privily shall bring in 1 damnable heresies; 8 even denying 9 the Lord 10 that 11 bought them,

G and bring upon themselves 12 swift 13 destruction.

1958
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.

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;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness,

1 bringing in the flood upon the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes

condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

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

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

The Lord knoweth how to deliver the godly out of temptations,

and to reserve the unjust unto the day of judgment to be punished.

But chiefly that they walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

2 follow. See L. 14.

pernicious ways. Gr. ἐπιλέος, as v. 1, but the texts read "lasciviousness", Gr. ἐπιλέος. See Rom. 13. 13.
evile spoken of. —blasphemed, as 1 Pet. 4. 4.
feigned —formed, i.e. fabricated. Gr. πλεονεξία. Only here.
make merchandise of. Gr. εἰμπορεύωμαι. See Jas. 4. 13.

2. 2-17 (G, p. 1885). JUDGMENT. (Intervention and Alternation.)

M 4-8. Ungodly of old times.
K 9-12. Deliverance of godly.
J L 13-17. Ungodly of later times.

now, ἄι. — from (Ap. 104. vii) of old (as in 8. 5).
damnation. Same as "destruction", v. 1.
l.sounder. Gr. μᾶκαρις. Only here and Matt. 25. 5.

2. 4-8 (M, above). UNGODLY OF OLD TIME. (Repeated Alternation.)

M 1. 4-5. Angels.
1. 5-6. Cast down to Tartarus.
2-3. The old world.
1. 6-7. The flood.
1. 7-8. Sodom and Gomorrha.
1. 8-9. Overthrown.

spared. See Acts 20. 29.
the. Omit.
that. — when they.

chains. Gr. ἀνάρτων, a cord. Only here. The texts read "pits", Gr. ἀνάρτων.
be. Omit.

2. 10-17 (M, above). UNGODLY OF LATER TIME. (Extended Alternation.)

M g 1. 10. Description. Fleshly lusts and presumption.
1. 12. —. End.
1. 17. End.

uncleanness. Gr. μιαμοσ. Only here.
1. 20. government — dominion.
Gr. κυριοτέρ. See Eph. 1. 21, Jude 1.
are not afraid — do not tremble. speak evil of — blaspheme, as v. 2.
dignities. Lit. glories. Gr. δόξα. See p. 1911. Only here and Jude 6 used as a title.
II. PETER. 2. 20.

11 Whereas angels, though being in power and might, bring not railing accusation against them before the LORD.

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;

13 And shall receive the wages of unrighteousness, as they that count it pleasure to riot in the daytime.

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart 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 Beor, who loved the wages of unrighteousness;

16 For if he was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophecy.

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

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness,

19 While they promise themselves to be servants of corruption; for of whom a man is overcome, of the same is he brought on bondage.

20 And after they have escaped the pollution 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.


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

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

18 For when—speak great swelling—words of vanity, they allure through—the lusts of the flesh, through much—wantonness,

19 While they promise themselves—are servants of—corruption; for of whom—a man is—overcome, of the same—is he brought on—bondage.

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 again from the holy commandments delivered unto them.  
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.

3 This second epistle, beloved, I now write unto you; in both which I exhort and warn, that they follow the true doctrine, turned away from false teachers.  
4 For if after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, perish the thought!  
5 For this they willingly are 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:  
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.

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.

9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us, not willing that any should perish, but that all should come to repentance.

3. 3-13 (C, p. 1868). THE WICKED. (Extended Alternation.)

3. 5-8 (P, above). DAY OF JUDGMENT. (Alternation.)

3. 10.

II. PETER.

3. 10-13 (P. v. 1888). THE DAY OF THE LORD.

(P. p. 1888).

The Day certain though unexpected.

Heaven and earth destroyed.

Dissolved.

Holiness.

The Day desired.

Heaven and earth destroyed.

Re-creation.

Righteousness.

10 In the night. The text omits. Cp. 1 Thess. 5, 2, 4.

with a great noise = with a rushing sound. Gr. ono
téston. Only here.

elements. See Gal. 4, 9.


with fervent heat = being burnt up. Gr. kau
césos. Only here and v. 12.


burned up. See 1 Cor. 3, 15.

11 dissolved. See "melt," v. 12.

be. See Luke 9, 48.

conversation. See 1 Pet. 1, 12.

godliness. See 1 Tim. 2, 2.


(be in expectation).

hastening unto = hastening. Gr. spé
dó. Elsewhere


neither hinder nor advance the kingdom of God.

But here the meaning is "Looking for, ye earnestly

looking for, the coming of the day of God"

wherein = on account of (Ap. 104, v, 2) which (pl.)

being on fire. See Eph. 6, 16 (fiery).

melt. Gr. télmaí. Only here.


promise. See 1, 4. Isa. 65, 17; 66, 22.

new. Gr. kainós. See Matt. 9, 17.

wherein = in (Ap. 104, viii) which,

dwelleth. See Acts 2, 2.


(Introversion and Extended Alternation.)

B Q r | 14-. Address.

s | 14-. Beacon.

t | 14-. Warning as to conduct.

u | 15-. The Lord’s longsuffering.

R | 15-. Confirmation by Paul.

Q r | 17-. Address.

s | 17-. Reason.

u | 17-. Knowledge of the Lord.

14 such = these.

be diligent. See 1, 10.

15 hath written = wrote. Some think this refers to the Epistle to the Hebrews.

16 also, &c. = in all


hard, &c.

Gr. dió
ta

Gr. amóminos. See Phil. 2, 18.


20, 21. unstable. See 2, 14.

wrest. Gr. strebélō. Only here and in Sept. of 4 Sam. 22, 27 (m. wrestle).

It means to strain or twist, and so to torture. Occ. in Apocrypha.

also. &c. = the other (Ap. 124, 5)

also.

Scriptures also. Note that St. Paul's epistles are called "Scripture", unto.


17 know = . . . "perdition," v. 7.


knowledge.


Jesus Christ. Ap. 98, XI.

glory. See p. 1511.