

2 Peter 1 – Study Notes

Contextual Summary

2 Peter 1 opens the apostle's final letter, emphasizing the certainty of salvation and the necessity of growth in grace and knowledge. Peter assures believers that God has already granted everything necessary for life and godliness through knowing Christ. Spiritual growth is not a condition for salvation but a result of it. The chapter warns against spiritual stagnation and urges diligence in developing virtues. Peter reminds his readers of the reliability of the prophetic word and his eyewitness testimony of Christ's majesty, affirming the inspiration of Scripture as the believer's foundation of assurance and faith.

1–2. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith..."

"Obtained" (*lathousin*) signifies receiving by divine allotment, not by merit. "Like precious faith" (*isotimon pistin*) emphasizes equality of saving faith among all believers, grounded in the righteousness (*dikaiosynē*) of Christ—not human worthiness. Grace and peace multiply "through the knowledge of God" (*epignōsei*), showing that assurance and fellowship deepen through understanding, not effort.

3–4. "According as his divine power hath given unto us all things that pertain unto life and godliness..."

Believers lack nothing necessary for godly living. "Divine power" (*theias dynamēōs*) ensures sufficiency. "Exceeding great and precious promises" (*megista epaggelmata*) secure participation in the divine nature—not deification but moral likeness through regeneration. "Escaping corruption" (*apophygontes phthoran*) refers to deliverance from moral decay, not physical removal or proof of salvation.

5–7. "And beside this, giving all diligence, add to your faith virtue... and to virtue knowledge..."

“Add” (epichorēgēsate) means to supply richly, as a benefactor funding a chorus. These virtues—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—represent progressive sanctification, not steps to eternal life. Faith is the foundation; the rest are fruits of spiritual maturity and gratitude.

8–9. “For if these things be in you, and abound... ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Fruitfulness concerns growth, not salvation. The one “lacking these things” is “blind” (typhlos)—spiritually shortsighted, forgetting cleansing from past sins. This refers to forgetfulness of positional forgiveness, not loss of salvation.

10–11. “Wherefore the rather, brethren, give diligence to make your calling and election sure...”

Believers confirm their calling (klēsin) and election (eklogēn) by manifesting faithfulness, not earning or retaining salvation. The phrase means to make their position stable and fruitful through obedience. The “everlasting kingdom” entrance is “abundantly supplied” (plousiōs epichorēgēthēsetai)—a reference to reward and honor at Christ’s coming, not the initial gift of eternal life.

12–15. “I will not be negligent to put you always in remembrance... knowing that shortly I must put off this my tabernacle.”

Peter reminds them repeatedly of these truths as his death nears. “Tabernacle” (skēnōma) describes the body as a temporary dwelling. His purpose is to leave a written record—this epistle—as a lasting reminder of grace and assurance.

16–18. “For we have not followed cunningly devised fables... but were eyewitnesses of his majesty.”

Peter recalls the Transfiguration, where Christ's divine glory was revealed. "Eyewitnesses" (autoptai) testifies to historical fact, not myth. The voice from heaven confirmed Jesus as the beloved Son, assuring believers that His power and coming are real and certain.

19–21. "We have also a more sure word of prophecy... no prophecy of the scripture is of any private interpretation."

Scripture is "more sure" (bebaioteron logon) even than experience. The "prophecy of Scripture" (prophēteia graphēs) originates not from human will (thelēma anthrōpou), but from the Holy Spirit (pneumatōs hagiou), who "moved" (pheromenoi) the writers. This guarantees the reliability and divine authority of God's Word as the unchanging anchor of truth.

Koine Greek Linguistic Notes

Lachousin (Gk., v.1): "having obtained by allotment."

Isotimon pistin (Gk., v.1): "equally precious faith."

Dikaiosynē (Gk., v.1): "righteousness."

Epignōsei (Gk., v.2): "full knowledge."

Theias dynamēōs (Gk., v.3): "divine power."

Megista epaggelmata (Gk., v.4): "exceedingly great promises."

Apophygontes phthoran (Gk., v.4): "escaping corruption."

Epichorēgēsate (Gk., v.5): "supply abundantly."

Typhlos (Gk., v.9): "blind, shortsighted."

Klēsin / Eklogēn (Gk., v.10): "calling / election."

Plousiōs epichorēgēthēsetai (Gk., v.11): "shall be richly supplied."

Skēnōma (Gk., v.13): "tabernacle, body."

Autoptai (Gk., v.16): “eyewitnesses.”

Bebaioteron logon (Gk., v.19): “more sure word.”

Prophēteia graphēs (Gk., v.20): “prophecy of Scripture.”

Pneumatōs hagiou pheromenoi (Gk., v.21): “borne along by the Holy Spirit.”

Doctrinal Insight

2 Peter 1 assures believers that salvation is fully granted by God’s divine power and righteousness. Growth in grace is not proof of salvation but the proper response to it. The believer’s calling and election are secure; diligence strengthens assurance and fellowship, not eternal standing. The authority of Scripture, divinely inspired and preserved, anchors the believer’s confidence far beyond personal experience.

Free Grace Summary

Faith is equally precious for all who believe, grounded in Christ’s righteousness.

God has already given every provision for godly living.

Growth in virtue strengthens assurance, not salvation.

Forgetfulness leads to unfruitfulness, not loss of eternal life.

The “abundant entrance” concerns reward, not regeneration.

Scripture, breathed by the Holy Spirit, guarantees truth and stability.

Believers stand eternally secure, called to grow in grace through knowledge of their unchanging Savior.

2 Peter 2 – Study Notes

Contextual Summary

2 Peter 2 warns against false teachers who secretly introduce destructive doctrines within the church. These individuals exploit believers for gain and deny the Lord who bought them—referring to His redemptive purchase of all humanity, not their personal acceptance of salvation. The chapter draws on Old Testament examples of judgment (angels, Noah's flood, Sodom and Gomorrah) to show that God delivers the righteous while preserving the wicked for discipline. Peter vividly exposes the moral and doctrinal corruption of apostates, contrasting their bondage to sin with the believer's liberty in Christ. This passage addresses temporal judgment and loss of reward, not the forfeiture of eternal life.

1. "But there were false prophets also among the people, even as there shall be false teachers among you..."

Just as Israel faced deceitful prophets, the church faces counterfeit teachers who secretly introduce "damnable heresies" (haireseis apōleias). They "deny the Lord that bought them," meaning they reject His authority, though He has purchased all by His blood (cf. 1 John 2:2). This denial leads to swift destruction (tachinēn apōleian), referring to temporal ruin, not eternal damnation.

2–3. "And many shall follow their pernicious ways... through covetousness shall they with feigned words make merchandise of you."

False teachers entice through sensuality (aselgeiais) and greed, exploiting followers for profit. Their judgment "lingereth not" (ou mākronei); God's discipline is certain. Their doctrines appeal to the flesh rather than truth, corrupting grace into license.

4–6. "For if God spared not the angels that sinned... and turning the cities of Sodom and Gomorrah into ashes condemned them..."

Peter illustrates divine justice through three examples: fallen angels (kept in chains), the flood generation, and Sodom. Each shows God's power to deliver the godly while reserving the unjust for punishment. These judgments were temporal, not eternal, emphasizing divine retribution in history.

7–9. “And delivered just Lot, vexed with the filthy conversation of the wicked...”

Lot’s righteous soul (*dikaïos psychē*) was tormented by the lawless acts around him. Despite compromise, he is called “righteous” three times—proof that justification is by faith, not performance. God “knoweth how to deliver the godly” while reserving the unjust for discipline. This assures believers that divine deliverance is certain, even when surrounded by corruption.

10–13. “Chiefly them that walk after the flesh in the lust of uncleanness... presumptuous are they, self-willed...”

False teachers despise authority and slander celestial beings. They operate from arrogance (*authadeis*) and irrational passion. Peter likens them to “natural brute beasts” (*aloga zōa*), destined for corruption through their own folly. They defile themselves while feasting in hypocrisy among believers.

14–16. “Having eyes full of adultery... following the way of Balaam the son of Bosor...”

Their hearts are “exercised” (*gegymnasmenēn*) in greed. Like Balaam, they corrupt truth for financial reward. The donkey’s speech (*phōnē anthrōpou*) rebuked Balaam’s madness (*paraphronian*), illustrating that God can expose error through unexpected means.

17–19. “These are wells without water, clouds that are carried with a tempest...”

These false teachers promise liberty but are enslaved to corruption. “Wells without water” depicts emptiness—promising refreshment but delivering nothing. They allure unstable souls (*astheneis psychas*) through fleshly appeal. “Servants of corruption” cannot offer freedom; only the truth of grace liberates.

20–22. “For if after they have escaped the pollutions of the world through the knowledge of the Lord... they are again entangled therein...”

These individuals had escaped moral corruption by associating with truth, not through regeneration. Their “latter end is worse” because rejection after exposure hardens the conscience. The proverbs—dogs returning to vomit, and sows to mire—describe behavior, not loss of salvation. A dog remains a dog; a pig remains a pig—unchanged nature despite temporary moral cleansing.

Koine Greek Linguistic Notes

Haireseis apōleias (Gk., v.1): “destructive heresies.”

Agorasanta (Gk., v.1): “having bought.”

Tachinēn apōleian (Gk., v.1): “swift destruction.”

Aselgeiais (Gk., v.2): “sensual ways.”

Ou mākronei (Gk., v.3): “does not delay.”

Dikaïos psychē (Gk., v.7): “righteous soul.”

Authadeis (Gk., v.10): “self-willed, arrogant.”

Aloga zōa (Gk., v.12): “irrational animals.”

Phōnē anthrōpou (Gk., v.16): “voice of a man.”

Paraphronian (Gk., v.16): “madness, irrational behavior.”

Astheneis psychas (Gk., v.14): “unstable souls.”

Doulos tēs phthoras (Gk., v.19): “slave of corruption.”

Epignōsei (Gk., v.20): “knowledge, recognition.”

Epemplakentes (Gk., v.20): “entangled again.”

Doctrinal Insight

This chapter distinguishes between false teachers (often unbelievers) and weak believers influenced by them. God's judgment upon falsehood is temporal and inevitable, yet His mercy preserves the righteous. Lot's example demonstrates that justification depends on faith, not moral consistency. The "buying" of these teachers refers to Christ's universal atonement, not universal salvation. False teaching brings corruption, but the believer, secure in Christ, is protected through the truth of God's Word.

Free Grace Summary

False teachers exploit grace but cannot undo redemption's provision.

God's judgment of sin is temporal discipline, not eternal loss for believers.

Lot's deliverance confirms that faith, not conduct, defines righteousness.

Apostates reject truth they once heard; their ruin is moral, not eternal.

Christ's atonement extends to all, though only believers receive its benefit.

Grace secures the believer forever, even amid widespread deception.

2 Peter 3 – Study Notes

Contextual Summary

2 Peter 3 closes the epistle with a reminder of the Lord's promised return and the certainty of divine judgment on the present world system. Scoffers mock the delay of Christ's coming, mistaking grace for inaction, yet God's patience extends opportunity for salvation. Peter affirms that the "day of the Lord" will come unexpectedly, bringing cosmic dissolution and a new heavens and earth wherein righteousness dwells. Believers are urged to live in holy conduct, looking forward to eternal reward. The chapter ends by reaffirming the authority of Scripture, including Paul's writings, and by exhorting believers to grow in grace and knowledge—assured of their eternal standing while remaining steadfast in faith.

1–2. “This second epistle, beloved, I now write unto you... that ye may be mindful of the words which were spoken before by the holy prophets...”

Peter’s purpose is to stir remembrance (diegeirō) of prophetic and apostolic teaching. The unchanging foundation of faith rests on the words of Scripture. Both Old and New Testament voices affirm God’s promises and coming judgment.

3–4. “There shall come in the last days scoffers, walking after their own lusts...”

“Last days” (eschatōn hēmerōn) refers to the Church Age culminating in the Lord’s return. Scoffers mock the delay, saying, “Where is the promise of His coming?” Their disbelief arises from moral rebellion, not intellectual doubt. Their appeal to uniformity (“all things continue”) ignores divine intervention in history.

5–7. “For this they willingly are ignorant of, that by the word of God the heavens were of old... whereby the world that then was, being overflowed with water, perished.”

The scoffers “willfully forget” (thelontes lanthanein) the flood judgment, proof of divine intervention. The same Word that created the world also destroyed it once by water and will destroy it again by fire. “Reserved unto fire” (tethēsaismenoi puri) describes God’s preserved judgment awaiting execution.

8–9. “But, beloved, be not ignorant of this one thing... The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering...”

God’s timing differs from man’s perspective—“a thousand years as one day.” His delay displays makrothymia (longsuffering), not neglect. “Not willing that any should perish” (mē boulomenos tina apolesthai) reflects His gracious desire for repentance—not coercion or universalism. Grace allows more to believe, yet does not cancel judgment.

10. “But the day of the Lord will come as a thief in the night...”

Sudden and unannounced, the “day of the Lord” (hē hēmera Kyriou) encompasses both judgment and renewal. “Elements shall melt” (stoicheia lythēsontai) refers to the dissolution of the physical universe. This destruction is not annihilation but transformation in preparation for the new creation.

11–13. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be... looking for and hasting unto the coming of the day of God...”

Awareness of cosmic impermanence calls believers to holiness and godliness (hagiais kai eusebeiais). “Looking for and hasting” (prosdokōntas kai speudontas) conveys eager anticipation. The “new heavens and new earth” fulfill Isaiah 65:17, wherein righteousness permanently dwells—an eternal, sinless order.

14–16. “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace... and account that the longsuffering of our Lord is salvation.”

Believers should pursue fellowship purity (aschēlētous kai amōmētous—without spot or blame). God’s patience means ongoing opportunity for salvation to others. Peter confirms Paul’s writings as Scripture, acknowledging that some “wrest” (strebloōsin) them to their destruction—misinterpreting grace or distorting doctrine.

17–18. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also... fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

The warning concerns loss of stability (sterigmou), not salvation. “Grow in grace” (auxanete en chariti) marks continual maturity in the believer’s walk. The epistle concludes with a doxology: “To him be glory both now and forever.” Growth and assurance coexist under grace—confidence without complacency.

Koine Greek Linguistic Notes

Diegeirō (Gk., v.1): “to stir up, awaken.”

Eschatōn hēmerōn (Gk., v.3): “last days.”

Thelontes lanthanein (Gk., v.5): “willfully forget.”

Tethēsaismenoi puri (Gk., v.7): “reserved for fire.”

Makrothymia (Gk., v.9): “longsuffering, patience.”

Mē boulomenos tina apolesthai (Gk., v.9): “not willing that any should perish.”

Hē hēmera Kyriou (Gk., v.10): “the day of the Lord.”

Stoicheia lythēsontai (Gk., v.10): “elements will be dissolved.”

Hagiais kai eusebeiais (Gk., v.11): “holy and godly conduct.”

Prosdokōntas kai speudontas (Gk., v.12): “looking for and hastening.”

Aschēlētous kai amōmētous (Gk., v.14): “without spot and blameless.”

Strebloōsin (Gk., v.16): “to twist, distort.”

Sterigmou (Gk., v.17): “steadfastness, stability.”

Auxanete en chariti (Gk., v.18): “grow in grace.”

Doctrinal Insight

2 Peter 3 underscores the reliability of God’s promises and the ultimate triumph of divine justice. The delay of Christ’s return reveals mercy, not neglect. The final destruction of the cosmos ushers in a new, eternal order for the redeemed. Believers’ security is unshaken, even as they await transformation. The exhortations to holiness and vigilance are calls to reward and fellowship, not conditions of salvation.

Free Grace Summary

God's delay reveals grace, not indifference.

Scoffers deny divine judgment but cannot cancel it.

The present world will dissolve, yet believers await eternal stability.

The "fall from steadfastness" refers to loss of fellowship, not eternal life.

Growing in grace preserves joy and fruitfulness.

Scripture—prophetic and apostolic—is the believer's sure foundation.

In the end, grace reigns: believers are safe, secure, and destined for eternal glory.