

Lesson from the 2nd epistle of Peter

1 Peter – Peter is seen as a Shepherd, 2 Peter – Peter is seen on Sentry duty.

Division of chapters –

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1. Chap 1 – The character of a Christian
 2. Chap 2 – Condemnation of false teachers
 3. Chap 3 – Calendar of God
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Chap 1 – The character of a Christian

2 Pet 1: 1-2 – Greetings to the Saints

2 Pet 1: 3-11 – Growth in Christ

2 Pet 1: 12 – 21 – Grounds of belief

V1 – the introduction is of Peter (with his Hebrew name) – Simon, this was the name that the Lord used to warn him - **Lu 22:31** And the Lord said, **Simon, Simon**, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

Lu 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

The Lord gave him also the name of Cephas (Aramaic name) - **Mt 16:17** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

Mt 16:18 And I say also unto thee, That thou art Peter (Petros – a piece of rock), and upon this rock (Petra – a rocky ledge, the confession of Peter) I will build my church; and the gates of hell shall not prevail against it. This will be a display of this in the resurrection when we will sing – “**Co 15:55** O death, where *is* thy sting? O grave, where *is* thy victory?”

2 Pet 2: 1- 4 – The blessings of Christian

The “like precious faith” – this was a political word describing persons of equal standing (both Jews and Gentiles), sharing equal rights and the same relationship to the king or to the state. This is not only common to all but available to all. This is Divine sovereignty – by divine lot, he has called us.

2Pe 1:3 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:

2Pe 1:4 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 Fact of his power -We can lead our lives for Christ since his power not only saves us but also enables us to lead victorious lives. The power of God **dunamis – this is the un-trampled, unchallenged and un-parallel power of God**
- The features of his promise – great in form degree, quality and quantity. It is estimated that there are 30,000 promises in the Bible, John Bunyan said – “The pathway of life is strewn so thickly with the promises of God that it is impossible to take one step without treading upon one of them” this is the last of the 7 precious things mentioned in the epistles of Peter
 1. 1 Per 1: 7 – Faith (trials)
 2. 1 Pet 1:19 – Precious blood
 3. 1 Pet 2: 4-6 – Chosen of God and precious – Godward aspect
 4. 1 Pet 2:7 – Unto you therefore which believe he is precious – Man ward to us
 5. 1 Pet 3: 4 - Meek and a quite spirit which is in the sight of God of great Price (precious)
 6. 2 Pet 1:1 – Precious faith – saving faith
 7. 2 Pet 1: 4 – Precious promises
- The fellows of Divine Nature – We have the new nature in us, we are a new creation in Christ.
- The foulness of the world – having escaped the corruption – We can claim these promises to escape the corruption and filth of this world, including temptations and cravings.

2 Pet 1: 5 to 9 – the building of Christian character

There was once a blacksmith who wanted Rs 20 for every horse shoe that he would put for a horse. The farmer would not pay and therefore the blacksmith gave him an alternate suggestion. He would charge 1 paisa per nail and each horse shoe would need 4 nails. The second nail would be 2X 1paisa, the 3rd nail 2X2paisa, the 4th nail 2X4 paisa – the final cost for 20 nails was Rs 83, 886.08 paisa.

7 things to be added to the faith.

1. Virtue – Courage, like Nathan - **2Sa 12:7** And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; Peter knew this well since he had denied the Lord thrice.

Mt 26:68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?
Mt 26:69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
Mt 26:70 But he denied before *them* all, saying, I know not what thou sayest.
Mt 26:71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
Mt 26:72 And again he denied with an oath, I do not know the man.
Mt 26:73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.
2. Knowledge – this is the knowledge of God and his word, this can be achieved thru the study of God’s word. The inspired word of God has - **2Ti 3:16** All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in

righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

3. Temperance – This is a life of discipline – in prayer, Bible study, in the use of time, curbing body appetites, discipline in sacrificial living. - **1Co 9:26** I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. – An example taken from the athletic exercises of the Greeks. *to treat oneself with harshness, severity, or cruelty*; and thence also so to treat any evil inclinations or dispositions; or to subject oneself to mortification or self-denial, or to a severe and rigid discipline, that all the corrupt passions might be removed.

And bring it into subjection, This word properly means, to reduce to servitude or slavery; and probably was usually applied to the act of subduing an enemy, and leading him captive from the field of battle; as the captives in war were regarded as slaves.

4. Patience – this is perseverance – the art of continuing in the wake of persecution. - **2Ti 3:12** Yea, and all that will live godly in Christ Jesus shall suffer persecution.
5. Godliness – is Godly in character. Cowardliness is to behave like a coward, manliness is to behave like a man and godliness is to behave like God. - **1Ti 4:8** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. **1Ti 4:9** This *is* a faithful saying and worthy of all acceptation.
6. Brotherly kindness – the idea is of two peas from the same pod, two children from the same womb and two believers from the same womb. The city of Philadelphia was named after Attalus II Philadelphus, who was the king of Pergamum. This city was built as a tribute of loyalty to his older brother Eumenes II. John 13:35 – By this all will know that ye are my disciples, if you have love one with another.
7. Charity – Agape Love, this is unconditional love for our brethren.

Failure to preserve and advance in these graces would lead to the following.

1. Barrenness V8 – There would be a life of no idleness, else this would end up as shadow boxing or sewing without thread. The image is of a ground that is idle. inactive, i.e. unemployed; (by implication) lazy, useless:--barren, idle, slow.
2. Unfruitful V8 – We can be knowledgeable in the book but not have a practice in our life. The example is of a tree. **Jg 9:14** Then said all the trees unto the bramble, Come thou, *and* reign over us. **Jg 9:15** And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Jotham talks of this parable.
3. Shortsightedness V9 – this indicates a lack of spiritual vision, set your affection on the things above and not on the things of this world.
4. Blind V9 – it is not really a matter of shortsightedness but being blind, like the assembly in Laodicea. - **Re 3:17** Because thou sayest, I am rich, and increased with goods, and have need of

nothing; and knowest not that thou art wretched, and miserable, and poor, and **blind**, and naked:

Re 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine **eyes with eyesalve**, that thou mayest see.

5. Forgetfulness V9 – The truth of redemption and the work of Christ would lose its grip on the person, not that we lose our salvation but that we must live in the good of that which the Lord has accomplished on the cross.

Grounds of belief 2Pe 1:12 to 21

1. Instruction of the word - 3 aspects mentioned
 - a. No negligence, JBD says - Wherefore I will **be careful** to put you always in mind of these things, although knowing [them] and established in the present truth.
 - b. Remembrance – to put in mind, to bring to remembrance. If its “new then it is not true and if it is true then it is not new”
 - c. Established in the Present truth – this is a word from Botany – to turn resolutely in a certain direction, to be steadfast. - **Job 39:13** ¶ Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
Job 39:14 Which leaveth her eggs in the earth, and warmeth them in dust,
Job 39:15 And forgetteth that the foot may crush them, or that the wild beast may break them. 1 Thess 3:6, there is faith and charity. HOPE is not mentioned this was there in 1:3 – faith, love and hope. 5 times in Chap 3 there is mention of FAITH which is the body of scriptures
 - d. To stir v13 you up – to be diligent in performing your duty, to lay aside all sluggishness and slothfulness
2. V 16 Integrity of the scriptures – no fables – no Myths – the words used is MUTHOS, very different from the Greek philosophy
3. V16, 17 – Illustration of the Holy mount – Mt 17:5 – “Hear ye him”. Deut 18: 17-19, have an indication of the prophet whom God would send and the instruction given was to hear him. **Lu 9:28** And it came to pass about an **eight** days after these sayings, he took Peter and John and James, and went up into a mountain to pray.
4. V19 – Incomparability of the scriptures – a more sure word of prophesy, different from any visions and extra biblical things. It is Sure – BASAL – which means that it is related to the BASE which is strong.
5. V19 – Illumination – We live in a dry, dark and murky world where if we fall it would stain us, we thus have the word of God to illuminate and it gives us hope of the morning star. **Re 2:28** And I will give him the **morning star**.
Re 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and **morning star**.

6. V21 Inspiration of the Scriptures – moved – PHERO means to be borne up, Acts 27:15 – “Let her drive” in the storm, this is not the Mechanical theory where these men were pens or typewriters. But the Potential theory where their potentiality was used, each has a personal characteristic, yet is true historically, geographically and spiritually. It is God inspired. 2 Tim 3:16.

Chap 2 – Condemnation of false teachers

2Pe 2:1 ¶ 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.

- The Men -The waning away of prophets and the coming in of the teachers.
- The Method - Privily - By stealth; without authority; fraudulently.
- The Myth **haireisis hah'-ee-res-is** - a willful choice, a party or disunion --heresy (which is the Greek word itself), sect. This is a fundamental error. **1Co 11:19** For there must be also heresies among you, that they which are approved may be made manifest among you.
- The Manner - way of truth shall be evil spoken of. – their testimony

The 3 examples gives the immoral character and the destined judgment.

2Pe 2:4 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 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. **2Pe 2:5** 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;

Kept not their estate – has been translated as principalities – a place of dignity. Their sin was not in coming down but in going up – By A. McShane. It is suggested that there were giants on the face of the earth even during the time of David. 2Sam 21: 15-22. Therefore it might not be right to conclude that the giants referred to in Gen 6 are an outcome of unholy union.

- 1) Goliath – the defying giant.
- 2) Ishbibenob – the destroying giant – V16 tried to slay David.
- 3) Saph – means a basin to hold blood – the detesting giant
- 4) Lahmi v19 – brother of Goliath – the demanding giant, he wanted the honour back
- 5) Unnamed giant – the dominating giant.

Ge 6:2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. **Ge 6:4 ¶** There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

This is connected by many with the angles you took the form of “man”, human bodies and the race which was born was that of giants. This race “NEPHLIMS” – means the fallen ones where destroyed by the flood.

Noah was a preacher of righteousness - He preached to a world that was filled with violence what was RIGHT for man to do in an ungodly world. The word PITCH within and without – is the first time we read of “Atonement”, this reminds us of the visible and the inward suffering. **Ge 6:3** And the LORD said, **My spirit shall not** always strive with man, for that he also is flesh: yet his days **shall** be an hundred and twenty years. This was an indication that after 120 years the judgment would come and the Spirit would not strive.

God gives Noah detailed instructions for building the ark: it is to be of *gopher wood*, smeared inside and out with pitch, with three decks and internal compartments; it will be 300 cubits long (137.16 m, **450 ft**), 50 wide (22.86 m, **75 ft**), and 30 high (13.716 m, **45 ft**); it will have a roof "finished to a cubit upward", and an entrance on the side.

The 8th person – this is not the same as the 7th from Adam for Enoch, but the total number of people saved. 8 is a number that reminds us new creation.

Enoch preached of the coming judgment Jude 1: 14, 15 and Methuselah means “when he is gone it shall come.”

2Pe 2:6 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;

2Pe 2:7 ¶ And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

- No restraint – cities – Gen 19:9 – And they pressed sore upon the man, even Lot, and came near to break the door.
- No Shame – shameful and lustful – Gen 19:4 - *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
- No forgetting - V6 – ensamples – model or pattern, Looking of the woman – Gen 19: 26 – and his wife looked back desiring. - **Lu 17:32 Remember Lot's wife**

7 shortest verses of the Bible

1. John 11:35: Jesus wept. - Emotion
 2. 1 Thessalonians 5:16: Rejoice evermore. - Jubilation
 3. Luke 17:32: Remember Lot's wife. - Affections since she looked back with desire.
 4. 1 Thessalonians 5:17: Pray without ceasing, Thessalonians 5:25: Brethren, pray for us. - Intercession
 5. 1 Thessalonians 5:19: Quench not the Spirit. - Subjection
 6. John 6:48: I am that bread of life. – Conviction
 7. 1 Thessalonians 5:20: Despise not prophesyings. - Instruction
- No happiness - Lot - Vexed – he was worn down, he was sore distressed.

V 10 – 22 – The décor of the False teaches. V 21, 22 – has the description of the Apostates

A) Dissolute (Immoral, depraved) B) Daring - Presumptuous, C) Disregarding the right way, D) Deceitful (promise of wells and clouds but cannot be useful), E) lavish words, F) liberty of sin, G) Looks were deceptive – like a dog and a sow.

1) Dissolute – v 10 walk after the flesh in the lust of uncleanness – they are after uncleanness, this gives a picture of the actual process of getting stained. This is the natural man of 1 cor 2,3 – not the carnal and not the spiritual

Licentious (immoral) - Uncontrolled desire – what belongs to the night carries on in the morning **2Pe 2:13** And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. RIOT – Lu 7:25 – delicately or after luxury in the day time. Scripture talks of the night time and the day time and the character of it. **2Pe 2:13** And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. **Ac 2:15** For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. They carried the deeds of the night into the day.

- a. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Sumptuous feasting – orgies – these had become spots, as a contrast we see our Lord who was without blemish or without spot. This is a reference to “agape feasts”.
- b. **14 – they looked at every woman as an adulteress - 2Pe 2:14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
 - i. **The love feasts were baits “beguiling” the unstable.**
 - ii. **Exercised – they were trained (like a gymnast) they would not give to any virtue**
 - iii. **Covetous practices – unbridled desired.**
 - iv. **Cursed children – this is their end**

2) Daring – v 10 and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. They do not shudder to speak evil of God established “governments”. Although this can include angels, the focus is more on human government. Rom 13: 1-7 talks of believers being subject to the human governments. 1 Tim 2:1-3, our duty towards the government. **Jude 1:9-10** – the contention over the body of Moses.

- a. Presumption – daring
- b. Self-willed – 2 Greek words – self and satisfied.
- c. Angels have greater reverence
- d. Irrational (they live by natural instinct, their natural impulse) - 2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed,
- e. v13 – the suffer wrong is because of their wrong doing. They that sow to the flesh shall also reap unto corruption/unhappiness.

3) Discarding the right way - **Abandoned not forsaken is the right word - 2Pe 2:15** 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;

- a. Way of Balaam – to sell prophetic gift for money. He gave a prophesy, Heavenly language but compromised the doctrine.
 - b. Error of Balaam Jude 11 – to imagine that God would change his mind and curse Israel
 - c. Doctrine of Balaam – Rev 2:14 – breakdown of Separation. This was the counsel given to Balak, Israel settled in the plains of Moab.
 - d. A dumb ass spoke and rebuked the madness of the prophet. The man who spoke heavily prophesy could not see what an ass had seen.
- 4) Deceitful (promise of wells and clouds but cannot be useful) V 17 – these are wells without water – they can quench no thirst, they are clouds that driven by wind. A traveler who can never be quenched, the farmer waits on a parched ground for rain but there is no rain. To whom the gloom of darkness is reserved. **Joh 4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
- 5) Discourse - V 18 – great swelling words of vanity – high flown words – to falsify the words, there is nothing in them (empty), vanity. RV rendering is useful. **2Pe 2:18** For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who **are just escaping from** them that live in error; Meaning that those were just escaping by the skin of the teeth have got beguiled.

V 19 – they promise of liberty from the law but not the liberty to sin and not serve Christ which was a sin. These are not saved for they are slaves of corruption. **Ro 6:16** Know ye not, that to whom ye **yield** yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

- 6) Demeanor – outward veneer
- a. V20 – knowledge is only mental knowledge and not saving knowledge. The idea is of a gentile going back to idolatry as much as in Hebrews the Jew went back to Judaism.
 - b. V22 – dog – God’s people were never spoken as dogs, they have inward pollution and have gone back. The sow would wash the outside and be reformed outward but not change. A sheep in mire would come out and would not go back.

Chap 3 – the Calendar of God.

Theme is the refuting of the scoffers

2 questions that have been asked in this Chapter.

2Pe 3:4 And saying, Where is the promise of his coming

2Pe 3:11 ¶ *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

Revised Version - 2Pe 3:1 ¶ This is now, beloved, the second epistle that I write unto you; and in both of them I **stir up your sincere mind** by putting you in remembrance;

Stirring up – from sleep, drowsy and laziness

Pure mind/sincere mind – that which is without wax, by way of being judged in the Sunlight and not in darkness where the defects are passed away. Compare **2Pe 2:14** having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; We can ask this question that the sordid events are repulsive to me or are we so used to it that we do not find any difference.

Ro 13:11 And that, knowing the time, that now *it is* high time to awake out of **sleep**: for now *is* our salvation nearer than when we believed.

- to awake out of the sleep of sin (for a sinful condition is a sleeping condition), out of the sleep of carnal security
- *Awake*--be concerned about your souls and your eternal interest; take heed of sin, be ready to, and serious in, that which is good, and live in a constant expectation of the coming of our Lord.
- *Salvation* - It probably, however, has its usual meaning here, denoting that deliverance from sin and danger which awaits Christians in heaven; and is thus equivalent to the expression, "You are advancing nearer to heaven. You are hastening to the world of glory.

by way of "Private" remembrance.

2Pe 3:2 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:

- Holy Prophets – these are the OT prophets and the Apostles – would remind us of the new testament.
- These 2 have been brought together since he is talking about the "day of the Lord" which is revealed in both the OT and NT.

2Pe 3:3 ¶ Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Ps 42:3 My tears have been my meat day and night, while they continually say unto me, **Where is thy God?**

Ps 42:10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, **Where is thy God?**

- This is making a sport, being cynical and not open hostility. They are self-indulgent and mock all those who walk after God. Scoffing of the scoffer and the mocking of the mockers.

Fathers – used of Abraham, Isaac and Jacob who were the progenitors - **Ro 9:5** Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

It also refers to the nation of Israel - **1Co 10:1** ¶ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; Heb 1:1,2

It is here more of the patriarchs who lived who have passed on the scene. Here the first generation of saints had died and there were those who preached had died.

The Scoffers had 3 arguments –.

Scoffers. In **Jude 1:18** the same Greek word is rendered *mockers*. The word means those who deride, reproach, ridicule. There is usually in the word the idea of contempt or malignity towards an object.

As per the Revised Version

2Pe 3:3 ¶ knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts,

2Pe 3:4 and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.

1. They mocked - V 4 – the mocked – the last of the days - mockers shall come with mockery – this was a typical Greek idiom usage where the extent of their mocking and scorning was indicated by this repetition.
2. They were driven by lusts – Because they do not want accountability for their actions – V4 walking after their own lusts. Living in the free indulgence of their sensual appetites.
3. **2Pe 3:4** And saying, Where is the promise of his coming? – Willing procrastination and believing that the world is continuing in the same manner.

The Apostle had 3 arguments –

- 1) The stirring up of the minds - from sleep, drowsy and laziness. This was done by way of remembrance of the scriptures. The final resolution to all scriptural problems is the scriptures.
- 2) By taking an argument from History - **2Pe 3:5** For this they willingly are ignorant. They have decided to willingly shut their eyes to facts. Peter gives the creation account and the account of the 3 interventions of God.
 - a. **3 fold interventions of God are mentioned.**

- i. Creation. – No date, No Gap and No Defect - This earth is the platform (or stage) upon which the great drama of redemption is being worked out. The effects of that wonderful work will be everlasting, but the earth on which it happened is not everlasting. We are now going to look at what will happen to the present creation, how it will end.
 - ii. Judgment by flood.
 - iii. Dissolution by fire. – 3 terms used – Delivered up 1 cor 15:24, folded up Heb 1:12, Burned up 1 Pet 3:10
- 3) The longsuffering – patience with compassion of God - **2Pe 3:9** ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- a. Time in God’s calendar is different from that of the human calendar. **Isa 57:15** For thus saith the high and lofty One that inhabiteth **eternity**, whose name is Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

The famous one thing’s

- i. Temple - **Ps 27:4** **One thing** have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.
 - ii. Terminus - **Ec 3:19** For that which befalleth the sons of men befalleth beasts; even **one thing** befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.
 - iii. Treasure - **Mr 10:21** Then Jesus beholding him loved him, and said unto him, **One thing** thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
 - iv. Tutor - **Lu 10:42** But **one thing** is needful: and Mary hath chosen that good part, which shall not be taken away from her.
 - v. Testify - **Joh 9:25** He answered and said, Whether he be a sinner *or no*, I know not: **one thing** I know, that, whereas I was blind, now I see.
 - vi. Trophy - **Php 3:13** Brethren, I count not myself to have apprehended: but *this one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before,
 - vii. Time - **2Pe 3:8** 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.
- 4) The 7 fold response of a saint of God. - , what manner *of persons* ought ye to be V11
- a. Holy Conversation V11
 - b. Godliness V11
 - c. Hope – V12 - **2Pe 3:12** Looking for and hasting unto the coming of the day of God

- d. Peace – V14 – There is no worry for the Christian. They live in Peace. **Joh 14:27** Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
- e. V14 -without spot, and blameless. Like sparkling white shirt which can easily be stained by a spot, Blameless – is not so much to be sinless but to get right with God.
- f. V15 – should preach the gospel - **2Pe 3:15** And account *that* the longsuffering of our Lord *is* salvation;
- g. V18 – Grow - **2Pe 3:18** But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.

Additional notes

No Dates

We are not told when "the beginning" was, when the earth was created, or when Adam was made. No dates are given in the text of Genesis 1. Some calculations have been made, but all these calculations contain certain assumptions which probably are not valid.

Evolutionists claim that the earth was formed about 4.5 thousand million years ago. Their calculation is based upon the measured rate of radioactive processes in certain rocks. It contains two major assumptions: (1) the rate has not changed over vast periods of time and in extreme conditions; and (2) none of the elements produced in these processes were in the rocks to begin with. Both of these assumptions are probably not correct for good scientific reasons. So, although that figure is often quoted, it is not a reliable fact. There are other scientific methods to measure the age of the earth, and they come up with much smaller numbers, some less than 10,000 years¹. These are neglected, in fact rejected, just because they do not fit the requirements of evolution theory and its interpretation of the fossil record.

Archbishop Usher in 1664 calculated that Adam was created in 4004 BC. His calculation used genealogical lists in the Old Testament, working back from more recent dates. This method also contains assumptions which might be quite wrong, e.g. that the genealogical lists have no missing generations, which sometimes they have. Indeed, using similar methods others have arrived at dates which range from 6984 to 3616 BC². This just means that we cannot be sure of exactly when Adam was created, or

when the world began. The date 4004 BC does appear in the margin or column notes of many Bibles, but remember it does not exist in the inspired text and should not be taken as a serious fact!

No Gaps

The narrative of Genesis 1 is a continuous one. To introduce breaks or gaps is to force an idea which is not in the text. The case for the once popular "Gap Theory", which inserts "geological ages" between verses 1 and 2, is at best extremely weak indeed, based on a possible meaning of two words. It also creates more problems than it tries to solve, and at worst it misrepresents God and compromises the truth. Again, its appearance in margin or footnotes in certain editions of the Bible has influenced many readers. But it too is not in the inspired text!

The Gap Theory was a well-meaning but misguided attempt to deal with attacks being made in the nineteenth century by "science" on the veracity of Genesis 1. It was claimed that millions of years of "geological time" were required for the earth and its strata to be formed, complete with their fossils. A scientist, Georges Cuvier of Paris, first proposed that repeated catastrophic floods produced fossils, and that these took place in prehistoric ages long before Adam. In the UK this idea was actively promoted by the theologian Thomas Chalmers, and then followed by several well-known Bible teachers. They claimed that an "original creation" described in Genesis 1.1 was laid waste in judgment by God, its "pre-Adamic creatures" fossilised, then, ages later, God "remade" the earth as described in the rest of Genesis 1. Many who were concerned about the threat of science to Scripture thought that things "harmonised" by putting this gap between two verses.

In fact they did not, and real problems exist with it! The clear teaching of Scripture is this:

The creation of Genesis 1 was perfect, not a reconstruction of a something that "became" without form and void.

As we shall see later, the best and most consistent explanation of fossils, strata, and geological phenomena is provided from the effects of the great flood in the days of Noah. This is a well-documented event with profound results on mankind and his environment, not a tenuous theory with imaginary causes or effects of which there is no evidence in the divine revelation.

No Defects

All God's works are perfect. When He made everything as recorded in Genesis 1 He made it all perfect at the first attempt. It was not, as some would teach, that God started the process off, then used evolution to advance and complete it. This "theistic evolution" is another serious compromise which insults God and His Word, for evolution is an extremely wasteful and callous process, involving many life forms which did not survive. God is never wasteful or callous of any of His creatures.

Man needs many attempts at achieving an objective, has to experiment and improve on earlier versions, but not God. In the beginning God made every creature without defect, male and female, ready to reproduce and take their place in a benign and unspoiled earth. It was also a mature creation, which would appear to be a certain age, e.g. Adam might have looked like a 30(?) -year old man; trees might contain 20(?) annual growth rings, bearing ripened fruit, whereas they were created the day before; stars appearing to be very old (to allow time for their light to travel through space) had been created with their light already seen.

The defects and deficiencies so prevalent now are the result of the Fall. Disease and death face us daily. The animal and vegetable kingdoms contain many evidences of decay and degeneration. Many species have become extinct, while many subspecies have developed in response to environmental pressures and conditions. The present world is vastly different from how it left the hand of God. It has degenerated into something inferior, not evolved into something better.

"The heavens and the earth" in this context is the total environment made for man. To show how this present "heaven and earth" will end, three instructive phrases are used in the New Testament: they will be "delivered up", they will be "folded up", they will be "burned up".

Delivered up

1 Corinthians 15.24 tells us of "the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power". What is described here is the ultimate and full victory of our Lord Jesus over every enemy which has invaded this world, including the "last" one, death (v.26). This earth, since man's fall in Eden, has been the scene of much rebellion against God, of the relentless struggle of evil against good, of wars and strife, of centuries of sadness and sorrow for mankind. But also on this earth God's Son appeared to put away sin by the sacrifice of

Himself, and to deliver from Satan's power all those who trust in Him. That work at Calvary is the guarantee of ultimate liberty and eternal triumph for the redeemed.

So, before the present heaven and earth reach the end of their appointed time and purpose, there has to be the full and final overthrow of every enemy and the subjugation of every rebel force. Christ will do that, via the great battle of Armageddon in the land of Israel, and then around a thousand years later, the final battle of all, which concludes with the devil being cast into the lake of fire (Rev 20.10). All His enemies will be put under His feet. In "righteousness he (will) judge and make war" (Rev 19.11). Our blessed Lord will deliver up to God the Father a fully completed and perfected work of grace and government on this earth where it began.

Folded up

Among the superior glories of the Son of God described in Hebrews 1 is His creatorial power (vv.10-12). In the beginning He laid the foundation of the earth. We marvel again at the works of His hands. From our view-point they seem so permanent. Even Scripture speaks of "the everlasting hills" (Gen 49.26). But they are not permanent. "They shall perish...wax old"; He will "fold them up, and they shall be changed".

The figure is that of a garment which has served its purpose, but is already showing signs of wear and tear. That is what we see all around us, for example in the diminishing of the earth's resources as raw materials are used up, as sea and land become plundered and exhausted of food supplies, and as energy resources dwindle. This planet has supported man and countless other life forms for several millennia, but the task is getting harder. The "garment" is getting thinner and is stretching to near breaking point.

What will happen next? Our Lord Jesus will fold it up – not allow it to go into tatters. Just like an old worn coat, it will be folded away and replaced with a new one. He is in control, so that when the appropriate time comes, He will change this present environment altogether and introduce a better one which will not grow old. But He will not change. He remains the person He has ever been. He will outlast the work of His hands. "Thou art the same, and thy years shall not fail" – "the same yesterday, and to day, and forever" (Heb 1.12; 13.8).

Burned up

The words of 2 Peter 3 give a different picture. The context is about God keeping His promises, even though the ungodly do not think so. They think that things just go on and on and on as usual. The chapter points out how God does interrupt history, in a drastic way, first with a great flood, and next with a great fire. His time scale is different from man's, however. He is longsuffering and He never sends judgment without first sending mercy and opportunity to be saved.

The present world, we are told, is reserved unto fire. "The earth also and the works that are therein shall be burned up." The graphic language of vv.10-11 presents a scene of total destruction, even annihilation – "pass away with a great noise...elements shall melt with fervent heat...all these things shall be dissolved".

Words such as these have been used about catastrophic events which this world has already witnessed, and which may provide a clue to the fulfilment of 2 Peter 3. The terrible destructive force of nuclear explosions is well known. In these, small amounts of matter are converted into energy almost instantaneously, with extremely devastating effects. Nuclear fission (as in the atomic bomb or in a reactor for production of electricity), and nuclear fusion (as in the hydrogen bomb) are processes which release immense amounts of energy. This is a consequence of the way that God designed the atom.

Atoms are composed of a nucleus containing protons and neutrons with energy fields to keep them in place, and electrons which move very quickly around the nucleus, also in their energy fields. But by far the biggest part of every atom is empty space between the nucleus and the moving electrons. So when an atom collapses, these vast amounts of energy are released, and where there was solid matter there is just empty space, nothing. Einstein's equation shows how much energy can be obtained from matter, and matter (the stuff of the universe) can be thought of as a form of energy or power.