

Workbook On 1st and 2nd Peter



The Synagogue at Capernaum

“In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love.” (1 Peter 1:6–8)

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1 Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time. 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9 receiving the end of your faith—the salvation of your souls. 10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

An Incorruptible Inheritance

1. Who are the “pilgrims of the Dispersion” (1:1)?
2. How are these people the “elect” (1:2)?
3. How are we sprinkled with the blood of Christ (1:2)?
4. How were we “begotten” (1:3)?
5. What is the “living hope” (1:3)?
6. Since our inheritance is “reserved in heaven,” does this mean we can never fall from grace (1:4)?
7. How will salvation “be revealed in the last time” (1:5)?
8. How is our faith like gold (1:7)?
9. What did the prophets “search diligently” for (1:10)?
10. How was the “Spirit of Christ” in the prophets (1:11)?
11. Who were the prophets “ministering” to (1:12)?



13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, “Be holy, for I am holy.” 17 And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear; 18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot. 20 He indeed was fore-ordained before the foundation of the world, but was manifest in these last times for you 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God. 22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because “All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, 25 But the word of the Lord endures forever.” Now this is the word which by the gospel was preached to you.

“Be Holy, For I Am Holy”

1. What is the “revelation of Jesus Christ” spoken of in 1 Peter 1:13?
2. Define “holy” (1:15) [Gr. *hagios*, SR #40].
3. How will God judge us (1:17)?
4. Define “precious” (1:19) [Gr. *timios*, SR #5093].
5. How was Christ “foreordained before the foundation of the world” (1:20)? Did Christ have any choice in His role?
6. How do we obey the truth “through the Spirit” (1:22)?
7. How do we manifest love for the brethren (1:22)?
8. How were we “born again” of “incorruptible seed” (1:23)?
9. What is the “word” spoken of in 1 Peter 1:25?

1 Peter 2:1-10



1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, 2 as newborn babes, desire the pure milk of the word, that you may grow thereby, 3 if indeed you have tasted that the Lord is gracious. 4 Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame." 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief corner-stone," 8 and "A stone of stumbling and a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. 9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.



HEAVEN
AND EARTH SHALL
PASS AWAY, BUT
MY WORDS SHALL
NOT PASS AWAY.

The Chief Cornerstone

1. Describe the characteristics we are to "lay aside" (2:1).
2. In what way are we to be like "newborn babes" (2:2)?
3. How can we "taste if the Lord is gracious" (2:3)?
4. How is Christ a "living stone" (2:5)?
5. How are we a "holy priesthood" (2:5)?
6. Why is Christ precious "to you who believe" (2:7)?
7. Who is the "chosen generation" (2:9)? How were they chosen?
8. How and why were we once "not a people" (2:10)?



11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation. 13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— 16 as free, yet not using liberty as a cloak for vice, but as bondservants of God. 17 Honor all people. Love the brotherhood. Fear God. Honor the king. 18 Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 19 For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 22 "Who committed no sin, nor was deceit found in His mouth"; 23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; 24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. 25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Sojourners And Pilgrims

1. How are we "sojourners and pilgrims" (2:11)?
2. How do fleshly lusts "war against the soul" (2:11)?
3. How will others glorify God because of us (2:12)?
4. What is the "day of visitation" (2:12)?
5. What reason is given for us to obey the civil government (2:13)?
6. Why did God ordain civil governments (2:14)?
7. How can we "put to silence the ignorance of foolish men" (2:15)?
8. How could one use their liberty as a "cloak for vice" (2:16)?
9. Define "fear" (2:17) [Gr. *phobeo*, SR #5399].
10. How are servants to act towards their masters (2:18)?
11. What are we to endure patiently (2:20)?
12. How are we "healed" by the "stripes" of Christ (2:24)?

1 Peter 3:1-7



1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Husbands And Wives

1. How are wives to act towards their husbands (3:1)?
2. Define “chaste” (3:2) [Gr. *hagnos*, SR #53].
3. Where is one's true beauty to be found (3:3-4)?
4. How are godly women the daughters of Sarah (3:6)?
5. How are husbands to act towards their wives (3:7)?
6. How is the wife the “weaker vessel” (3:7)?



1 Peter 3:8–17



8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; 9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. 10 For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. 11 Let him turn away from evil and do good; let him seek peace and pursue it. 12 For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.” 13 And who is he who will harm you if you become followers of what is good? 14 But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” 15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.

Inherit A Blessing

1. How are we to treat our brethren (3:8)?
2. What were we “called” to (3:9)?
3. What do we need to do to have a long life (3:10)?
4. Does the Lord listen to the prayers of the unrighteous (3:12)?
5. Why are we blessed when we suffer for righteousness sake (3:14)?
6. How do we “sanctify the Lord God” in our hearts (3:15)?
7. Define “defense” {“answer” in KJV} (3:15) [Gr. *apologia*, SR #627].





18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

21 There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, 2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

3 For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. 4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. 5 They will give an account to Him who is ready to judge the living and the dead. 6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

The Suffering Of Christ

1. Why did Christ “suffer for sins” (3:18)?
2. How did Christ preach to “the spirits in prison” (3:19)?
3. How was Noah saved (3:20)?
4. Define “antitype” {“figure” in κτν} (3:21) [Gr. *antitupon*, SR #499].
5. How can we have the same “mind” as Christ (4:1)?
6. Define “lewdness” {“lasciviousness” in κτν} (4:3) [Gr. *aselgeia*, SR #766].
7. Why would some think our conduct is strange (4:4)?
8. How was the gospel preached “to those who are dead” (4:6)?



7 But the end of all things is at hand; therefore be serious and watchful in your prayers. 8 And above all things have fervent love for one another, for “love will cover a multitude of sins.” 9 Be hospitable to one another without grumbling. 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. **Amen.** 12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. 15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 17 For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?” 19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

Glory To God

1. How will love “cover a multitude of sins” (4:8)?
2. Define “hospitable” {“hospitality” in *KJV*} (4:9) [*Gr. philoxenos, SR #5382*].
3. What is the gift in 1 Peter 4:10?
4. How can we speak as “the oracles of God” (4:11)?
5. What is the “fiery trial” (4:12)?
6. Why should we rejoice in sufferings (4:13)?
7. Define “Christian” (4:16) [*Gr. Christianos, SR #5546*]. Where else is this word found in the New Testament?
8. What judgment is spoken of in 1 Peter 4:17?
9. What does Peter mean when he says “the righteous one is scarcely saved” (4:18)?
10. How do we commit our souls to God (4:19)?

1 Peter 5:1–14



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

2 Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.” 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, 7 casting all your care upon Him, for He cares for you.

8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. 11 To Him be the glory and the dominion forever and ever.

Amen. 12 By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

13 She who is in Babylon, elect together with you, greets you; and so does Mark my son. 14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. **Amen.**

Shepherd The Flock

1. What two offices does Peter refer to in 1 Peter 5:1?
2. How is the work of an elder limited by the phrase “among you” (5:2)?
3. How could elders be “lords over those entrusted” to them (5:3)?
4. Define “humility” (5:5) [Gr. *tapeinophrosune*, SR #5012].
5. How do we cast our cares on the Lord (5:7)?
6. How does Satan walk about (5:8)?
7. When are we perfect, established and strengthened (5:10)?
8. Who is Silvanus (5:12)?
9. Who is the woman mentioned in 1 Peter 5:13?
10. Where is the Babylon of 1 Peter 5:13?
11. What is the “kiss of love” (5:14)?



1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. 10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Your Calling And Election

1. What is the “like precious faith” (1:1)?
2. How was the “like precious faith” obtained (1:1)?
3. How will “grace and peace” be multiplied to us (1:2)?
4. How did God give us “all things that pertain to life and godliness” (1:3)?
5. How has God called us to “glory and virtue” (1:3)?
6. What are the promises of 2 Peter 1:4? Why are they so great?
7. How are we “partakers of the divine nature” (1:4)?
8. Define “diligence” (1:5) [Gr. *spoude*, SR #4710].
9. Define “virtue” (1:5) [Gr. *arete*, SR #703].
10. Define “perseverance” {“patience” in κτν} (1:6) [Gr. *hupomone*, SR #5281].
11. What is the result of having the virtues of 2 Peter 1:5–6?



12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. 13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

Taking Down The Tent

1. What is the "tent" mentioned in 2 Peter 1:13?
2. How did Jesus show Peter how to "put off" his tent (1:14)?
3. What was Peter an eyewitness to (1:16)?
4. What event is referred to in 2 Peter 1:17? Where is it recorded?
5. How is the prophetic word "made more sure" (1:19)?
6. What is the "morning star" (1:19)?
7. Define "interpretation" (1:20) [Gr. *epilysis*, SR #1955].
8. How did prophesy arrive in the Old Testament (1:21)?



1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber. 4 For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; 5 and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; 7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked 8 (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) — 9 then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, 10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of dignitaries, 11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

False Prophets

1. How will false teachers bring in “destructive heresies” (2:1)?
2. How will the truth be blasphemed (2:2)?
3. How will some be “exploited” (2:3)?
4. Where did God cast “angels who sinned” (2:4)?
5. How is Noah described in 2 Peter 2:5?
6. Why did God destroy Sodom and Gomorrah (2:6)?
7. What did Lot think of the wicked (2:7)?
8. How does the Lord deliver the godly out of temptation (2:9)?
9. How are angels compared to false teachers (2:10b–11)?



12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, 13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you, 14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children. 15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; 16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. 17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever. 18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

Wells Without Water

1. What are the "wages of unrighteousness" (2:13)?
2. Who are the "unstable souls" (2:14)?
3. Who is Balaam (2:15)? What is he remembered for?
4. Why are false teachers compared to "wells without water" (2:17)?
5. What do false teachers promise (2:19)?
6. How do we "escape the pollutions of the world" (2:20)?
7. Why is the latter end worse than the beginning for an apostate (2:20)?
8. Why would it have been better for some to have never known the truth of God's word (2:21)?
9. What is an apostate compared to in 2 Peter 2:22? Why?

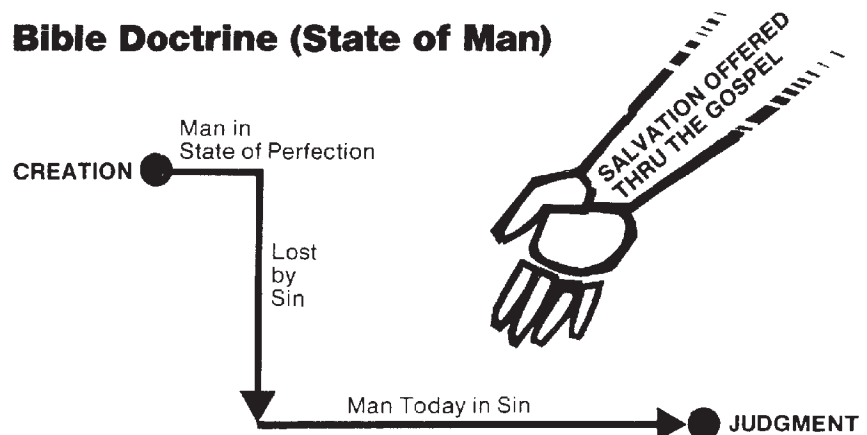


1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. 8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.

The Longsuffering Of God

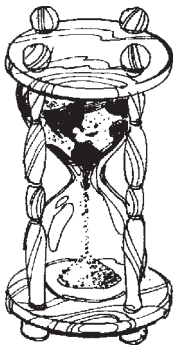
1. Why did Peter write this second epistle (3:1)?
2. What is a scoffer (3:3)? What will they claim?
3. What will the scoffers forget (3:5)?
4. What now "preserves" the world (3:7)?
5. How is "one day with the Lord as a thousand years, and a thousand years as one day" (3:8)?
6. What is God's desire for all men (3:9)?

Bible Doctrine (State of Man)





10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. 14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. **Amen.**

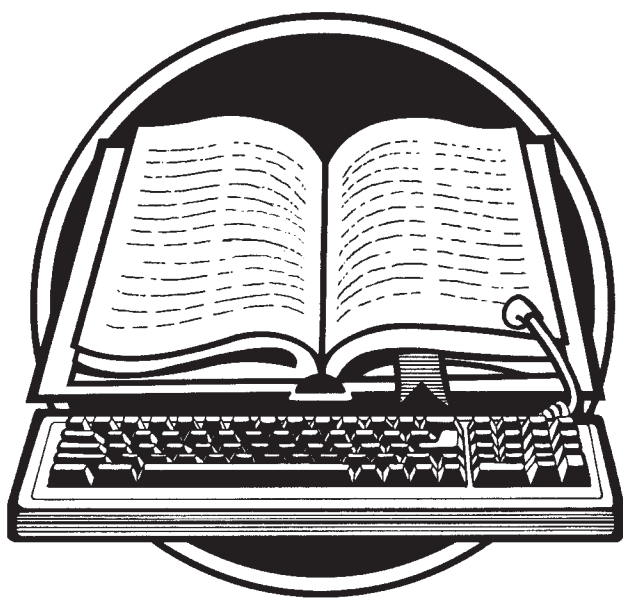


The Day Of The Lord

1. When the Lord returns, what will happen to this earth (3:10)?
2. According to 2 Peter 3:11–12, “what manner of persons” ought we to be?
3. What is the “new heaven” and “new earth” (3:13)?
4. How is the “longsuffering of our Lord” salvation (3:15)?
5. How does Peter describe the writings of Paul (3:15–16)?
6. How could one “twist the Scriptures to their own destruction” (3:16)?
7. What warning is given to us in 2 Peter 3:17?

Paul's Second Missionary Journey





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