

2 Peter

Authorship

1. Peter (2 Pet. 1:1).
 - a. 2 Pet. 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:
 - b. **See Notes on 1 Peter**
 2. Many have doubted and challenged his authorship.
 - a. Many liberal critics date 2 Peter in the 2nd century, and believe it is a forgery.
 - b. They base this on the difference of style and vocabulary from 1 Peter.
 - 1) There are some differences in style, but the difference of subject matter would account for some or all of this. Peter in his first letter is seeking to encourage Christians who were about to undergo great persecution, but in this second letter he is mostly dealing with false teachers who were about to come upon the church.
 - 2) Jerome's suggestion of a different amanuensis [scribe] in 2 Peter from that in 1 Peter is still held by some as a plausible explanation for the stylistic differences.
 - 3) Some scholars, who even reject the genuineness of 2 Peter, maintain that the book is not to be rejected as Petrine because of stylistic differences, and argue that the differences have been exaggerated.
 - 4) 2 Peter 3:1 is likely a reference to 1 Peter.
- 2PE 3:1 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,**
- This means those addressed in this letter are the same as those addressed in 1 Peter.
 - He had spoken of Christ's second coming in 1 Peter (1 Pet. 1:7, 13; 5:4).
 - He had written about the impending persecutions.
 - He writes second Peter with new dangers uppermost in his mind.
- c. Others reject the Petrine authorship on the basis this book was infrequently quotes by the early church writers.
 - 1) This is not much of a argument.
 - 2) This is a small book, and it is not known how many had copies of it or were familiar with it.
 - 3) The fact a book was infrequently quoted does not prove it is not genuine.

a) Some believe Peter is referring to a lost epistle. See 1 Cor. 5:9. "I wrote to you in my letter."

b) It is more likely that he is referring to what we know as 1 Peter.

Date

1. The date of the book is uncertain, but many date it about 65 to 68 A.D..
2. Tradition places the death of Peter in 68 A.D. before the death of Nero the same year.
3. There is nothing in the book that would force one to conclude the book was written in the 2nd century.
4. His description of the false teachers fits what other writers were saying about the false teachers of that time.

Purpose

1. Peter warns against false teachers who were about to evade and had already entered the church.
2. These teachers were very corrupt and were eager to corrupt the flock of God.

To Whom Written

1. It is called a "Catholic" (general) epistle.
 - a. James, 1 & 2 Peter, 1 John, Jude are general epistles.
 - b. 2 & 3 John were written to individuals, but are called **General Epistles** because of their natural grouping with the other epistles.
2. It was written to Christians [likely Jews and Gentiles] at large rather than to an individual or a congregation. (2 Pet. 1:1).

Relation To The Book of Jude

1. 2 Peter is very similar to Jude, especially 2 Peter 2 and Jude. See 2 Peter 2:1; Jude 4.
2. Scholars argue about which book came first.
 - a. Some think Jude came first and others think 2 Peter came first.
 - b. Some believe that both are spurious and that they both made use of material that is no longer in existence.
3. It would appear from Peter's use of the future tense that the false teachers were future and about to come (2 Pet. 2:1-3), whereas in the book of Jude the false teachers had already come. (Jude 8, 10-13, 15).

2 Peter

2PE 2:1 But false prophets also arose among the people, **just as there will also be false teachers among you**, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon

themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned; 3 and in {their} greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

Jude

Jude 1:8 Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones.

10 But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct. 11 Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion. 12 These are blemishes on your love-feasts, while they feast with you without fear, feeding themselves. They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him. "

4. Peter may mean the menace of false teachers was not wholly future, but may mean the full manifestation was yet to come.
5. Some believe that Jude indirectly acknowledges his use of Peter material by referring to the "the words that were spoken beforehand by the apostles." (Jude 17, 18)

JUD 1:17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts."

6. Jude's readers were likely familiar with 2 Peter and would recognize these words used in Peter.

Introduction

2PE 1:1 Simon Peter, a bond-servant and apostle [special messenger] of Jesus Christ, to those [Jews and Gentiles] who have received a faith of the same kind as ours, by the righteousness [justification, goodness, fairness] of our God and Savior, Jesus Christ:

- McCord "to those who with us have obtained the precious faith."
- The Greek "lagcha'no" [lag ka' no] means "to obtain, receive."
- This faith is not subjective based on feelings, but comes from hearing and receiving God's word. (Rom. 1:16;

Jas. 1:21).

1. The author is “Simon Peter.”
 - a. Jesus gave him the name “Peter.” (Mk. 3:16; Jn. 1:42).
 - 1) Peter is from the Greek “pet’ros” [pet’ ros] meaning “a rock, pebble.”
 - 2) It differs from “petra” [pet’ ra] meaning a “a ledge of rock.”
 - 3) The two words are different words, and the word “petra” does not refer to Peter, but to Jesus who is the foundation of the church. (1 Cor. 3:11).
 - 4) More technically Jesus is the “chief cornerstone” of the church. (Eph. 2:20; 1 Pet. 2:6, 7).
 - b. The name “Simon” (or Simeon) was his Hebrew name, and Peter was his Greek name. (Jn. 1:42). “Cephas” [ke phas, kay fas’] was his Aramaic name having the same meaning as the Greek Peter. (Jn. 1:42).
 - c. He calls himself:
 - 1) “a bond-servant” (dou’los) See Rom. 1:1; Phil. 1:1; Tit. 1:1
 - 2) “apostle of Jesus Christ” - The word “apostle” [apos’tolos, a pos’ to los] means “one sent forth, a messenger.”
2. Peter’s readers had “a faith” as precious and as valuable as those designated by “ours” that likely refers to the Peter and the other apostles.
3. Peter’s readers were Christians (believers) by the “righteousness” (Gr. dikaiosune, dee ki o soo’ nay) [justification, impartiality, goodness, fairness] “of our God and Savior, Jesus Christ.”
4. The readers are the same as 1 Peter 1:1 assuming 2nd Peter 3:1 is referring back to the first letter.

2PE 3:1 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,

5. “Our God and Savior, Jesus Christ”
 - a. Jesus is called “God.” (Jn. 1:1; 20:28; Tit. 2:13; Heb. 1:8).
 - b. See John 8:58; 10:30; Phil. 2:5-8.

2PE 1:2 Grace [God’s favor] and peace be multiplied to you in the knowledge of God and of Jesus our Lord;

2PE 1:2 Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. **NIV**

- “charis” [kha’ ris] - grace, favor
- The word “knowledge” is from “gnosis” [gno’ sis] and means “knowledge” and refers to what God has revealed about Himself and to His will.
- See 2 Pet. 1:6 & 2 Pet. 1:8.

2PE 1:6 and in your knowledge [Gr. gno' sis], self-control, and in your self-control, perseverance, and in your perseverance, godliness;

2PE 1:8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge [Gr. epignosis, e pig' no sis] of our Lord Jesus Christ.

1. As a Christian develops better understanding and knowledge of God and His will, he experiences a greater measure of peace.
2. Lack of knowledge and understanding of God and His will hinders true peace.
3. Lack of knowledge causes a lack of trust and confidence. The more we know about God the more we trust Him.

“Everything Pertaining To Life And Godliness”

2PE 1:3 seeing that His divine power has granted to us [apostles and prophets] everything [all things] pertaining to [the new] life and godliness [piety, reverence toward God], through the true knowledge of Him who called us by His own glory [splendor] and excellence [virtue].

- “divine power” is equivalent to saying “that God Himself, that is, God has granted to us.”
 - “eusebeia” [eu se bay a] - “godliness, piety”
 - “theios” [thay os'] - divine pertaining to God, the divine nature, divinity (Acts 17:29).
 - “epignosis” [e pig' no sis] - the coming at knowledge of a thing, ascertainment, knowledge.
1. God has supplied us with “everything pertaining to life and godliness.” (Jn. 14:26; 16:13; 2 Tim. 3:17).
 2. JUD 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.
 3. These scriptures mean there is **no room for modern day revelations**. See Gal. 1:6-9.
 4. These scriptures means there is **no room for man made laws**. (1 Cor. 4:6).
 5. These scriptures mean **we have everything needed for salvation**.

Note: The revelation to the apostle is what Peter later calls “the commandment of the Lord and Savior spoken by your apostles. (2 Pet. 3:2).

“His Precious And Magnificent Promises”

2PE 1:4 For by these He has granted to us [apostles and prophets] His precious and magnificent promises, in order that by them you [Christians] might become partakers of {the} divine nature [be transformed into the image of God], having escaped [at conversion] the corruption [moral decay and rottenness] that is in the world by lust [evil desires].

1. The word “corruption” does not here refer to physical decay (Acts 2:27; 13:34-37; 1 Cor. 15:42), but it refers to

moral deterioration as in 2 Peter 2:12, 19.

2PE 2:12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,

2PE 2:19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.

- a. This corruption is in the world by lust.
 - b. “Corruption” [phthora, thora] - corruption, decay, ruin, moral corruption. See 2 Pet. 1:4; 2:12, 14.
2. The promises were intended that they “might become partakers of the divine nature.”
- a. “theios” [thay os] - “divine, pertaining to God.”
 - b. “phusis” [foo’ sis]- “nature, essence.”
3. They were given that they might be transformed into the image of God.
- a. We can never achieve or even come close to the absolute perfection of God.
 - b. We must nevertheless seek to be like Him. (Matt. 5:48; 1 Pet. 1:15).
4. “having escaped the corruption [rottenness] that is in the world.”
- a. This is done **by obeying the gospel**. (Rom. 1:16).
 - b. This is done **by becoming sons of God**. (Jn. 1:12, 14; 1 Jn. 3:1).
 - c. This is done by **receiving the Holy Spirit**. (Acts 2:38; 5:32; 1 Cor. 6:19, 20; Gal. 4:6).
 - d. This is done by **trusting in God and His promises**. (1 Jn. 5:4).
 - e. This is done by **setting our sights on heaven**. (Col. 3:1,2).
 - f. This is done by **pursuing “the fruit of the Spirit.”** (Gal. 5:22 ,23).
 - g. This is done by **developing the Christian graces**. (2 Pet. 1:5-11).
 - h. This is done by **walking in the light**. (1 Jn. 1:7).

Christian Graces

2PE 1:5 Now for this very reason also, applying all diligence [giving it all you have, spare no effort], in your faith supply moral excellence [purity], and in {your} moral excellence [purity], knowledge;

- “Now for this very reason” refers to the truths found in 2 Peter 1:4.
- He uses the word “pas” meaning “all, every.”

- “spoude” [spou day’] means “diligence.” NIV translates “every effort.”
 - “supply” is from “epichoregeo” [e pee ko re ge’ o] means “add, provide, supply.”
1. “Faith” (Gr. pis’tis) is the first Christian grace. (Heb. 11:1).
 - a. We are saved by faith. (Jn. 3:16, 36).
 - b. Saving faith comes from hearing God’s word. (Rom. 10:17).
 - c. Faith is not a leap in the dark, but it is “the assurance of things hoped for, and the conviction of things not seen. (Heb. 11:1).
 - d. It is not knowing everything (Deut. 29:29), but it is trusting what God has revealed - (1) Design (2) Revelation
 - e. Faith is naturally the first of the graces since it is the basis for all that we do. It is the root of all other actions.
 - f. Without faith we cannot please God (Heb. 11:6).
 - g. Faith is the driving force of the Christian life, and without it we will do little and what we do is not acceptable.
 - h. It leads to obedience. (Rom. 1:5; 16:26; Matt. 7:21; Lk. 6:46; Heb. 5:9).
 - i. Faith grows through (1) study (2) prayer (3) practice (4) Observation and experience.
 - j. Note: The next 7 virtues are unattainable until the step of faith has been taken.
 2. “Moral excellence” (arete, ar e tay’) is the second of the Christian graces.
 - a. The Greek has the idea of “virtue, uprightness, goodness.” (Phil 4:8; 2 Pet. 1:5).
 - b. Faith is not a mere intellectual knowledge, but true faith leads to “moral excellence,” that is, godly character, goodness, uprightness.
 - c. Some have contended then and now that faith and grace permits a free life style (Rom. 6:1,2), but Peter insists this is not true.

ROM 6:1 What then are we to say? Should we continue in sin in order that grace may abound?

ROM 6:2 By no means! How can we who died to sin go on living in it?

- d. Peter warns against some who had this philosophy of sinful indulgence.

2PE 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned; 3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

- e. We have been called to holiness. (1 Pet. 1:15). See Rom. 12:1,2.
 - f. We have been called to follow in the footsteps of Jesus. (1 Pet. 2:21).
3. “Knowledge” is the third of the Christian graces.
- a. “gnosis” [gno’ sis] means “knowledge.”
 - b. The Christian is to grow in knowledge and understanding of the will of God. (Eph. 5:17; 1 Pet. 2:2; 2 Tim. 2:15).
 - c. See Heb. 5:11-14; 1 Pet. 2:2; Jn. 8:32; 1 Peter 3:18; 2 Tim. 2:15.
 - d. Faith is strengthened through knowledge.
 - e. True knowledge increases our faith and trust.

Note:

- Growing means our knowledge and understanding increases, and it means we sometimes must change our minds.
- As we grow we discover we have been right about some things and wrong about some things and discover truths we had never considered.

2PE 1:6 and in {your} knowledge, self-control, and in {your} self-control, perseverance, and in {your} perseverance, godliness;

4. The fourth of the Christian graces is “self-control.”
- a. “egkrateia” [en kra’ tay a] means “self-control, continence, temperance.”
 - b. The Christian by God’s help and the knowledge of God word keeps his desires under control.
 - c. The scriptures stress Christians are to maintain self-control. (Gal. 5:23; Acts 24:25; 1 Cor. 9:25-27).

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| 1) Tongue (Jas. 1:26). | 4) Greed (love of money) - Matt. 6:19, 20, 24. |
| 2) Sexual desires (1 Cor. 6:18) | 5) Anger (Eph. 4:26, 27). |
| 3) Thoughts (Psa. 19:14) | 6) All outward actions |

- d. Self-control grows through :

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| (1) Faith & prayer | (3) Learning our strength and weaknesses | (5) Remembering the temporal and eternal consequences. |
| (2) Thoughts | (4) Drawing near to God (Jas. 4:8) | 6) Good associations. (Psa. 1:1; 1 Cor. 15:33). |

5. The fifth of the Christian graces is “perseverance.”

- a. “Self-control” enables one to deal successfully with his inner desires, but “perseverance” (endurance, steadfastness) enables one to be victorious in spite of outward trials.
 - b. The word “perseverance” (hupomone, hoo po mo nay’) means “endurance,” and refers to the ability to endure in face of difficulties.
 - c. It is a dynamic quality that motivates one to stick to and trust in the promises of God.
 - d. Faith, godly character, knowledge and self-control enable “perseverance.”
 - d. It enables one to be loyal when outward circumstances tempt one to abandon God and the Christian walk.
 - e. Hope is the mother of “perseverance.”
 - f. Without “hope” we lose endurance, become discouraged or indifferent, cease to reach goals, etc.
6. The sixth of the Christian graces is “godliness.”
- “euse’beia” occurs 15 times in the N.T. and means “reverence, respect, piety toward God, godliness.”

ACT 3:12 But when Peter saw this, he replied to the people, "Men of Israel, why do you marvel at this, or why do you gaze at us, as if by our own power or **piety** we had made him walk?"

1TI 2:2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all **godliness** and dignity.

1TI 3:16 And by common confession great is the mystery of **godliness**: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

1TI 4:7 But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of **godliness**;

1TI 4:8 for bodily discipline is only of little profit, but **godliness** is profitable for all things, since it holds promise for the present life and also for the life to come.

1TI 6:3 If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to **godliness**,

1TI 6:5 and constant friction between men of depraved mind and deprived of the truth, who suppose that **godliness** is a means of gain.

1TI 6:6 But **godliness** actually is a means of great gain, when accompanied by contentment.

1TI 6:11 But flee from these things, you man of God; and pursue righteousness, **godliness**, faith, love, perseverance and gentleness.

2TI 3:5 holding to a form of **godliness**, although they have denied its power; and avoid such men as these.

TIT 1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to **godliness**,

2PE 1:3 seeing that His divine power has granted to us everything pertaining to life and **godliness**, through the true knowledge of Him who called us by His own glory and excellence.

2PE 1:6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, **godliness**;

2PE 1:7 and in your **godliness**, brotherly kindness, and in your brotherly kindness, love.

2PE 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and **godliness**,

- The Christian is one who reverently devotes himself to imitating God and practicing His teachings.
- “godliness” denotes a godly attitude that leads one to do what is well-pleasing to God.
- The Christian today pursues godliness in a sinful world.
- “godliness” indicates piety or reverence toward God, the attitude and conduct which one who is in possession of the new life is to exemplify.
- The verb “eusebeo” [eu se beh’ o] means:
 - (1) To exercise piety.
 - (2) Towards deity, to worship. (Acts 17:23).
 - (3) To a relative, to be dutiful. (1 Tim. 5:4).
- “godliness” comes from “euse’beia” which comes from “eu” (well) and “seb’omai” (to be devout).

2PE 1:7 and in {your} godliness, brotherly kindness, and in {your} brotherly kindness, love.

7. The seventh of the Christian graces is “brotherly kindness” (philadelphi’a).
 - a. Peter referred to love of brothers in his first letter. (1 Pet. 1:22; 2:17).
 - b. This love denotes the love brothers of a family have for one another.
 - c. It is a virtue stressed in the New Testament. (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1). See 1 Jn. 4:20.
8. The eighth of the Christian graces is “love” (agape, a ga’ pay).
 - a. See Gal. 5:22; Col. 3:14.
 - b. This love is broader than the preceding quality. God’s love is broad. (Jn. 3:16).
 - c. Those we are to love.

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| 1) God (Matt. 22:37-38). | 4) Enemies (Matt. 5:43-48). |
| 2) Christ (Jn. 14:15). | 5) Brethren (Jn. 13:34, 35; 1 John 3:11, 14; 4:7) |
| 3) Neighbor (Matt. 22:39). | 6) Family (Eph. 5:25; 1 Tim. 5:8; Tit. 2:4). |

Christians Must Grow In These Virtues

2PE 1:8 For if these {qualities} [essential virtues] yours [personally] and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.

- “epignosis” [e pig’ no sis] is used here; whereas “gnosis” was used in 2 Pet. 1:6.
 - “epig’nosis” seems to be a strengthened form of “gnosis.”
 - It means “knowledge, recognition, discernment.”
 - It may have the idea of “true knowledge, full knowledge, fuller knowledge.”
 - We are to have these qualities in an increasing measure.
 - Failure to have and grow in these qualities can and will render one “useless” and “unfruitful.”
1. The word “qualities” is in italics, and refers to the graces or virtues Peter just enumerated.
 2. The Christian must possess the qualities designated in verses 5 through 7.
 3. The Christian **must also grow in these qualities**.
 4. He must never, regardless of our age, become stagnant in his Christian growth,, but he must constantly seek to grow, improve, be better.
 5. It is tragic for a Christian to be “useless” or “unfruitful.”
 - a. “argos” [ar gos’] - inactive, unemployed, idle, useless, unprofitable. See Matt. 20:3, 6; 1 Tim. 5:13; Tit. 1:12; Jas. 2:20).
 - b. “akarpos” [a kar’ pos]- “without fruit, unfruitful, barren.”

Facts About Those Lacking “These Qualities”

2PE 1:9 For he who lacks these {qualities} is blind [spiritually] {or} short-sighted [near-sighted, seeing only what is near], having forgotten {his} purification [cleansing] from his former [old] sins.

1. His vision is limited to the things of earth.
2. He is “short-sighted” seeing only the things near at hand, and forgetful of his blessings and purpose.
3. The Christian who lives for earthly things does not dwell on Christ, the meaning of atonement and the commitment he made at conversion.
4. We have not been cleansed to pursue sin, but our sins have been removed that we might diligently seek the virtues that Peter set forth.
5. John state the one who hates his brother stumbles in the darkness “because the darkness has blinded him.” (1 Jn. 2:11).

Making Sure One's Calling And Choosing

2PE 1:10 Therefore, brethren, be all the more diligent [spare no effort] to make certain about His calling and choosing [selection of] you; for as long as you practice these things, you will never stumble [permanently fall away];

- “Never” is emphatic and indicates the believer who adds these graces will not fall.
1. We are called through the gospel (2 Thess. 2:14), we are elected (chosen) because we accept God’s grace.
 2. The words “to make certain” one’s “calling and choosing” and the words “you will never stumble” clearly teach and imply that salvation can be lost. (1 Cor. 10:12; Gal. 5:4; Heb. 3:12; Jas. 5:19, 20; 1 Cor. 9:27; Heb. 10:26, 27).
 3. This verse also clearly teaches that we can make our “calling and choosing” “certain” (sure).
 - a. See Acts 2:40; Phil. 2:12.
 - b. Though we cannot earn salvation, it does not mean we are to do nothing.
 4. Yes, the Christian sins, but he does not have to remain in that fallen state. (1 Jn. 1:7, 9).

“Entrance Into The Eternal Kingdom”

2PE 1:11 for in this way the entrance into the eternal [unending] kingdom of our Lord and Savior Jesus Christ will be abundantly [richly] supplied to you.

- “Our Lord and Savior” (2 Pet. 2:11; 3:2, 18)
 - “Our God and Savior” (2 Pet. 1:1).
1. We will not just squeeze into heaven. (1 Jn. 1:7, 9).
 - a. 1PE 4:17 For {it is} time for judgment to begin with the household of God; and if {it begins} with us first, what {will be} the outcome for those who do not obey the gospel of God?

1PE 4:18 And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?
 - b. If God allow the church [His people] to suffer now in this life, how much more will the ungodly suffer either now or in eternity or both. (2 Thess. 1:7-9).
 2. Through the atonement of Christ we “will be abundantly supplied” “entrance” “into the eternal kingdom.”
 3. Christians are now citizens of the kingdom of Christ while on earth.
 - a. They enter the kingdom at the time of conversion. (Jn. 3:5; Col. 1:13; Heb. 12:28; Rev. 1:6, 9).
 - b. They recognize that Christ, their king, reigns in heaven and they are but pilgrims on this earth. (1 Pet. 1:1; 2:11).
 - c. Their citizenship is in heaven. (Phil. 3:20).

- d. Peter has in mind “the eternal [heavenly] kingdom” that Christians enter at the second coming. (Matt. 25:34; Acts 14:22; 2 Tim. 4:18).

MAT 25:34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

ACT 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying,} "Through many tribulations we must enter the kingdom of God."

2TI 4:18 The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him {be} the glory forever and ever. Amen.

4. “The eternal kingdom” has reference to Christ’s eternal reign in heaven over His saints - the redeemed.
 - a. He is already reigning in heaven (Acts 2:32,33; Heb. 1:3), but one day we will reign with Him.
 - b. Heaven is forever. (Rev. 22:5).

Notes:

1. Certainty of salvation does not come to one through dreams, visions, wealth, education, race, revelations, etc.
2. Certainty of salvation comes by accepting Jesus in faith and baptism, and by adding the Christian graces.

Additional Comments

1. This assurance does not mean that a Christian will never sin. (1 Jn. 1:7, 9).
2. This assurance does not mean a Christian will not have trouble. (Job 14:1,2).
3. This assurance does not mean there will not be persecution. (2 Tim. 3:12).

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