

2 PETER

INTRODUCTION

*“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.”
2 Peter 1:19*

Most Bible scholars believe this epistle was written to the churches of Asia Minor, as was Peter's first letter, and was written shortly before his death (an upside-down crucifixion) under Nero's persecution, probably about A.D. 67.

At this time many church leaders had been preaching Christ's return for about 30 years, and now many of these leaders and their followers were becoming perplexed and searching for answers. This became the opportunity for smooth-talking “spiritual” guides to move in, saying that it was alright for Christians to sin since Christians already have been forgiven of their sin. Due to his imminent death, Peter writes this short letter warning about those who promise freedom to everyone, because they themselves were slaves of filthy living that controlled them. He also states that all ungodly people will be destroyed. In turn, he encourages the Christian listeners not to give up the faith. He adds that Christ, indeed, will come, and while they were waiting they should make sure that the Lord finds them pure, spotless and living at peace.

In this letter Peter's prediction of apostasy, especially due to false teachers, is quite similar to that of Jude's teaching, and although the two men could easily have discussed these matters together, they each bring out their own strong points of warning for the days of waiting for Christ's return.

2 Peter 1:1-8

Now we are ready to grow, and, therefore, it is in the second epistle that the writer advances to these higher experiences and bids us to go on to perfection. Had we attempted to grow before, it would have been distortion. We must have a true life complete in all its parts before we can safely develop it. There must be a good foundation and every wall connected before we can rear the superstructure with safety. Now then, the foundation is laid, and so the apostle adds, "[And beside, KJV] this, make every effort to add to your faith" (1:5). Dean Alford has translated this, "Because of this thing"; not "beside," but "because." Just because you are sanctified, therefore, grow. Because you have resources, such a glorious guarantee, and divine supplies, therefore, go forward and make the most of them. But notice even in our growth that the same principle of grace must be recognized all the way through. We are not to grow in character and virtue and strength, but we are to grow in grace. That means we are to grow in the habit of receiving, of being more and more helpless and dependent every moment to the end of life; it is to be all grace to the finish, and the more we grow, the more will it be true, "He must become greater; I must become less" (John 3:30).

This is also finely expressed in the phrase, "Add to your faith" (2 Peter 1:5). You are not to add to yourself, but to your faith. And what of faith? It is just the power to receive from God something which you yourself cannot do or have independently. Faith is just a hand to take His grace. Therefore, the way to grow is just to take from Him in each new emergency the supply needed for that occasion. Do we want more love? When we come up to some hard place where we are wronged, we are not to struggle to work up love in ourselves. We are not to be discouraged because we do not find the love there. We are not to pump at our dry well until we get worn out and discouraged. But we are to do as you would do with such a well; pour a little water in, and then it will flow freely out. Go to God and take the love from Him. Tell Him you are unloving and helpless, and ask Him to put the heart of Christ into your cold heart, and thus add to your faith His love. And so, if you need courage or patience or joy, no matter what, just draw upon your bank account. Use the faith that He has given to claim the exceeding great and precious promises, and you will get tired of asking before He gets tired of giving.

1. Add Goodness

And now the apostle gives us a very fine and symmetrical portrait of the graces and features in which we are to grow. First he says, "Add to your faith goodness" (1:5). This does not mean moral purity, for all this has already been settled in your sanctification; but the word "goodness" (virtue, KJV) is derived from a old Latin root, which means manhood, courage, virility. It is spiritual forcefulness. God does not want us good and amiable weaklings, but men and women that accomplish things; lives that tell for God and the race. He will give us His strength and make us good soldiers of Jesus Christ, "strong in the Lord and in his mighty power" (Ephesians 6:10).

2. Add Knowledge

Next is knowledge. Blind courage is often wild and dangerous. Power without intelligence and judgment is distortion. He wants us not only to have the "spirit of power," but also the spirit of "a sound mind" (2 Timothy 1:7, KJV). He will give us His wisdom and knowledge, for "if any of you lacks wisdom, he should ask God . . . and it will be given to him" (James 1:5). How wise Christ was! How beautifully we find Him always in order, on time, with a ready answer for His enemies and a right message for needy souls—a pattern of divine wisdom. And so, by faith we may take His Spirit to rest upon us, as "the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" (Isaiah 11:2), that shall make us "delight in the fear of the LORD" (11:3).

3. Add Self-control

Next is self-control, the power of poise, the balanced character, the reserve force that can hold your tongue, and wait in the silence that so often speaks more vitally than words. He will give it through your faith and through His grace, if you are willing to be taught to be silent unto God and let Him mold you.

4. Add Perseverance

Next is perseverance or patience. That is the power to suffer not only that which comes to you from the hand of God, but that, so much harder, which comes to you from the hand of man. This is the fusing process that burns all the ingredients into one living mass of spiritual strength. No character is permanent, no quantity is fixed, until it has been proved in the furnace of affliction. But patience is His gift. The savage can meet suffering with stoical indifference, but only the heart of Christ can stand in the judgment hall or the garden of Gethsemane and suffer long and yet be kind. You will come up to your trials and fail at first, but you will find the unfailing One at your side; and if you will lean hard on Him, He will give you His victory. And through each new trial you will add to your faith perseverance, until perseverance has her perfect work, and you will stand "mature and complete, not lacking anything" (James 1:4).

5. Add Godliness

Next comes godliness. This is the quality of the Spirit which crowns the character. This is the upper chamber, the observatory, where we look up and out upon the heavens, where we meet and know God, where we commune with Him and worship Him and do all things unto His glory. It is this which gives spirituality and devoutness to the character, and makes saints like Rutherford, McCheyne, Fenelon, and the souls whose very names crush our hearts with sacred veneration. Into this we may grow by faith, for piety is one of the gifts of God; and we can have as much as we can claim and wear as a divine habiliment.

6. Add Kindness and Love

But there is danger even on spiritual lines. We may become extreme and selfish. The cloister and the cell are not the finishing rooms for holy character, but the slums of sin, the wastes of heathenism, and the dark places of human suffering. It is here we reach the largest circumference of spiritual growth. There is a circle, a vertical circle, that rises heavenward and takes in God and all the heights of devotion and communion. But there is another circle, a lateral circle, that takes in all the length and breadth of loving sympathy and service. And so he adds two more features to this divine portrait: "brotherly kindness" and "love." The first relates to our brethren, the love we owe to the household of faith. The second relates to the great world beyond, the unsaved, the unhappy, the sick, the poor, the lost, our enemies, the people that we cannot love naturally, but whom God has placed in our pathway to teach us that great and heavenly grace Peter here calls love.

Such is the fullness of the stature of a perfect man in Christ; the ideal up to which God would have us grow under the molding hand of His grace. Such are the seven colors of this sacred prism—seven, yet one; the white light of faith and grace separated into the sevenfold graces of goodness, knowledge, self-control, perseverance, godliness, brotherly kindness and love.

There is a fine shade of expression in the beautiful Greek in connection with the word "add." Literally, it means "chorus." It is a technical word, describing the business of the choir leader who harmonized the music at some great concert in all the parts, voices and instruments, until they blended in one magnificent harmony; many, yet one. And so we are to chorus into our Christian life all the graces of the Spirit until they will blend in symmetrical proportion, and nothing will be exaggerated, but all will be in harmony, and the effect of the whole will be that our lives will become a sublime chorus of praise, a doxology to the glory of Him of whom and by whom and for whom are all things.

(The Christ In the Bible Commentary, A. B. Simpson)

Of these seven character qualities that Peter has listed, please take one or two, as you are able, and show how spiritual growth brings practical results, even as Peter is teaching us. Give examples where possible (for instance—a revived former dead church now has far more concern for reaching out to missionaries in other parts of the world).

2 Peter 1:9-11

"But if anyone does not have them, he is nearsighted and blind" (2 Peter 1:9). The reason some people never get a vision of God or deeply realize spiritual things is because they live on too low a plane.

It will keep one from living too near the edge. "And has forgotten that he has been cleansed from his past sins" (1:9). Some people seem to like to live on the edge of the pit and the wonder is that they do not slip back again. God bids you press on from the borderland of danger into all the strength and breadth of the land of promise. If you do not, you will find yourself back even in your old sins.

"And you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ" (1:11). This is the crowning reason for a life of devotion. There is a glorious prize and there is a solemn possibility of missing it. I have seen three different persons land from a great ocean steamer. One landed as a criminal, a prisoner bound with chains, and led away to the Tombs and the dark future of punishment. And so some will reach yonder destination. A second stepped down from the deck on the gangplank, a stranger in a strange land. He was not in danger of arrest, but there were no familiar faces to greet him, and he almost wished he were back in his own country. And some will reach the eternal port in this way, saved as by fire, but no soul to meet them at heaven's gate, strangers even in the home above. God save you from such a homecoming. But I have seen another figure on that deck, his face glowing with pleasure, his eyes sparkling with tears of joy, his hat and handkerchief waving in response to thousands on the shore who were welcoming him home. And as he landed amid the cheers of the musical bands and the shouts of 10,000 voices, they carried him on their shoulders to receive ovations of honor and the highest rewards that his nation could bestow. He was a public servant and had done his duty and had finished his course with joy. He was coming home to his reward. There will be such abundant entrance through yonder heavenly gates. Will they be for you? Will they be for me? We are making our history now. God help us to write it in enduring letters that shall shine in that glorious day.

The same word translated "chorus," in verse five, is used again in verse eleven, and translated "ministered"; literally, "an entrance shall be chorused unto you abundantly." The things you did and suffered for God, the graces of your

Christian life which you put on in the earthly struggle, the souls you led to the Savior—all these shall meet you there, and like celestial attendants accompany your triumphal march and sing your coronation hymn as they bid you welcome to your great reward. Oh, with such an inspiring hope, let us give all diligence to receive all the possibilities of grace and obtain all the rewards of glory!

(The Christ In the Bible Commentary, A. B. Simpson)

What is lacking in a person who is “shortsighted” (2 Peter 1:9)?

2 Peter 1:12-18

Peter could never forget what the Master had predicted of his death. See John 21:18. Oh, that in our death, whatever be its mode, we may glorify God! The fulfillment of those words was already looming before Peter's eyes, but he had no fear. He describes his home-going by the word used by Moses and Elijah when they spoke of the decease (*lit.*, exodus) which the Lord would accomplish.

(Through the Bible Day by Day, F. B. Meyer)

Peter had three motives behind his ministry: (1) Obedience to Christ's command; (2) What his Lord had commanded was the right thing to do; and (3) Peter knew he needed to hasten, or give diligence to this work, so that he would complete the spiritual responsibilities His Lord had given him to do. **Speak to this: Are we (1) truly obeying all that God has shown us; (2) are we fully aware that God's calling is the only standard we should look to for our lives and their accomplishments, and (3) are we realizing that we do not know the time when we, too, will be called Home, and therefore we should be busy about our Father's calling and His business? Can God use us at any age providing we are yielded and willing?**

2 Peter 1:19-21

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). The metaphor used here is taken from a man walking along a dangerous road on a dark night, in urgent need of a lantern to show him where to walk safely and comfortably, to avoid injury and destruction. The same figure is used again in the New Testament. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19). The dark place is this world, and it is only as we take heed to the Word, to the light God has given us, that we shall be able to perceive and avoid "the broad [road] that leadeth to destruction," and discern the narrow way which alone "leadeth unto life" (Matthew 7:13-14).

It should be observed that this verse plainly intimates that God has placed His Word in our hands for an intensely practical purpose, namely, to direct our walk and to regulate our deportment. At once this shows us what is the first and principal use we are to make of this divine gift. It would do a traveler little good to diligently scrutinize the mechanism of a lamp, or to admire its beautiful design. Rather, he is to take it up and make a practical use of it. Many are zealous in reading "the letter of Scripture," and many are charmed with the evidences of its divine authorship. But how few realize the primary purpose for which God gave the Scriptures; how few make a *practical use* of them—ordering the details of their lives by its rules and regulations. They eulogize the lamp, but they do not walk by its light.

(The Nature of God, A. W. Pink)

What is the meaning of the statement “until the day dawn, and the day star arise in your hearts?” (2 Peter 1:19)

Peter strongly states in verses 20 and 21 that no Scripture prophecy is of any private interpretation, but was given to men by the power of the Holy Spirit. **Is he stating this because he soon will be instructing them about the false teachers and the comparison he desires them to see? What teaching will the false teachers be bringing, and who or what is their inspiration?**

2 Peter 2:1-22

"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 therein, and overcome, the latter end is worse with them than the beginning" (2 Peter 2:20). Here the apostle refers to those who had a head knowledge of the Truth, and then apostatized. There had been a reformation outwardly in their lives, but no regeneration of the heart. For a while they were delivered from the pollution of the world, but with no supernatural work of grace having been wrought in their souls, the lustings of the flesh proved too

strong. They were again overcome and returned to their former manner of life like the "dog [returning] to his own vomit" or the sow "to her wallowing in the mire" (v. 22). The apostasy is described as turning "from the holy commandment delivered unto them" (v. 21), which refers to the terms of discipleship made known in the Gospel. But what we are particularly concerned about is the Holy Spirit's order: these apostates had been favored with the "knowledge of [1] the Lord and [2] Savior Jesus Christ."

God's people are exhorted to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). Here again God's order is the opposite of man's. Nor is this merely a technical detail, concerning which a mistake is of little moment. No, the subject is basic, vital, and fundamental, and error at this point is fatal. Those who have not submitted to Christ as *Lord*, but who trust in Him as *Savior* are deceived.

In an unregenerate state, no sinner is subject to Christ as *Lord*, though he may be fully convinced of His deity and employ "Lord Jesus" when referring to Him. When we say that no unregenerate person "is subject to Christ as Lord," we mean that His will is not the rule of life; to please, obey, honor, and glorify Christ is not the dominant aim, disposition, and striving of the heart. Far from this being the case, his real sentiment is "Who is the LORD, that I should obey his voice?" (Exodus 5:2). The whole trend of his life is saying, "I will not have this man to reign over me" (see Luke 19:14). Despite all religious pretensions, the real attitude of the unregenerate toward God is "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve [be in subjection to] him?" (Job 21:14-15). Their conduct intimates, "Our lips are our own: who is lord over us?" (Psalm 12:4). Instead of surrendering to God in Christ, every sinner turns "to his own way" (Isaiah 53:6), living only to please self.

When the Holy Spirit convicts of sin, He causes that person to see what sin really is. He makes the convicted one understand that sin is rebellion against God, a refusal to submit to the Lord. The Spirit causes him to realize that he has been an insurrectionist against Him who is exalted above all. He is now convicted not only of this sin, or that idol, but also is brought to realize his whole life has been a fighting against God; that he has knowingly, willfully, and constantly ignored and defied Him, deliberately choosing to go his own way. The work of the Spirit in God's elect is not so much to convince each of them they are lost sinners (the conscience of the natural man knows that, without any supernatural operation of the Spirit!); it is to reveal the exceeding "sinfulness of sin" (see Romans 7:13), by making us see and feel that all sin is a species of spiritual anarchy, a defiance of the lordship of God.

When a man has really been convicted by the supernatural operation of the Holy Spirit, the first effect on him is complete and abject despair. His case appears to be utterly hopeless. He now sees he has sinned so grievously that it appears impossible for a righteous God to do anything but damn him for eternity. He sees what a fool he has been in heeding the voice of temptation, fighting against the Most High, and in losing his own soul. He recalls how often God has spoken to him in the past—as a child, as a youth, as an adult, upon a bed of sickness, in the death of a loved one, in adversities—and how he refused to listen and deliberately turned a deaf ear. He now feels he has sinned away his day of grace.

But the ground must be plowed and harrowed before it is receptive to seed. So the heart must be prepared by these harrowing experiences, the stubborn will broken, before it is ready for the healing of the Gospel. But how very few ever are savingly convicted by the Spirit! The Spirit continues His work in the soul, plowing still deeper, revealing the hideousness of sin, producing a horror of and hatred for it. The sinner next receives the beginning of hope, which results in an earnest inquiry, "What must I do to be saved?" Then the Spirit, who has come to earth to glorify Christ, presses upon that awakened soul the claims of His lordship (see, for example, Luke 14:26-33) and makes us realize that Christ demands our hearts, lives, and all. Then He grants grace to the quickened soul to renounce all other lords, to turn away from all idols, and to receive Christ as Prophet, Priest, and King.

Nothing but the sovereign and supernatural work of the Spirit can bring this to pass. A preacher may induce a man to believe what Scripture says about his lost condition, persuade him to bow to the divine verdict, and then accept Christ as his personal Savior. No man wants to go to hell, and if he is assured intellectually that Christ stands ready as a fire escape, on the sole condition that he jump into His arms ("rest on His finished work"), thousands will do so. But a hundred preachers are unable to make an unregenerate person realize the dreadful nature of sin, or show him that he has been a lifelong rebel against God, or change his heart so that he now hates himself and longs to please God and serve Christ. Only the Spirit can bring man to the place where he is willing to forsake every idol, cut off a hindering right hand, or pluck out an offending right eye (see Matthew 5:27-30).

Probably some will say, "But the exhortations addressed to saints in the epistles show that it is Christians, and not the unsaved, who are to surrender to Christ's lordship," citing Romans 12:1. Such a mistake only serves to demonstrate the gross spiritual darkness which has enveloped even orthodox Christendom. The exhortations of the Epistles simply signify that Christians are to continue as they began: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). All the exhortations may be summed up in two words: "Come to Christ," "*Abide* in Him"; and what is abiding but coming to Christ constantly (1 Peter 2:4)? The saints (Romans 12:1) have already been bidden to "yield" themselves "unto God" (6:13). While we are on earth we will always need such admonitions. The backslidden church at Ephesus was told, "Repent, and do the first works" (Revelation 2:5).

And now a pointed question: Is Christ your Lord? Does He in fact occupy the throne of your heart? Does He actually rule your life? If not, then most certainly He is not your Savior. Unless your heart has been renewed, unless grace has changed you from a lawless rebel to a loving subject, then you are yet in your sins, on the broad road to destruction.

(The Nature of God, A. W. Pink)

What does it mean to make Christ “Lord” of your life? In order for you to become a true Christian does God have to become both Lord and Savior in your life?

Carefully read the following Scriptures that speak of the dangers of false teachers, and then list the deeds of the false teachers from these, as well as from 2 Peter.

Isa. 56:10-12 Jer. 23:2 Jer. 50:6 Ezek. 34:2,3 Matt. 7:15-23 John 10:12 Phil. 1:15 1 Tim. 6:3-5

2 Peter 3:1-18

The Apostle Peter gives us an object lesson of the Lord's coming from the Fall and the days of Noah and Lot. There are two passages:

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment; if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. (2 Peter 2:4-9)

But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men. (3:5-7)

These passages combine to teach us:

1. That a great catastrophe has more than once already overtaken this sinful world, and give us evidence that such a catastrophe may yet await ungodly men. The very strata of the globe tells the story of the Flood; and the Dead Sea, as it rolls its sluggish waves over the ruins of Gomorrah, is one of the gates of hell, and both proclaim the coming of a day of judgment.

2. The elements were ready for the Flood. The waters were there, awaiting God's hand; and so the element of fire is stored up now, and needs only the touch of His hand to involve the terrestrial system in final conflagration.

3. The wickedness of man, ripened as the judgment drew near; and so it is ripening again for the last cataclysm. "Just as it was in the days of Noah, so also will it be in the days of the Son of Man" (Luke 17:26). As it was in the days of Lot, so shall it be once more. The crimes of violence and blood, the defilements of lust and unnatural crime, these are the increasing signs of our age, and these were the provocations of God's former judgment. The very shadows of our time are tinged with rays of light, for they betoken the coming day.

4. The longsuffering God waited in the days of Noah and gave the race 120 years of warning and mercy. So today, as Peter says, "The Lord is not slow in keeping his promise . . . He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). This is the reason that His coming waits.

5. The catastrophe came at last, sudden, swift, irretrievable; and so it will be then. It was too late to enter that ark when the flood came, and so, "While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape" (1 Thessalonians 5:3).

6. A remnant was saved. "Noah, a preacher of righteousness, and seven others" (2 Peter 2:5), Peter says, were saved, and "[God] rescued Lot, a righteous man, who was distressed by the filthy lives of the lawless men" (2:7). And so once more shall it be true: "the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of

judgment" (2:9). The little flock shall be saved. They shall be caught away before the tempest breaks. That is a thrilling word in the Master's announcement of His coming. "At that time they will see the Son of Man coming in a cloud with power and great glory" (Luke 21:27). But remember, beloved, that the emphatic word is *they*. It is not for you. God grant that you may never see this awful sight, for "all the nations of the earth will mourn" (Matthew 24:30). You should be nearer to His side that day. Your word is: "Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man" (Luke 21:36). You are to escape these things. They are to see them, but you shall be above them all.

THE FINAL CATASTROPHE

1. It will be sudden. "The day of the Lord will come like a thief" (2 Peter 3:10).

2. It will be awful. "The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare" (3:10). The word here translated "destroyed" means "dissolved." The thought is not that the elements shall be destroyed, but they will be melted, dissolved and then re-formed.

3. It will be by fire as once it was by flood.

4. It will be followed by "a new heaven and a new earth, the home of righteousness" (3:13). This is the *Palingenesis*, the beginning again, the new creation. "He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets," as Peter said once before, in Acts 3:21.

Finally, the beautiful phrase, "until the day dawns and the morning star rises in your hearts" (2 Peter 1:19), suggests the inner revelation of Jesus Christ to His waiting Bride through the Holy Spirit, as the deepest and dearest of all preparations for His coming. The morning star before the day dawns. It means that inner whisper of the Master's own voice, that secret presence of His Spirit in the soul which will give intimation and intuition of His coming even before the world shall see him. It is "Christ is in you the hope of glory" (Colossians 1:27). O beloved, claim it, cherish it, and hearken to the whispered message, speaking tenderly, solemnly in these last days to those that are close enough to His heart to hear Him.

" 'Yes, I am coming soon.' Amen. Come, Lord Jesus" (Revelation 22:20).

(The Christ In the Bible Commentary, A. B. Simpson)

2 Peter 3:9a states: "*The Lord is not slack concerning His promise.*" **Connect this statement with the following Scripture verses, and then enlarge on the meaning that Peter wants us to understand.**

Ps. 119:33, 34, 97 Isa. 46:9-11 Jer. 23:33 Ezek. 33:11 Dan. 4:17, 35 Mark 3:35 1 Cor. 2:14
Eph. 6:6 Phil. 3:1 Heb. 2:4 Heb. 13:21 2 Peter 3:4-7 Rev. 17:17 Rev. 21:8

Heaven and earth shall pass away, "*Nevertheless we, according to His promise, look for new heavens and a new earth, in which righteousness dwells.*" (2 Peter 3:13) **According to God's ongoing plans of restoration, cleansing and sanctification for His people, what kind of things will have been purged when this Scripture comes to pass, and what type of things will have been established?**

Ps. 116:8, 9 Ps. 126 Isa. 25:8 Isa. 59:14 John 3:3, 16 John 17:11, 12 Rom. 8:18-25 1
Cor. 3:11-15 1 Cor. 15:53 2 Cor. 5:17 Phil. 3:21 1 Thess. 4:17 2 Pet. 1:10, 11 2 Pet. 3:11,
13, 14 1 John 3:2 Rev. 20:11 Rev. 21:1, 23 Rev. 22:1, 2

Hindrances to spiritual growth are: Lack of knowledge of the Word, carnality, instability and dullness. Satan, of course, quickly steps in to take advantage of God's people to hinder them, especially in their lack of knowledge. **From the following Scriptures, or an example you might know, show how people fall into this trap of Satan.**

Acts 18:24-28 1 Cor. 3:1-3 Eph. 4:14, 15 Heb. 5:11-14

"My people are destroyed for lack of knowledge." **Where is this found?**