

A&P Home Church | Weekly Study

1 & 2 Peter

Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

2 PETER 3:11-13

1 PETER BOOK SUMMARY:

Some 30 years after the resurrection of Jesus, Christians are facing greater persecution for their faith. How should they respond? How should we respond to suffering today? The apostle Peter writes this letter both to comfort believers and to encourage them to stay strong. He urges them to put all their hope in their perfect future with Christ, and to obey and trust Him in the present, even in their suffering. Christ suffered greatly; now the Christ-followers have the opportunity to follow Him even in this, showing His grace and power in their hopefulness, obedience, and faith.

2 PETER BOOK SUMMARY:

Apparently written shortly before his death in the AD 60s, 2 Peter may have been written to the same audience as 1 Peter, which was Christians scattered by persecution. Peter writes this letter to encourage Christians to live out the purpose of their lives in Christ. He warns readers to beware of teachers who claim to be believers, but present a false version of Christianity. And, Peter calls on all Christians to eagerly watch and wait for the return of the Lord.

Sunday November 17th Brandon covered 2 Peter- refer back to the message on Wednesday November 13 for 1 Peter. (Scroll through the videos on the Facebook Group or view them on www.APhomechurch.com/blog)

Throughout the week continue to look through the scriptures, think through the questions, and apply the Word to your life. We will discuss and answer questions on the YouTube Live on Saturday at 12 EST. Email any questions during the week to Brandon & Travis at aphomechurch@gmail.com & ap.travisjohnson@gmail.com.

SUNDAY

In Reviewing 1 Peter Chapter 1, BibleRef.com says:

This beautiful, profound, and challenging first chapter of 1 Peter lays the foundation for the rest of Peter's letter. In spite of whatever suffering we may face, God Himself has already shown us great mercy in Christ by including us in His family! Jesus is our living hope. Our future is secure and endless and perfect. As the children of God we have every reason to rejoice, even in this present darkness. Peter then calls us to prepare ourselves to live as the holy people God has made us to be.

See also: Travis' message on "Suffering for Christ" from last Sunday.

What does 1 Peter 1 mean?

The apostle Peter, one of the original 12 disciples chosen and trained by Jesus during His time on earth, begins a letter to Christians scattered by persecution. He writes to encourage them, starting by emphasizing exactly who they are as Christians and how God has blessed them in Christ.

First, through their faith in Christ, God has caused them to be born again to a living hope. Because Jesus is raised from the dead, Peter asserts, their hope in Jesus is not a wish—it is as alive as He is. Their inheritance as God's children is eternal, full of glory, and secured forever. God Himself is guarding them!

Even in their suffering, which is all too real and causes sadness, Christians benefit. Our faith grows stronger, and our faith is worth more than gold. Our faith will bring great glory when Jesus is revealed. In fact, Peter says Christians have every reason to rejoice. The mystery of God's plan, withheld for centuries from both prophets and angels, has been revealed to us in Christ.

Clearly, though, we are not home, yet. Peter next addresses the question of how God's secure children should live now, between this moment and the day we are united with our Father—especially in a season of suffering and persecution.

First, we must see ourselves as holy (or "set apart") people with a special purpose. We will live in the world, but we must live as foreigners, as people preparing to go home. We must mentally engage in setting all of our hope in God's future grace for us. We should choose to act as those who are God's own people, rejecting the evil desires that once drove our actions before we knew better.

Our choices in life matter. God placed a high value on our lives, paying for them with the blood of Christ. What we inherited from our human ancestors was a meaningless existence. We lived in futility. What God gave us, instead, is true purpose. In Christ, our lives have meaning and our choices have significant consequences.

One of the choices we are now free to make is to work hard to give pure love to other Christians. It's a big part of our purpose and one way God intends for us to spend our brief lives on this side of eternity.

Our time here is brief, but our lives will go on for all eternity in Christ. He is the word of the Lord, and the word of the Lord, Peter writes, remains forever. That's the good news that was preached to Peter's readers, and which they believed.

Do you properly understand these things Peter is teaching to us? Examine yourself on this- discuss it as a family. Look at ALL areas of your life- where are you out of line? Where are you in great submission?

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Areas I'm struggling:

Areas I'm submitting to:

MONDAY

In Reviewing 1 Peter Chapter 2, BibleRef.com says:

First Peter 1 described the glorious reality of our present and future as God's children, by His grace and through our faith in Jesus. He called us a holy people redeemed by God for new purposes. That means believers must live differently than those in the world around us. In this chapter, Peter narrows down exactly what it means to lead a holy life, including doing battle with our own desire to sin. This also means suffering under human authorities, even unjust ones.

What does 1 Peter 2 mean?

How Christians live on this side of eternity does, in fact, matter. First Peter 1 established who we are as God's people, through faith in Christ. It described why believers are called by God to lead holy lives, different from those in the world around us. God has set us aside for a different purpose. Peter now begins to get specific about what that looks like in our day-to-day reality.

He begins by telling Christians to put away some specific negative attitudes and actions. Instead, we are to grow our appetite for the pure spiritual food available in Jesus. Why does that matter? Because Jesus is the long-prophesied cornerstone, or foundation stone, in the new spiritual house which God is building. Jesus is the chosen and precious one. Those who trust in Him are also living stones in this house. They are a holy priesthood, each one, serving in the house with a responsibility to offer themselves as spiritual sacrifices.

Those who reject Christ are destined to stumble over Him, but those who trust in Him will receive honor with Him. We have been called out of the darkness that all

others remain in, and into God's light. So then, it matters all the more that we lead good lives now. Not because we might lose God's mercy—we will not—but because we represent Him to the world around us. Peter insists that we must change our understanding of where "home" is. We must begin to see ourselves as foreigners in the world, preparing to leave to be with our Father.

It's not easy to live that way. In Christ, we have been forgiven for our sin, and we have been freed from sin's power to tempt us to do evil. But we still want to sin. The desire to do wrong wages war against our souls. We must engage in the battle with ourselves, now that we have the ability to win it.

One aspect of that battle with ourselves is submission to human authorities. Peter's readers at the time must have felt they had legitimate reasons to rebel against human leadership. When Peter likely wrote these words, the Roman emperor was Nero, an evil man who brutally killed Christians, among others. Many of the early Christians lived as slaves in the

Roman world, some wickedly mistreated by harsh masters.

Surely being free in Christ gave Christians the right to rebel against unworthy human authority, didn't it? Peter says no. To be free in Christ means that we have a higher authority, God Himself. God's will for His people is to submit to our human authorities—not out of fear of them or because of loyalty to a man or the state—but to freely give respect and honor to all for Christ's sake.

So Peter is clear: Christians must submit to every human authority, whether the emperor, the governor, or the slave master. This does not mean "obeying" all that human authority tells us (Acts 5:29).

It does mean accepting the consequences of obeying God, rather than men. Nor does Peter endorse slavery or the mistreatment of slaves and servants. Rather, he tells Christian slaves how God wants them to endure unjust suffering.

Going further, **Peter says that all Christians are called to suffer for doing good.** That's what Christ, our example, did for us when He suffered on the cross. He did not retaliate or threaten. He endured the pain and sadness of His suffering and took our sins on Himself, dying the death we deserved. We didn't ask Him to do it, but we would still be lost sheep if He had not. Because He did, we are under the protection and care of our shepherd and Lord.

Do you properly understand these things Peter is teaching to us? Examine yourself on this—discuss it as a family. Are you suffering? How are you suffering? Are you angry or upset and desiring things to be made “this way” or “that way” - or are you content, even in suffering?

TUESDAY

In Reviewing 1 Peter Chapter 3, BibleRef.com says:

Peter's letter to persecuted Christians is about how to endure suffering for faith in Christ. Thus far, he has assured Christians that their future is secure in eternity with God. We are His holy people, set apart for His specific purposes. Because of this, it matters that we live out that truth, even when we suffer. Christians are called to live in submission to every human authority, including kings, governors, and slave masters.

What does 1 Peter 3 mean?

In the first two chapters of his letter to the scattered Christians of Asia Minor, Peter has made three things abundantly clear. **First**, believers' future with God, who caused us to be born again, is absolutely secure. **Second**, Christians are God's holy people. That means we are set apart here on earth to accomplish His purposes. **Third**, believers may very well suffer in this life even for doing good. **Hardship sometimes comes to those who seek to live as Jesus did.**

In chapter two, Peter revealed that God's holy people are called to live in submission to every human authority, even those human authorities who may cause us to suffer.

In this chapter, he extends that idea of submission to Christian wives. Peter commands them to be subject to their own husbands—even unbelieving husbands. Why? For one thing, their Christ-changed lifestyle of "respectful and pure conduct" may be enough to win their husbands to Christ without having to use words.

Instead of following a superficial path to seeking beauty, Peter calls on Christian wives to cultivate beauty from the inside out, by developing a gentle and quiet spirit. That's a beauty which is valuable to God and a powerful contrast to the culture around us.

Taken together, Peter calls the least powerful people in that time and place—including slaves and women—to become powerfully influential. They can use their freedom in Christ to willingly submit and serve, allowing the world to see how Christ brings both beauty and fearlessness to those who follow Him.

Peter also addresses Christian husbands, commanding them to give honor and respect to their wives. He reminds them of their spouse's equal standing in God's eyes; they are co-heirs of His grace. In fact, husbands are warned that their prayers will be hindered if they fail to honor their wives.

Next, Peter addresses all believers, commanding us to set ourselves aside for the sake of being unified together. Then he tells us to refuse the natural human

instinct of seeking revenge when we are insulted or treated with evilness. Part of our purpose as the set-apart people of God is to give blessing to those who hurt us.

Peter quotes from both David and Isaiah to support a particular point. This is that God's people have always been called to live set-apart lives, influencing their culture even through suffering. In fact, it may be God's will for us to suffer because we are doing good. If that happens, how should we respond? In our hearts, Peter writes, we Christians should honor Christ as Lord. We should fully submit to Him. As we do so, we will be changed, living with great hopefulness even in our suffering. Those who know us will see that and think it strange. They will ask, Peter says, "How can you be so hopeful in these terrible circumstances?"

We must be ready to tell them, Peter writes, with **gentleness and respect**, the story of how we came to be redeemed by God through faith in Christ. But it matters that we continue to do good so that even those who accuse us of wrongdoing will be ashamed.

Once again, our example is Christ. He suffered and died for our sins before being made alive in the spirit. In some way, Christ preached to those in prison who failed to obey in the days of Noah. Christ was resurrected; we affirm that when we are baptized, and we are saved. Finally, Christ ascended to heaven and is there now at God's right hand reigning over every authority and power in the universe.

Are you a WIFE? Then examine yourself against Peter's words. Are you a HUSBAND? Then examine yourself against Peter's words. And for every one of us, young & old, are we all living a life that truly gives testimony to the character of Christ?

WEDNESDAY

In Reviewing 1 Peter Chapter 4, BibleRef.com says:

Peter's letter to Christians is about how to live in the world while suffering for faith in Christ. Thus far, he has assured Christians that their future is secure with God. We are His holy people, set apart for His purposes. Christians are called to live in submission to every human authority. Now in chapter 4, Peter writes that we should take Jesus' attitude toward suffering and expect it in this life, avoiding mind-numbing sin while loving each other earnestly. God may use suffering in this life to refine our faith, but the end of all things is near.

What does 1 Peter 4 mean?

In chapter 4, Peter urges Christians to be fiercely committed to fulfilling the purpose of our lives in Christ. Prior chapters made the case that we are a "holy people." **We have been rescued from meaningless lives and set apart from the world, in order to be used for God's purpose.** Since believers have these new, eternal lives in Christ, we must begin to think like Jesus, including Jesus' way of thinking about suffering.

Jesus expected persecution along the way to fulfilling His mission on earth. Peter is clear that we should expect to suffer, as well. In fact, this is part of completing the mission God has given us. We should be ready and willing to suffer for Christ, as He did for us. In doing so, we will set the course of our lives away from sin, especially the mind-numbing sins of endless pleasure seeking.

The path of submission to Christ and the path of self-serving pleasure go in completely opposite directions. Those who still indulge in **drunkenness**, **partying**, and **idolatry** won't understand or accept the Christian's lifestyle. In fact,

they will resent the fact that Christians refuse to participate. According to Peter, refusal to do what unbelievers do will result in criticism and condemnation from them. This is especially true when the believer is someone who used to commit those very sins, but has been changed by Christ.

But Peter offers a warning and encouragement: **The end of all things is drawing near, and the Judge is coming.** Instead of living for pleasure, we must be very careful to stay clear-minded and focused so that we can pray faithfully. We must strain hard to love each other well. We must share and serve and speak to each other with God's gifts, with His words, with His strength.

Again, we should not be surprised when suffering becomes intense. Instead, we should look ahead to the moment when Christ's glory will be revealed to all of the universe. We should see our current suffering as something temporary, which we can still rejoice in. Our pain in the here-and-now will contribute to that eternal moment of glory. So, instead

feeling shame when we receive insults for being Christians, we should receive them as badges of honor that bring glory to God.

Peter concludes the chapter with a hard idea: God may use suffering to "judge" or discipline His children. This is not a punishment for the believer's sin, which

has been fully paid for through the death of Christ on the cross. Rather, this is in order to draw us closer to Him and away from all the destructive things in the world that might draw us in.

How should Christians respond to suffering? Entrust our souls to God, and do good works.

Are you ready to stand before the Lord? If Christ called you home today- would you be ready? Or is there sin in your life that you're living in? What in your life would you be ashamed to answer for today? Maybe you're holding onto idols, living a sexually immoral life, you lie and cheat or love the world and it's pleasures. Examine your life- each day with everything you do, watch, say, listen to, spend money on, people you spend time with, etc-- ask yourself, "If I had to answer to the Lord right this moment- would I have confidence in these decisions & actions?"

In Reviewing 1 Peter Chapter 5, BibleRef.com says:

Thus far, Peter has affirmed that Christians have been chosen by God and set aside for His purposes. We should not be surprised by suffering, and we should not respond to persecution by rebelling against our human authorities. Our suffering in both cases points the world to our hope in Christ and allows us to follow in Jesus' steps. Peter here concludes his letter with instructions to the elders, teaching on humility, and a final warning to be sober-minded and alert.

What does 1 Peter 5 mean?

Peter closes out his letter to the scattered Christians in the churches of Asia Minor with some final instructions. He counsels the elders about how to lead, includes how and why to live in humility with each

other, and gives a final warning to be clear-minded and alert.

Peter counts himself as one of the elders. And so, he passes on the same

instructions Jesus gave to him: to feed and shepherd Christ's sheep. That is the role of an elder in the local church: to serve as a shepherd of the "flock of God." Peter insists that those who accept the job do so because they want to and not just for money or power. They should lead first and foremost by example, showing others in the church how to follow Christ by doing so themselves. When Christ returns, He will reward those shepherds with an unfading crown of glory.

In the same way, those who are younger are called to be subject to these shepherds. Newer believers should see more experienced Christians as a God-given authority in their lives. This, of course, also puts additional responsibility on those older Christians to live in a way deserving of this respect.

Peter then addresses all Christians with this: Put on humility toward each other out of submission to God. God is God, and we are not. We are to humble ourselves under His hand, understanding that our only significance is found in Him. We can freely stop promoting ourselves, because He will exalt us, when the time is exactly

right. One such act of humility is this: cast your cares on the Father who cares for you. It is only in pride that we would insist on continuing to carry those burdens ourselves.

Peter then instructs his readers for the third time to be clear-minded (or sober-minded) and alert. The reason he offers this time is that we have a mortal enemy prowling around and seeking to devour us. The devil is portrayed as a lion, and we are instructed to engage in resisting him. This is to be done by focusing on staying firm in our faith, both in Christ, and in God's plan for us. That plan may include suffering for the brief course of this life. And yet, it also includes a permanent end to suffering and a future in which our Father—forever powerful—will restore, confirm, strengthen, and establish us forever.

Finally, Peter signs off with a commendation for Silvanus, who will likely deliver this letter to the churches, as well as greetings from the Christians where he was, including his son in the faith, Mark.

Are you "sober minded"? Are you in control- or being controlled? This can be by something like food and drink, but often is by the desire of worldly things, career, money, technology use, emotions, etc...

THURSDAY

In Reviewing 2 Peter Chapter 1, BibleRef.com says:

Peter begins his letter by urging his Christian readers not to be unproductive in their knowledge of Jesus. Rather, they should work to add all of Christ's qualities to their lives. Then Peter begins to lay a foundation to support his attack on the false teachers in the church. He also introduces ideas supporting his declaration that the Day of the Lord is coming. Later chapters will use the background of this first chapter to support those arguments.

What does 2 Peter 1 mean?

Peter's second letter seems to have been written to the same audience as 1 Peter. The words are directed towards Christians scattered by persecution. Second Peter is undoubtedly written to believers, but the focus of this particular letter is not persecution itself, as 1 Peter was. Instead, Peter begins by addressing an issue which remains a focus of the church even today: whether or not believers will be productive and effective servants of God through our knowledge of Him.

Peter starts by saying that no Christian—no one who knows God through faith in Jesus—is missing anything we need to lead the godly lives we are called to. By the grace of God, all who trust in Christ have been made partners in God's nature and purpose. Every believer has been freed from the corruption in the world caused by sinful desires. In other words, we are fully equipped. None of us can offer the excuse that we didn't have what was needed to continue the mission.

And what is the mission? Peter describes it as making an effort to add a very

specific set of Christlike qualities alongside the faith that believers already have. This all begins with the goodness—or virtue or "moral excellence"—of Jesus. These qualities also include knowledge, self-control, perseverance, godliness, brotherly kindness, and love. If we have these Christlike qualities and continue to abound (or grow) in them, we are leading the life God calls us to. Specifically, we are being effective and productive in the knowledge of Jesus we have been given.

If we fall short in these qualities, we still remain God's children through faith in Christ. Our eternal salvation is not bought, or kept, by our own efforts. **However, failing to take on these traits means wasting the knowledge of Jesus.** We become ineffective and unproductive servants. In fact, this makes us so nearsighted that we can seem like unbelievers who are, in fact, spiritually blind. Worse, when we fail to live up to the life we are called to, we can become forgetful. Specifically, we forget that we have already been cleansed of the sins which may now occupy us again. We have forgotten who we are in Christ.

Peter urges us to demonstrate the reality of our place in God's family. We do this by eagerly exercising these qualities in our lives as we look forward to the day when Jesus will warmly welcome us into His kingdom. As Peter writes, he knows his readers are already aware of things, but he intends to keep reminding them. He will keep stirring them up, so that they will continue connecting what they know in Christ with how they live. He is preparing them to keep going after his death, which will come soon.

Peter reminds the reader, as well, that he was told by Jesus Himself that he would die. And yet, Jesus also allowed Peter to see the transfiguration: the moment when Jesus was revealed in His glory and the Father's voice declared Jesus as Son. According to Peter, his personal, eyewitness testimony to that event confirms all of the prophecies about the Messiah, including His return as judge and king.

Let's look at this passage again and really weigh ourselves on this matter:

However, failing to take on these traits means wasting the knowledge of Jesus. We become ineffective and unproductive servants. In fact, this makes us so nearsighted that we can seem like unbelievers who are, in fact, spiritually blind. Worse, when we fail to live up to the life we are called to, we can become forgetful. Specifically, we forget that we have already been cleansed of the sins which may now occupy us again. We have forgotten who we are in Christ.

FRIDAY

In Reviewing 2 Peter Chapter 2, BibleRef.com says:

In chapter 1, Peter urged his Christian readers not to be unproductive in their knowledge of Jesus. Peter now describes the false teachers in the church who were leading people away from a true understanding of Christ. These deceivers were lying to the believers and encouraging them to indulge in sexual sin. Peter promises that God's judgment is coming on these "cursed children" and details the tragic impact their lies have on anyone who believes them.

What does 2 Peter 2 mean?

In 2 Peter chapter 2, Peter describes and **harshly condemns the false teachers** who had entered the church. He promises their destruction, which will be brought by God. Peter also shows the impact of their lies on those who might believe them. Who are these false teachers? They were not strangers who showed up spouting false doctrine in a full frontal attack against the community of Christians. Instead, they came from within the church. They were sneaky. They "secretly" introduced their destructive heresies, or "lies about the truth."

This passage highlights a few of the more serious sins involved, but not all possible details. Peter doesn't fully reveal all of the contents of their false teaching. This is deliberate, so that the point is not lost: any false teaching is a problem, not only some specific doctrinal error. By leaving this description general, Peter ensures that his meaning is applied in all such situations.

Peter does highlight three main aspects of these deceptions. First, these false teachers denied the sovereignty of Christ.

They taught that He was not Lord, even though He bought them with His blood. Second, they openly indulged in sexual sin and taught others to do the same. Finally, they used lies to exploit the Christians for their own gain. They were greedy.

As both encouragement and warning, Peter assures his readers that God is aware of the practice of these false teachers. Their destruction is coming, hanging over them even now. This is not something God is ignorant of, or powerless against. Peter lists historical examples to demonstrate that God is ready and willing to bring destruction on those who reject Him. He did not spare even the angels who sinned. He did not spare the entire ancient world that lived in the time of Noah, though only Noah and his family were saved. And God burned the cities of Sodom and Gomorrah to ashes for their wickedness, though He saved Lot.

Peter's point is that God knows how to both rescue His people, and punish the unrighteous at exactly the right time. The

final and ultimate reckoning will occur on the day of judgment.

Another sin of these false teachers is that, in their arrogance and ignorance, they insult or heap abuse on celestial beings without fear for the destruction that is coming on them. They practice their sexual sin right out in the open with "eyes full of adultery." They've had so much practice with greed that they have become experts in it. Peter calls them cursed children, echoing a Hebrew phrase meant for those who were damned by God. He compares their path to that of the Old Testament prophet Balaam, who was headed blindly toward an attacking angel until his donkey revealed what Balaam could not see.

Finally, Peter details the impact these teachers have on those who believe them. They are like rain clouds that never bring

rain, their boastful words are empty, and they blatantly appeal to lustful desires. Even so, some people buy their deception. Those most vulnerable are the ones just coming out of the world and into the church. They lack the experience, or the knowledge, to know better.

Although the false teachers themselves are slaves to their own sinful desires, their victims are attracted by a false promise of "freedom." They feel released to indulge in sin, assuming it will happen without consequence. In the end, they are entangled by that sin and dragged back into their old place in the world. Once these deceived ones turn their backs on the "sacred command" to believe in Jesus for their salvation, they end up worse than if they had never heard about the gospel in the first place.

Have you ever been made aware of false teachers? It's not something we discuss often in our culture- yet many are falling into these traps now. What teachers do you listen to and learn from? Are they Biblical? Are they upright? Does their life reflect that of a Biblical leader and teacher? Share some of the top teachers you learn from below, then examine them- what stands out? Reach out to Brandon & Travis if you're unsure. No man is perfect- but once the role of pastor has been accepted by a person, his life is to be very strictly lived in obedience as God will judge him harsher in this role.

SATURDAY

In Reviewing 2 Peter Chapter 3, BibleRef.com says:

After thoroughly condemning the false teachers in chapter 2, Peter now dismantles their arguments. These deceivers scoff that Christ has not returned as promised. We should doubt Christ's return, they say, since the world goes along as it always has and always will. Peter reminds his readers that God is the one who made the world. Noah's flood is evidence of His willingness to alter the course of nature in order to bring judgment on humanity for sin. Christians should be looking forward to the new heavens and earth, rejecting false teaching, and leading holy lives.

What does 2 Peter 3 mean?

Second Peter 3 focuses on dismantling the arguments of the false teachers. Peter's purpose is urging Christians not to waver in their beliefs, but to continue to live out what they know to be true.

One specific claim being made by false teachers is that that Christ would never return. In some cases, it was also rejecting the idea that God would judge the sins of humanity. These deceivers mocked those ideas by asking, "Where is the coming of Jesus?" According to their challenge, it had been too long. Since time—too much time, in their opinion—has passed, but the world seems to be going along as it always has, they think nothing will change. This is a suggestion that God would never alter the course of the natural, physical world to enforce His will.

Peter's answers: God made the world, so He can alter it whenever He desires. The laws and patterns of the universe are His to override if He so chooses. These false teachers are also forgetting about Noah's flood. In that event, God brought

catastrophe on the earth as judgment of the sins of humanity. This was a supernatural act through physical means, and an intervention by God in the natural world. For that judgment, God used water. For the next, ultimate judgment, He will use fire.

Peter also points out that God is not bound by time as we mere humans are. For Him, what people perceive as a day and a thousand years are alike. Just because we don't understand or agree with God's timing doesn't mean He is not acting. Or, that He won't act at all. God's delay, as we see it, should be considered evidence of God's patience and mercy. He longs for as many people as possible to come to repentance and to place their trust in Christ. The additional time is an opportunity for more to be saved.

However, Peter reminds us, the judgment will come eventually. **The day of the Lord will come unexpectedly.** Christ will return. And then the heavens and elements will burn; the earth and

everything on it will be laid bare; everything will be destroyed.

Peter then asks an essential question: Because the prophecies of Scripture are true and the false teachers are wrong, how should Christians live right now? Instead of indulging in sin without fear of consequence, as the false teachers suggest, we should lead holy and godly lives. We should live as people looking forward to a new heaven and a new earth. That means we should keep working to set aside our sin and to live in peace with God.

Peter indicates that Paul has made the same point about the apparent delay in God's judgment. The fact that we are waiting for the day of the Lord is due to God's patience and mercy. In saying this, Peter also affirms that Paul's words were Scripture: his wisdom was from God.

False teachers, on the other hand, twist Scripture. Christians who know God's Word are responsible to resist being led away from the truth. Instead, we must keep working to grow in the grace and knowledge of Jesus.

You've had much to work through this week- what affected you the most? What sin has stood out to you? What skewed teachings? Do you find yourself looking forward to the **RETURN** of Christ more?

What are some questions you still have after this week's study? Join us on YouTube Live Saturday at 12 EST to ask- or always feel free to email them any time! aphomechurch@gmail.com