

# The First Epistle of St Peter

# Living HOPE

An ancient Roman saying is still quoted today and, like most adages (proverbs), it has an element of truth but no guarantee of certainty.

It is not the *fact* of life that determines hope, but the *faith* of life.

A Christian has a "living hope"

رجاء حي

(1 Peter 1:3, NASB)

because his **faith** and **hope** are in God

ان ايمانكم و رجاءكم هما في الله

(1 Peter 1:21).

This "**living hope**" is the major theme of  
St Peter's first Epistle.

He is saying to all believers, "**Be  
hopeful!**"

## *The Writer (1 Peter 1:1)*

He identified himself as **"Peter, an apostle of Jesus Christ"** (1 Peter 1:1).

Some liberals have questioned whether a common fisherman could have penned this Epistle, especially since St Peter and St John were both called **"unlearned and ignorant men"** (Acts 4:13).

His given name was **Simon**,  
but our Lord Jesus changed it to **Peter**,  
which means "**a stone**" (John 1:35-42).

The Aramaic equivalent of "**Peter**" is  
"**Cephas**," so Peter was a man with three  
names.

Nearly **fifty times** in the New Testament,  
he is called "**Simon**";  
and often he is called "**Simon Peter**."



**Saint Peter's Square in Rome with the  
Basilica in the background**

# St Peter wrote from experience

**“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.”**

اصحوا و اسهروا لان ابليس خصمكم كاسد زائر يجول ملتمسا  
من يبتلعه هو

**(1 Pet. 5:8)**

**“Who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously.”**

الذي اذ شتم لم يكن يشتم عوضا و اذ تألم لم يكن يهدد  
بل كان يسلم لمن يقضي بعدل

(1 Pet. 2:23).

**“But let none of you suffer as a  
murderer, a thief, an evildoer, or as a  
busybody in other people’s matters.”**

فلا يتألم احدكم كقاتل او سارق او فاعل شر او متداخل  
في امور غيره

(1 Pet. 4:15).



**“For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.”**

**لأننا لم نتبع خرافات مصنعة إذ عرفناكم بقوة ربنا يسوع المسيح و مجيئه بل قد كنا معانين عظمته**

**(2 Pet. 1:16).**

**This Epistle is also associated with **Silas**  
(**Silvanus**, 1 Peter 5:12).**

**He was one of the "**chief men**" in the  
early church**

**يهوذا الملقب برسابا و سيلا رجلين متقدمين في الاخوة  
(Acts 15:22)**

**and a **prophet****

**يهوذا و سيلا اذ كانا هما ايضا نبيين و عطا الاخوة بكلام  
كثير و شداهم  
(Acts 15:32).**

## *Date*

**After A.D. 63 Pontus, located in northern Asia Minor, ceased to exist as a client kingdom of Rome.**

**Yet St Peter lists Pontus first in the letter's address (1:1).**

**Furthermore, the element of persecution, which pervades the letter, suggests that St Peter wrote it in A.D. 63 or a little earlier, that is, shortly before his martyrdom in Rome under Nero about A.D. 65 (67).**

# *The Recipients (1 Peter 1:1)*

St Peter called them "**strangers**"

المتغربين

(1 Peter 1:1),

which means "**resident aliens,  
sojourners.**"

They are called "**strangers and pilgrims**"  
in 1 Peter 2:11.

كغرياء و نزلاء

These people were **citizens of heaven**  
through faith in Christ (Phil. 3:20).

It is possible that **Silas was the bearer** of this Epistle to the believers in the provinces,  
and also the **secretary** who wrote the epistle.

# Location of Recipients





**Cappadocia, one of the provinces named in  
the address of 1 Peter**

# **The First Epistle of St Peter**

**Pain from outward  
Persecution**

# **The Second Epistle of St Peter**

**Pain from inward  
False Teachers**



# *The Message (1 Peter 5:12)*

First Peter is an Epistle of **encouragement** (1 Peter 5:12).

We have noted that the theme of **suffering** runs throughout the Epistle, but so also does the theme of **glory**

توجد للمدح و الكرامة و المجد عند استعلان يسوع المسيح...  
روح المسيح الذي فيهم اذ سبق فشهد بالآلام التي  
للمسيح و الامجاد التي بعدها....  
انتم الذين به تؤمنون بالله الذي اقامه من الاموات و  
اعطاه مجدا....

و ان تكون سيرتكم بين الامم حسنة لكي يكونوا في ما يفترون  
عليكم كفاعلي شر يمجدون الله في يوم الافتقاد .....  
لكي يتمجد الله في كل شيء بيسوع المسيح الذي له المجد و  
السلطان الى ابد الابد امين.....

لكي تفرحوا في استعلان مجده ايضا مبتهجين.....

فطوبى لكم لان روح المجد و الله يحل عليكم اما من جهتهم  
فيجذف عليه و اما من جهتهم فيتمجد.....

اطلب الى الشيوخ الذين بينكم انا الشيخ رفيقهم و الشاهد لآلام  
المسيح و شريك المجد العتيد ان يعلن.....

و متى ظهر رئيس الرعاة تتالون اكليل المجد الذي لا يبلى.....  
و اله كل نعمة الذي دعانا الى مجده الابد في المسيح يسوع  
بعدهما تألمتم يسيرا هو يكملكم و يثبتكم و يقويكم و يمكنكم

11 له المجد و السلطان الى ابد الابد امين....

(see 1 Peter 1:7-8, 11, 21; 2:12; 4:11-16; 5:1, 4, 10-11).

# **Ch. 1 Salvation And Sufferings**

**Ch. 2 Our Relation With Christ Our Rock**

**Ch. 2 Our Social Relations In The Lord Jesus**

**Ch. 3 Our Family Relations In The Lord Jesus**

**Ch. 3 Our Relations With Those Suffering In The Lord Jesus**

**Ch. 4 Tribulations And The Life Of Holiness**

**Ch. 5 Our Church Relations In The Lord Jesus**

# Salvation And Sufferings Ch. 1-2:10

**A. Live in hope—1:1-12**

**B. Live in holiness—1:13-21**

**C. Live in harmony—1:22-2:10**

# SUBMISSION—2:11-3:12

A. Submit to authorities—2:11-17

B. Submit to masters—2:18-25

C. Submit in the home—3:1-7

D. Submit in the church—3:8-12

# SUFFERING-3:13-5:11

A. Make Jesus Christ Lord—3:13-22

B. Have Christ's attitude—4:1-11

C. Glorify Christ's name-4:12-19

D. Look for Christ's return—5:1-6

E. Depend on Christ's grace—5:7-14



**Woman with braided hair**



**“The stone which the builders  
rejected Has become the chief  
cornerstone.”  
(Ps. 118:22).**

# **The Children of God**

**“Obedient Children”**

**(1:14)**

**“Newborn Babes”**

**(2:2)**

**“Living Stones”**

**(2:5)**

**“A Holy Priesthood”**

**(2:5)**

**“A Royal Priesthood”**

**(2:9)**

**“A Chosen Generation”**

**(2:9)**

**“A Holy Nation”**

**(2:9)**

**“His Own Special People”**

**(2:9)**

**“The People Of God”**

**(2:10)**

**“Sojourners And Pilgrims”**

**(2:11)**

**“Christian”**

**(4:16)**

**“The Flock Of God”**

**(5:2)**

# The Children of God

كأولاد الطاعة

(1:14)

كأطفال مولودين

(2:2)

كحجارة حية

(2:5)

كهنوتنا مقدسا

(2:5)

كهنوت ملوكي

(2:9)

فجنس مختار

(2:9)

امة مقدسة

(2:9)

شعب اقتناء

(2:9)

شعب الله

(2:10)

كغرياء و نزلاء

(2:11)

كمسيحي

(4:16)

رعية الله

(5:2)

Sacrifice of  
Almsgiving  
(Hebrews  
13:16)

Sacrifice of  
**Joy**  
(Psalm 27:6)

Sacrifice of  
Thanksgiving  
(Psalm  
107:22)

Your  
**Body**  
(Rom 12:1)

Sacrifice of  
**Faith**  
(Phil.2:7)

**Spiritual  
Sacrifices**

Sacrifice of  
Righteousness  
(Psalm 4:5)

Sacrifice of  
**Prayer**  
(Psalm 141:2)

Sacrifice of  
**Glory**  
(Psalm 29:1)

Sacrifice of  
Humbleness  
(Psalm  
51:17)

Sacrifice of  
**Praise**  
(Psalm  
50:23)

Sacrifice of  
**Praise**  
(Psalm 69)



# *Praise God*

**2 Cor. 1:3**

**Eph. 1:3**

**1 Pet. 1:3**

مبارك الله ابو ربنا يسوع المسيح ابو الرأفة و اله كل  
تعزية

(2 Cor. 1:3).

مبارك الله ابو ربنا يسوع المسيح الذي باركنا بكل بركة  
روحية في السماويات في المسيح

(Eph. 1:3).

مبارك الله ابو ربنا يسوع المسيح الذي حسب رحمته  
الكثيرة ولدنا ثانية لرجاء حي بقيامة يسوع المسيح من  
الاموات

(1 Pet. 1:3).

# Virtues

•“A living **hope**” (1:3)

•“The genuineness of your **faith**”  
(1:7)

•“Whom having not seen you **love.**”  
(1:8)

•“You rejoice with **joy** inexpressible and  
full of glory.”  
(1:8)

# **Of this salvation** (1:10-12)

❖ **The Prophets** have inquired and searched carefully.

❖ **The Apostles** have preached the gospel to you.

❖ **The angels** desire to look into.

## Ch. 2

# Our relation with Christ our Rock

## The Past

“Of Him who called you out of **darkness**”

“Who once **were not a people**”

“Who had not obtained mercy”

## The Present

“into His marvelous **light**”

“But are now **the people of God**”

“But now have obtained mercy”

(2:9-10)

## **Ch. 2**

# **Our Social Relations In The Lord Jesus**

- A. Submit to authorities (2:11-17)**
- B. Submit to masters (2:18-25)**
  
- C. Submit in the home (3:1-7)**
- D. Submit in the Church (3:8-12)**

## Ch. 3

# Our family relations in the Lord Jesus

*Submission is an obligation*  
(v. 1)

*Submission is an opportunity*  
(vv. 1-2)

*Submission is an ornament*  
(vv. 3-6)

“Husbands, likewise, **dwell with them with understanding,** **giving honor to the wife,** as to the weaker vessel, and as being heirs together of the grace of life, **that your prayers may not be hindered.**” (3:7)

## *Physical*

- “dwell with them”
- “The two shall be one flesh” (Eph. 5:31).

## *Intellectual*

- “with understanding”

## *Emotional*

- “giving honor to the wife”

## *Spiritual*

- “that your prayers may not be hindered”



كذلك ايها الرجال كونوا ساكنين بحسب الفطنة مع الاناء النسائي  
كالأضعف معطين اياهن كرامة كالوارثات ايضا معكم نعمة الحياة لكي  
لا تعاق صلواتكم  
(3:7)

*Physical*

• كونوا ساكنين

*Intellectual*

• بحسب الفطنة

*Emotional*

• معطين اياهن كرامة كالوارثات  
ايضا معكم نعمة الحياة

*Spiritual*

• لكي لا تعاق صلواتكم

## **Ch. 4**

# **Tribulations And The Life Of Holiness**

- 1. Be serious (v. 7)**
- 2. Watchful in your prayers (v. 7)**
- 3. Have fervent love (v. 8)**
- 4. Be hospitable (v. 9)**
- 5. Minister your gifts (vv. 10-11)**
- 6. Do not think it strange concerning the fiery trial which is to try you (v. 12)**

- 7. Rejoice (v. 13)**
- 8. Do not be ashamed (vv. 15-16)**
- 9. Glorify God (vv. 16-18)**
- 10. Commit yourself to God (v. 19)**

## Ch. 4

# Tribulations And The Life Of Holiness

فتعقلوا †

و اصحوا للصلوات †

لتكن محبتكم لبعضكم لبعض شديدة لان المحبة تستر كثرة من  
الخطايا †

كونوا مضيفين لبعضكم بعضا بلا دمدمية †

ليكن كل واحد بحسب ما اخذ موهبة يخدم بها بعضكم بعضا كوكلاء  
صالحين على نعمة الله المتنوعة †

الاحباء لا تستغربوا البلوى المحرقة التي بينكم حادثة لاجل  
امتحانكم كانه اصابكم امر غريب †

*Our suffering means fellowship with Christ*

- *(v. 13)*

*Our suffering means glory in the future*

- *(v. 13)*

*Our suffering brings to us the ministry of the  
Holy Spirit*

- *(v. 14)*

*Our suffering enables us to glorify His name*

- *(v. 14)*

*Our suffering means fellowship with Christ*

• بل كما اشرتكم في الام المسيح افرحوا

*Our suffering means glory in the future*

• لكي تفرحوا في استعلان مجده ايضا مبتهجين

*Our suffering brings to us the ministry of the Holy Spirit*

• ان غيرتم باسم المسيح فطوبى لكم لان روح المجد و الله يحل عليكم

*Our suffering enables us to glorify His name*

• اما من جهتهم فيجذف عليه و اما من جهتهم فيمجد

**Ch. 5** **Our Church Relations In  
The Lord Jesus**

**How to be a good shepherd *1 Peter 5:1-4***

***Be Humble*** ***(1 Peter 5:5-7)***

**Spiritual Warfare** **(5:8-11)**

**Farewell Greetings** **(5:12-14)**

**“But may the God of all grace,  
who called us to His eternal glory  
by Christ Jesus,  
after you have suffered a while,  
perfect,  
establish,  
strengthen,  
and settle you.”**

**(5:10)**









# The Second Epistle of St Peter

# **The First Epistle of St Peter**

**Pain from outward  
Persecution**

# **The Second Epistle of St Peter**

**Pain from inward  
False Teachers**

# Categories of Canonization

Eusebius used three categories to describe Christian writings:

1. **accepted**
2. **disputed**
3. **spurious**

# Example

Eusebius included II Peter along with James, Jude, II John, and III John in category 2 (i.e. **disputed**).

Eusebius accepted I Peter;  
had doubts about II Peter,  
and rejected as **spurious** other supposed  
writings of Peter

(1) the Acts of Peter;

(2) the Gospel of Peter;

(3) the Preaching of Peter;

And (4) the Apocalypse of Peter.

# AUTHORSHIP

- A. This is **the most disputed** NT Book as to traditional authorship.
- B. The reasons for these doubts are both **internal** (its style and content) and **external** (its late acceptance).\*

# INTERNAL CONCERNS

## 1. Style

a. The **style is very different** from I Peter. This was recognized by Origen and St Jerome.

(1) Origen acknowledged that some rejected St Peter's authorship, yet he **quoted** from II Peter **six times** in his writings.

(2) St Jerome attributed this to St Peter's use of a different scribe.

He also acknowledges that some in his day **rejected** St Peter's authorship.



**(3) Eusebius addresses this concern in Eccl. His. 3:3:1: “but the so-called second Epistle **we have not received as canonical,****

**but nevertheless it has appeared **useful** to many, and has been studied with other Scripture.”**

**b. The style of II Peter is very distinctive. In The Epistle of James, Peter and Jude in the Anchor Bible, pp. 146-147, B.**

**Reicke calls it “**Asianism.**”**

**“It was called ‘Asian’ style because its foremost representatives came from Asia Minor, and it was characterized by a loaded, verbose, high-sounding manner of expression leaning toward the novel and bizarre, and careless about violating classic ideals of simplicity. . .**

**Our epistle was undoubtedly written in conformity with the rules of the Asian school which was still important during the first Christian century.”**

**c. It is possible that St Peter attempted to write in a language (i.e. **Koine Greek**) in which he was not fully functional. His mother tongue was **Aramaic**.**

## 2. Genre

a. Is this a **typical** first century letter?

(1) it has a **typical** opening and close

(2) it, however, seems to be a **cyclical**

Epistle to several churches, like

Galatians, Ephesians, James, and I John

b. It may be a specialized Jewish genre

called **“testament,”** which is

characterized by:

**(1) a farewell discourses:**

**(a) Deuteronomy 31-33**

**(b) Joshua 24**

**(c) the Testament of the Twelve Patriarchs (Apocrypha)**

**(d) John 13-17**

**(e) Acts 20:17-28**

**(2) a prediction of imminent death (cf. II Timothy)**

**(3) an admonition of his hearers to keep on in his tradition**

### **3. The relation between II Peter 2 and Jude**

- a. There has obviously been **some literary borrowing**.**
- b. The allusion to non-canonical sources has caused many to reject both Jude and II Peter, yet even I Peter makes **allusion to I Enoch** and St Paul even **quotes Greek poets**.**

## **4. The book itself claims to be from Peter the Apostle**

**a. He is named in 1:1. He is called Symeon Peter.**

**Peter is the name given to him by our Lord Jesus (cf. Matt. 16).**

**Symeon (not Simon) is rare and unusual.**

**If someone were trying to write in Peter's name the choice of this Semitic spelling is very surprising and counterproductive to pseudonymity.**

**b. He claims to be an eye-witness to the transfiguration (cf. Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36) in 1:16-18.**

**c. He claims to have written a first Epistle (cf. 3:1), which implies I Peter.**



## 5. Orthodoxy

- a. There is **nothing** in this Epistle which **contradicts** NT Apostolic teaching.
- b. There are a few unique items (i.e. world destroyed by fire and Paul's writings seen as Scripture), but **nothing** gnostic or adoptionistic or obviously heretical.

## **DATE**

**Church tradition asserts that the Apostle Peter died in Rome while Nero was Caesar. Nero instituted persecution towards Christians in A.D. 64. He killed himself in A.D. 68.**

# RECIPIENTS

**A. If I Peter is referred to in II Peter 3:1 then the recipients would be the same (i.e. **northern Turkey**).**

**B. II Peter may be a testimonial to encourage all believers to **persevere under trial, resist** false teachers, and **live** faithfully in the gospel tradition in anticipation of the Second Coming.**

# OCCASION

A. As I Peter addresses **persecution** and suffering, II Peter addresses **false teachers**.

B. The exact nature of the false teaching is uncertain, but it may be related to **antinomian Gnosticism** (cf. 2:1-22; 3:15-18).

This book uses **technical vocabulary** employed by both incipient Gnosticism and the mystery religions.

## Key Verse

**<sup>20</sup> knowing this first, that no prophecy of Scripture is of any private interpretation, <sup>21</sup> for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.**

عالمين هذا اولا ان كل نبوة الكتاب ليست من تفسير خاص  
21 لأنه لم تأت نبوة قط بمشيئة انسان بل تكلم اناس  
الله القديسون مسوقين من الروح القدس

**(2Pet. 1:20-21).**

# The Second Epistle of St Peter

**The Need to  
Grow**

**(Ch. 1)**

**The False  
Teachers**

**(Ch. 2)**

**The Second  
Coming**

**(Ch. 3)**

# The Second Epistle of St Peter

**True Prophecy**

**(Ch. 1)**

**False Prophecy**

**(Ch. 2)**

**Prophecy**

**(Ch. 3)**

# The Second Epistle of St Peter

**Holiness**

**(Ch. 1)**

**Heresy**

**(Ch. 2)**

**Hope**

**(Ch. 3)**

“Partakers of the divine nature”

شركاء الطبيعة الالهية

# Cultivating of Christian Character (Ch. 1)

The “great and precious promise.”

وهب لنا المواعيد العظمى و الثمينة

(2 Pet. 1:4).

From **faith** to **love**.

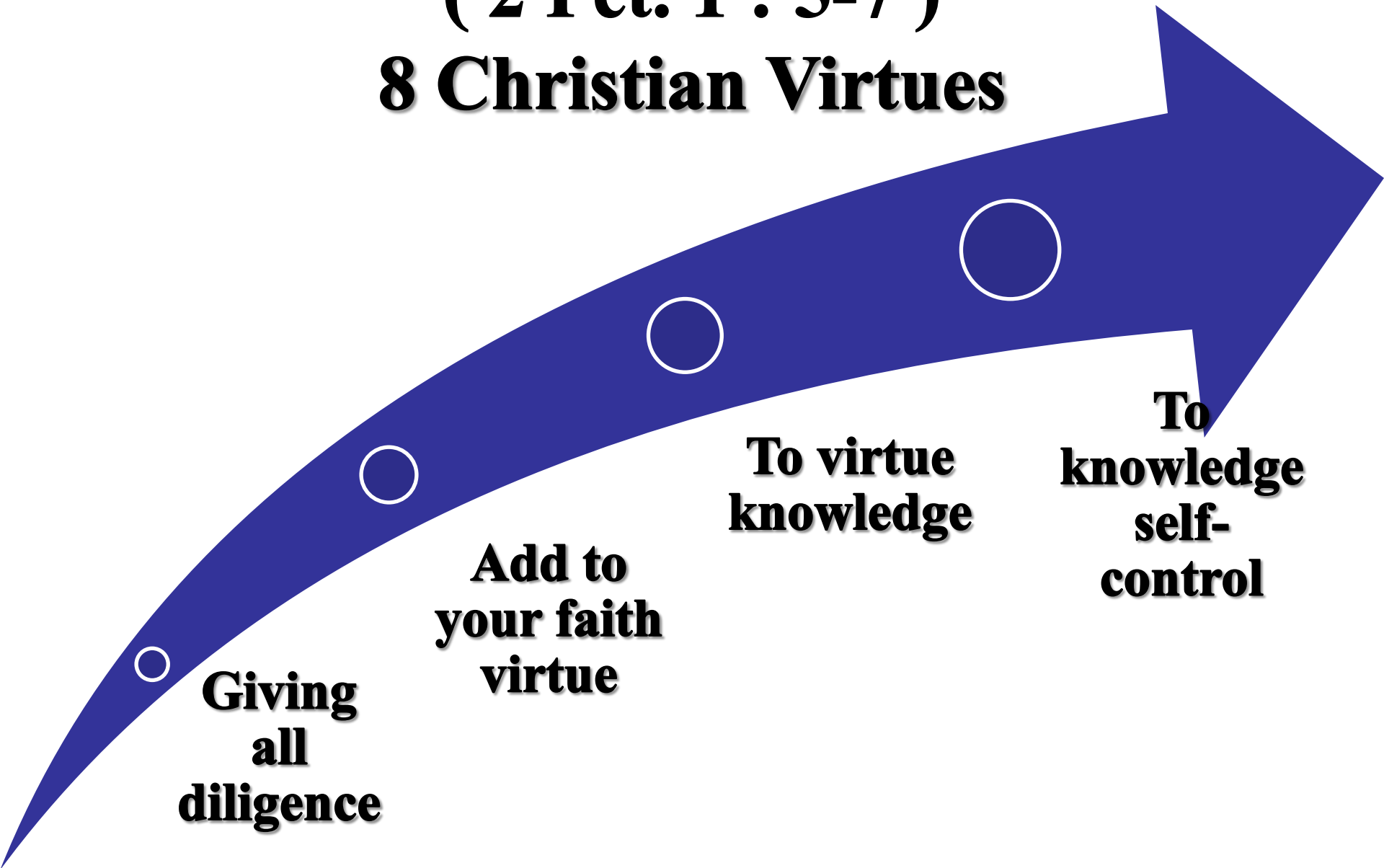
Transform **profession** to **practice**.



# **Growing in Virtues**

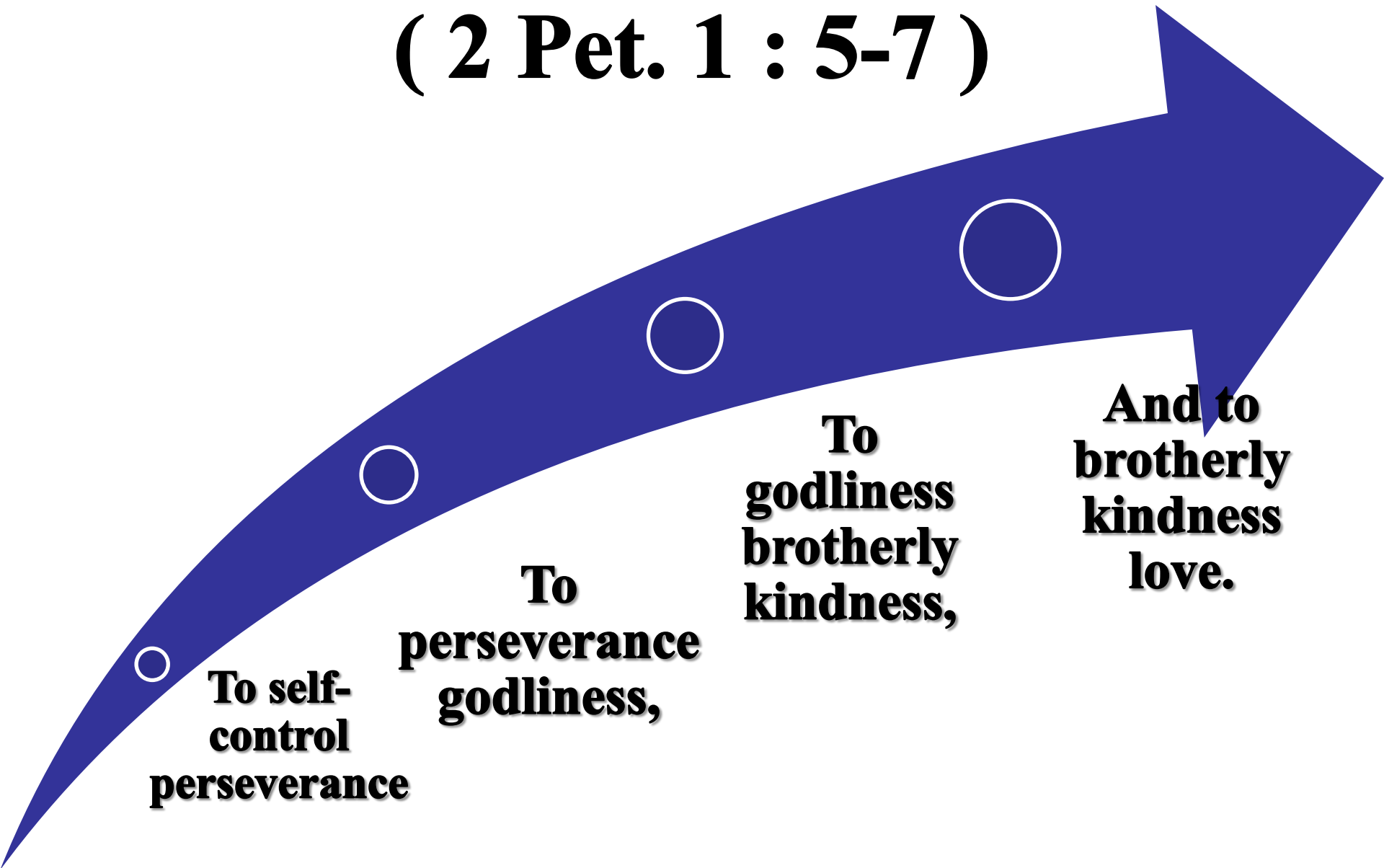
**( 2 Pet. 1 : 5-7 )**

## **8 Christian Virtues**



# **Growing in Virtues**

**( 2 Pet. 1 : 5-7 )**



**To self-control  
perseverance**

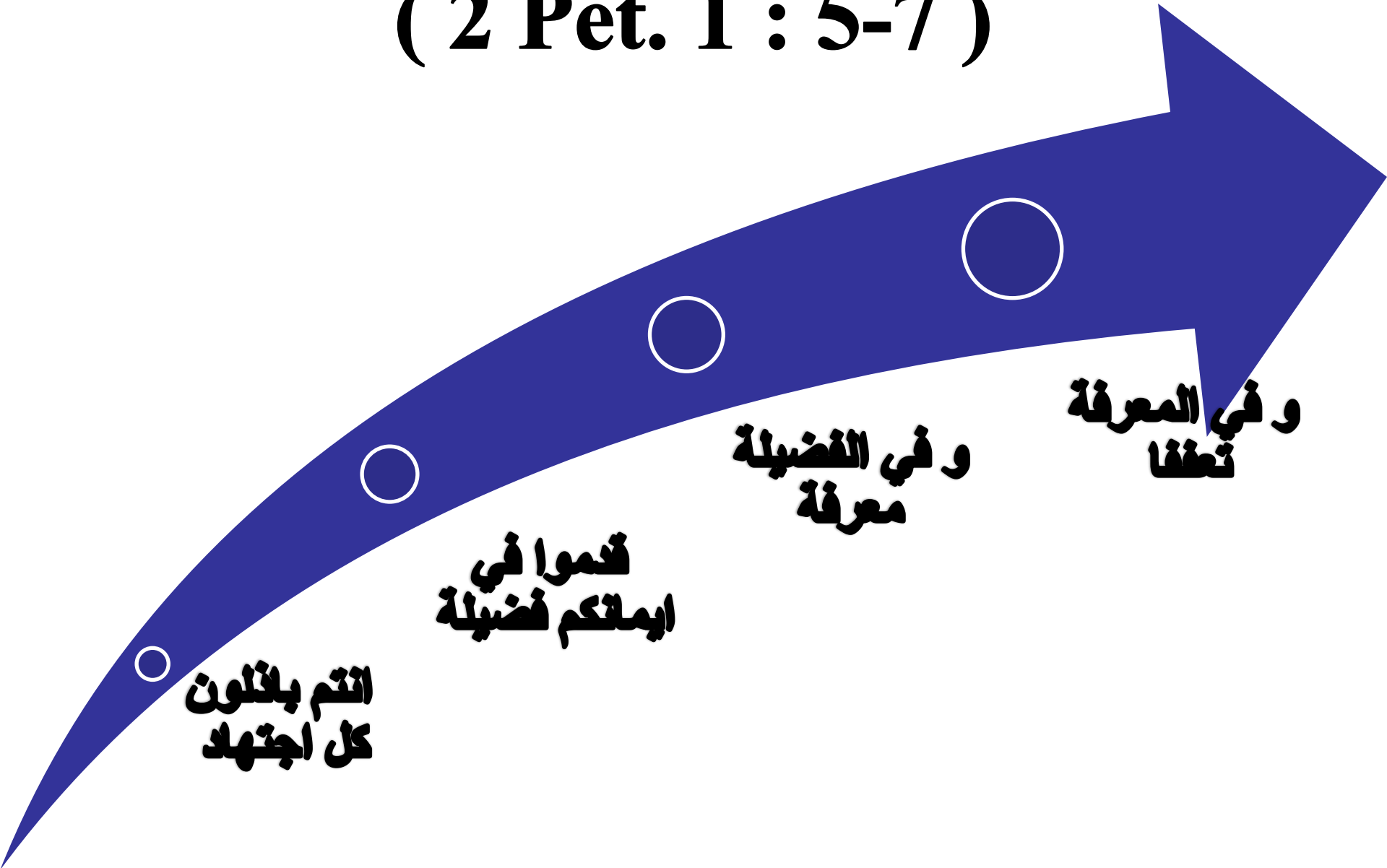
**To perseverance  
godliness,**

**To godliness  
brotherly  
kindness,**

**And to brotherly  
kindness  
love.**

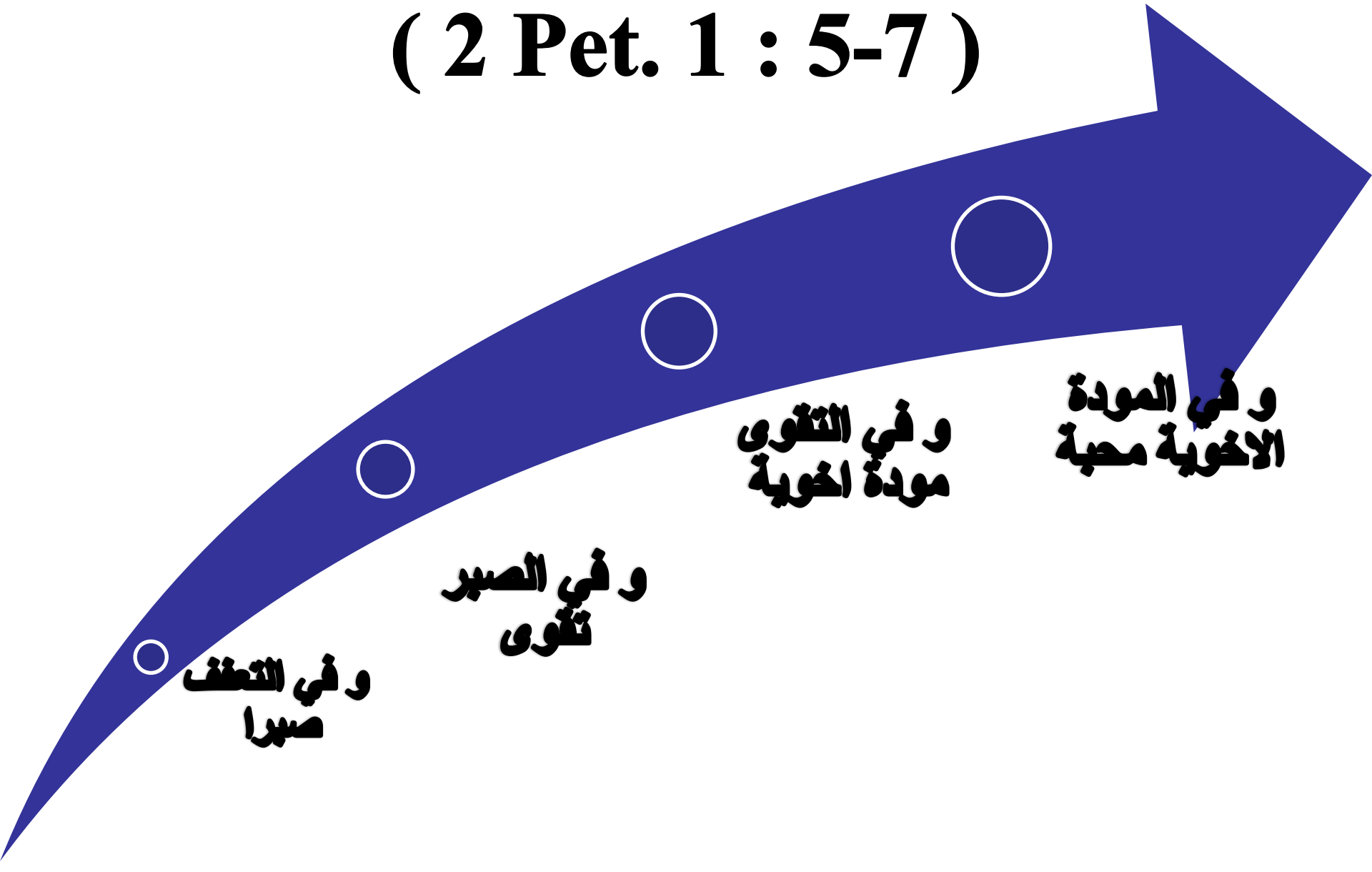
# Growing in Virtues

( 2 Pet. 1 : 5-7 )



# Growing in Virtues

( 2 Pet. 1 : 5-7 )



# The False Teachers (Chapter 2)

They are **dangerous**.

They arose **within** the church.

They **undermined** the confidence of the  
believers.

و لكن كان ايضا في الشعب انبياء كذبة كما سيكون فيكم ايضا  
معلمون كذبة الذين يدسون بدع هلاك و اذ هم ينكرون الرب  
الذي اشتراهم يجلبون على انفسهم هلاكا سريعا 2 و سيتبع  
كثيرون تهلكاتهم الذين بسببهم يجذف على طريق الحق 3 و  
هم في الطمع يتجرون بكم بأقوال مصنعة الذين دينونتهم منذ  
القديم لا تتوانى و هلاكهم لا ينعس

**Condemnation  
of the False  
Teachers  
(Ch. 2)**

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graph TD; A["Condemnation of the False Teachers (Ch. 2)"] --- B["Danger (2:1-3)"]; A --- C["Destruction (2:4-9)"]; A --- D["Description (2:10-22)"]
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**Danger  
(2:1-3)**

**Destruction  
(2:4-9)**

**Description  
(2:10-22)**

**The False  
Teachers**

**(Ch. 2)**

**Their Methods**

**(2:1-3)**

**Their  
Condemnation**

**(2:4-9)**

**Their  
Character**

**(2:10-17)**

**Their Claims**

**(2:18-20)**

**Their Tragedy  
of Apostasy**

**(2:21-22)**

## **Their Methods (2:1-3)**

<i>Deception</i>	(v. 1)
<i>Denial</i>	(v. 1)
<i>Sensuality</i>	(v. 2)
<i>Greed</i>	(v. 3)

## **Their Condemnation (2:4-9)**

### **Examples:**

<i>The fallen angels</i>	(v. 4)
<i>The old world</i>	(v. 5)
<i>Sodom and Gomorrah</i>	(vv. 6, 9)



# Their Character (2:10-17)

## *Their Reviling (2 Peter 2:10-12)*

*The **reason** for their reviling (v. 10)*

*The **seriousness** of their reviling (v. 11)*

*The **judgment** of their reviling (v. 12)*

## **Their character** (2:10-17)

- ❖ *“Who walk according to the flesh in the lust of uncleanness.”*
- ❖ **“Despise authority.”**
- ❖ **“They are presumptuous.”**
- ❖ **“Self-willed.”**
- ❖ **“They are not afraid to speak evil of dignitaries.”**
- ❖ **“Like natural brute beasts made to be caught and destroyed.”**

# **Their Character (2:10-17)**

- ❖ **“Speak evil of the things they do not understand.”**
- ❖ **“They are spots and blemishes.”**
- ❖ **“Carousing in their own deceptions while they feast with you.”**
- ❖ **“Having eyes full of adultery and that cannot cease from sin.”**
- ❖ **“Enticing unstable souls. They have a heart trained in covetous practices.”**

# **Their Character (2:10-17)**

- ❖ **“They are accursed children.”**
- ❖ **“They have forsaken the right way and gone astray.”**
- ❖ **“Following the way of Balaam the son of Beor.”**

# Their Character (2:10-17)

## Images:

- **These are wells without water.**
- **Clouds carried by a tempest.**
- **For whom is reserved the blackness of darkness forever.**

**A. Be mindful**

**(3:1-7)**

**B. Be not ignorant**

**(3:8-10)**

**The Second  
Coming  
(Ch. 3)**

**C. Be diligent**

**(3:11-14)**

**D. Beware**

**(3:15-18)**

انهض بالتذكرة ذهنكم  
النقي

(3:1-7)

لا يخف عليكم هذا  
الشيء الواحد

(3:8-10)

**The Second  
Coming  
(Ch. 3)**

اي اناس يجب ان تكونوا  
انتم في سيرة مقدسة و  
تقوى

(3:11-14)

احسبوا اناة ربنا خلاصا  
(3:15-18)

# Scoffers of the Second Coming

## True Knowledge vs. false knowledge

**God does not delay:**

**He is patient:**

لا يتباطأ الرب عن وعده كما يحسب قوم التباطؤ  
لكنه يتأني علينا و هو لا يشاء ان يهلك اناس بل ان يقبل  
الجميع الى التوبة

**(2 Pet 3:9)**



To live lives of **holiness**,  
**Steadfastness**,  
And **growth**.

اجتهدوا لتوجدوا عنده بلا دنس و لا عيب في سلام  
(2 Pet 3:14)

He ended the epistle with an appeal to  
**growth**,  
And **doxology**.

و لكن انموا في النعمة و في معرفة ربنا و مخلصنا يسوع  
المسيح له المجد الان و الى يوم الدهر امين  
(2 Pet 3:18)



# *Spiritual Growth Brings Practical Results (2 Peter 1:8-11)*

## *Fruitfulness (v. 8).*

لان هذه اذا كانت فيكم و كثرت تصيركم لا متكاسلين و لا غير  
مثمرين لمعرفة ربنا يسوع المسيح

## *Vision (v. 9).*

لان الذي ليس عنده هذه هو اعمى قصير البصر قد نسي  
تطهير خطاياہ السالفة

## *Security (vv. 10-11).*

لذلك بالأكثر اجتهدوا ايها الاخوة ان تجعلوا دعوتكم و  
اختياركم ثابتين لأنكم اذا فعلتم ذلك لن تزلوا ابدا

# *The World Darkens, but the Word Shines (2 Peter 1:19-21)*

*It is the sure Word (v. 19a).*

و عندنا الكلمة النبوية و هي اثبت

*It is the shining Word (v. 19b).*

التي تفعلون حسنا ان انتبهتم اليها كما الى سراج منير في  
موضع مظلم

*It is the Spirit-given Word (vv. 20-21).*

عالمين هذا اولا ان كل نبوة الكتاب ليست من تفسير خاص \* 21 لانه  
لم تات نبوة قط بمشيئة انسان بل تكلم اناس الله القديسون مسوقين من  
الروح القدس