

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: August 17, 2014

Sermon Title: The Particulars of His Precious Provision

Series Title: A Study of 2 Peter and Jude

Text: 2 Peter 1:1, 2

Author: Patrick J. Griffiths ©2014

Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: August 17, 2014
 Title: The Particulars of His Precious Provision
 Text: 2 Peter 1:1, 2
 Theme: God's provision for humanity's salvation is precious.

Introduction:

Why is the study of this Testament, Book, and text important? At the trial of our Lord Jesus, Pilate asked a question, "What is truth?" in response to our Lord's preceding statement. The Gospel of John testifies to truth. Consider the following thoughts from John's Gospel.

- And the Word became flesh, and dwelt among us, and **we saw His glory, glory as of the only begotten from the Father, full of grace and truth.** (John 1:14)
- For the Law was given through Moses; **grace and truth were realized through Jesus Christ.** (John 1:17)
- and **you will know the truth, and the truth will make you free.** (John 8:32)
- ⁴⁰ But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. ⁴⁴ You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because **there is no truth in him.** Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. ⁴⁵ But because I speak the truth, you do not believe Me. ⁴⁶ "Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? (John 8:40-46)
- Jesus said to him, "**I am the way, and the truth, and the life;** no one comes to the Father but through Me." (John 14:6)
- that is **the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. (John 14:17)
- When the Helper comes, whom I will send to you from the Father, that is **the Spirit of truth who proceeds from the Father, He will testify about Me,** (John 15:26)
- But when He, **the Spirit of truth**, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. (John 16:13)
- ¹⁷ Sanctify them in the truth; **Your word is truth** . . . ¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. (John 17:17, 19)
- ³⁷ Therefore Pilate said to Him, "So You are a king?" Jesus answered, "**You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth.** Everyone who is of the truth hears My voice." ³⁸ Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him." (John 18:37, 38)
- And he who has seen has testified, and **his testimony is true; and he knows that he is telling the truth, so that you also may believe.** (John 19:35)

In a world swirling about with multiple voices, where deception, greed, malicious intent, misunderstanding, hurt, pain, loss, and darkness appear common and pervasive, knowing there is a point, a true North enables one to stay the course and not be lost and overcome.

Personally, my ignorance of life is inescapable. I marvel at those who seem to have answers to questions yet asked who can figure out everything and know something about the whole thing. I am not that person. I need things simple. In fact, I need it very simple. Yet, in my confusion and bewilderment, I see that one shred of light piercing the darkness. The depth of my ignorance is depressing, but this one thing I know: God, Jesus, the Holy Spirit, and this Word is truth.

What is the truth?

- Know Jesus; know peace. No Jesus; no peace.
- Jesus + nothing= everything; Everything - Jesus = nothing.
- What you once were, you no longer are, but still have.
- You cannot undo what you did; only Jesus can do for you what you cannot do for yourself.
- Jesus is enough in this life and in the life to come.

This is the gospel once delivered. This is Peter's message. This is why we need to study the Bible. Our joy in who God is, what He has done, and who we are in Christ multiplies, as we know the *Story*.

Those who have obtained like precious faith are the recipients of this short Letter. "Like precious faith," speaks of the body of truth received because of the righteousness of God and our Savior Jesus Christ. It appears grace and peace can be multiplied or increased. This increase is through the knowledge of God, and of Jesus our Lord.

- ¹Simon 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: ²Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; (2 Pet. 1:1, 2)

THE BIG PICTURE:

"The general object, therefore, of this chapter is to affirm the truth of the great facts of religion, on which their hopes were based, and thus to prepare the way to combat the errors by which these truths were assailed. He first assures them that the doctrines which they held were true, and then, in chapters 2 and 3, meets the errors by which they were assailed."¹

Outline:

- I. A description of the author (v. 1a)

"My own conviction is that while Peter may not have put the actual words on paper, he at least authorized the writing and gave it his approval. It may well be that Jude, the Lord's brother, did the actual writing, since his little book is much closer to 2 Peter in style, vocabulary, and content than is 1 Peter. (More on this in the *STAR*.) But if he did the writing, he did it on behalf of Peter, and I have seen no compelling reason to doubt the point of verse 1, that the letter has the voice and authority of the apostle Peter."²

“The way Peter introduces himself is important: ‘servant and apostle to Jesus Christ.’ The term apostle carries authority: he represents and speaks for the living Christ. As such his official teachings form the foundation of the church to this very day (Ephesians 2:20). But Peter is not eager to flaunt this authority. ‘Apostle’ comes second, not first. It is preceded and softened by ‘servant,’ or ‘slave.’ There was a vast difference in status between a lord's ambassador and his slave. Peter identifies himself as both, but puts ‘slave’ first, and in this way shows that he does not want to use his honored position as apostle to lord it over the saints.”³

In verse 1, Peter identifies himself as a bondservant and apostle of Jesus Christ. Peter notes his loyalty and allegiance upfront. Peter is particular as to what kind of faith and to whom he addresses his letter. The faith received is by the righteousness of Jesus Christ. Apart from Him, there is no righteousness or faith. A knowledge of Jesus multiplies grace and peace. There is no other means. Peter draws a very tight circle. Peter speaks of faith, righteousness and knowledge as all wrapped up in Christ.

A. Peter is a bond-servant of Jesus Christ

“In ancient Greece, a slave (δοῦλος). Biblically it is commonly translated as bond-servant or servant, but **literally the word meant slave in various nuances.**” Peter uses the word three times.

- As free, and not using your liberty for a cloke of maliciousness, but as the **servants** of God. (1 Pet. 2:16)
- Simon Peter, a **servant** and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: (2 Pet. 1:1)
- While they promise them liberty, they themselves are the **servants** of corruption: for of whom a man is overcome, of the same is he brought in bondage. (2 Pet. 2:19)

Peter uses the word for “slave.” Peter did not have a problem with identifying himself as a slave of Jesus Christ. So many of us refuse to think we are under anyone or anything. Yet the issue is not am I a slave, but to what or to whom am I a slave?

This is Paul's point in Romans 6.

- ¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? ¹⁷But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness. (Rom. 6:16-18)

The issue is not one of slavery, but to what or to whom are you a slave. You can either accept your status as slave or fight against it and believe you are the one dictating the direction of your life. However, the issue is always to what or to whom have you presented yourself as a slave?

Secondly, Peter speaks of his apostleship.

B. Peter is an apostle of Jesus Christ.

The word means “an ambassador of Christ.” Peter’s status as an apostle assigns him authority. As such, he has the position and right to speak into the situation.

- Peter, an **apostle** of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, (1 Pet. 1:1)
- Simon Peter, a servant and an **apostle** of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: (2 Pet. 1:1)
- That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the **apostles** of the Lord and Saviour: (2 Pet. 3:2)

The significance of this becomes apparent when Peter begins to point out the false prophets in their midst.

In this study, I am only looking at the noun “apostle” and not the verb “to send.” In the synoptic gospels, only the 12 were apostles. John uses the word for apostle once (John 13:16). In Acts, the 12 are the apostles. There were, however, others called apostles. Although the list is small in number, let us consider the following. Barnabas is an apostle (Acts 14:13, 14). There is a distinction made between “apostles, elders, and brothers” (Acts 15:23). Paul is an apostle (Rom. 1:1; 11:13; 1 Cor. 4:9; etc.). Epaphroditus is an apostle (Philippians 2:25). Apostles appear foundational in forming the early Church (1 Cor. 12:28, 29; Eph. 2:20; 4:11). Paul refers to Titus and other brothers as apostles of the churches (2 Cor. 8:23). Others can be false apostles (2 Cor. 11:13; Rev. 2:2). The 12 appear to hold a position of prominence in the foundations of the future city (Rev. 21:14).

Apostles carried doctrinal finality (Acts 2:42; 15) and received revelation (Eph. 3:5). They equally did many wonders and signs (Acts 2:43; 4:33; 5:12). They oversaw the early church (Acts 4:35, 37). Their laying of hands transferred the Holy Spirit (Acts 6:6; 8:18). They were people of renown in the early church and as such carried weight in what they said and did. Moreover, they commanded a hearing. Yet, they were fallible.

Peter uses his status as an apostle to speak powerfully into the situation of the early church. From this description of Peter, we describe his audience.

II. A description of the faith (vv. 1b-2)

Their shared faith in the person and work of Jesus Christ identifies the audience. There are several descriptions of this faith. By implication, Peter sets himself and his audience apart from those who do not share this precious faith.

A. This faith is precious (v. 1b)

“Valuable faith; faith worth a great price, and faith which cost a great price.”⁴ Although our salvation costs us nothing, it cost God His Son. The precious Son produces a precious faith. The thought that you and I are saved is a consequence of His righteousness, not ours. He did the work so that we do not have to. If we could, we would; we cannot, so He must.

The word for “precious” occurs only here. Peter does use other words from within the same family.

- so that **the proof of your faith, being more precious than gold** which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; (1 Pet. 1:7)
- **but with precious blood**, as of a lamb unblemished and spotless, the blood of Christ. (1 Pet. 1:19)
- And coming to Him as to a living stone which has been rejected by men, **but is choice and precious in the sight of God**, (1 Pet. 2:4)
- For this is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A **PRECIOUS CORNER stone**, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” (1 Pet 2:6)
- **This precious value**, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” (1 Pet. 2:7)
- but let it be **the hidden person of the heart**, with the imperishable quality of a gentle and quiet spirit, **which is precious in the sight of God**. (1 Pet. 3:4)
- For by these **He has granted to us His precious and magnificent promises**, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. (2 Pet. 1:4)

“To them that have obtained (tois lachousin). Dative plural articular participle second aorist active of *lagchanô*, old verb, to obtain by lot (Lu 1:9), here with the accusative (*pistin*) as in Ac 1:17. Like precious (*isotimon*). Late compound adjective (*isos*, equal, *timê*, honor, price), here only in N.T. But this adjective (Field) is used in two ways, according to the two ideas in *timê* (value, honor), **either like in value or like in honor**. This second idea is the usual one with *isotimos* (inscriptions and papyri, Josephus, Lucian), while *polutimos* has the notion of price like *timê* in 2Pe 1:7,19; 2:4,6. The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles.”⁵

“The degree of faith varies in different believers; but in respect to its objects, present justification, sanctification, and future glorification, it is common alike to all. Christ is to all believers ‘made of God wisdom, righteousness, sanctification, and redemption.’”⁶

B. This faith is a gift (“received/obtained”)

“The word ‘obtained’: ‘to those who have *obtained* a faith of equal standing.’ It is used only three other times in the New Testament and in each case refers to obtaining something not by effort

or desert but by lot (Luke 1:9; John 19:24; Acts 1:17). So the very word Peter chooses illustrates how futile it would be for any of us to boast in our faith. It came to us by God's choice, not by our prior effort."⁷

C. This faith is knowable (v. 2).

As will become evident, there are those claiming another faith not sourced in the righteousness of Jesus and who cannot claim grace and peace because they do not know God.

Peter uses the word **epignosis** for knowledge. It is the common word for knowledge coupled with a prefix for enhancement. It is the kind of knowledge reflective of saving faith. He does not use this noun in 1 Peter. He only uses it in 2 Peter.

"It is interesting to note that 8 of the 21 uses of **epignosis** occur in Colossians (where Paul counters persuasive arguments Col 2:4) and in Second Peter (where Peter counters false teachers)."⁸

"**epignosis** from verb **epiginosko** from **epí** = upon + **ginosko** = to know, is a strengthened or intensified form of "**gnosis**" and conveys the thought of a knowledge which is fuller, larger and more thorough. It also conveys the idea of a more intimate and personal relationship than the simple term **gnosis**."⁹

- Grace and peace be multiplied unto you **through [en] the knowledge of God, and of Jesus our Lord,** (2 Pet. 1:2)
- According as his divine power hath given unto us all things that pertain unto life and godliness, **through [dia] the knowledge of him that hath called us to glory and virtue:** (2 Pet. 1:3)
- For if these things be in you, and abound, they make **you that ye shall neither be barren nor unfruitful in [eis] the knowledge of our Lord Jesus Christ.** (2 Pet. 1:8)
- For if after they have escaped the pollutions of the world **through [en] the knowledge of the Lord and Saviour Jesus Christ,** they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (2 Pet. 2:20)

Peter's use of this noun for saving faith is intentional. Whatever others might have, it is not this.

June 23, 2011 - PRINCETON, NJ -- More than 9 in 10 Americans still say "yes" when asked the basic question "Do you believe in God?"; this is down only slightly from the 1940s, when Gallup first asked this question.¹⁰

(CNSNews.com) - A new Harris Poll finds 68 percent believe that Jesus is God or the Son of God, down from 72 percent.¹¹

All of us sitting here are skeptical as to whether or not such people actually know Jesus for the saving of their soul.

He uses the verb in 2 Peter 2:21.

- For it had been better for them not to have **known** the way of righteousness, than, after they have **known** it, to turn from the holy commandment delivered unto them. (2 Pet. 2:21)

Peter's use of **epignosis** is consistent.

Peter also uses **ginosko**. It occurs only in 2 Peter.

- **Knowing** this first, that no prophecy of the scripture is of any private interpretation. (2 Pet. 1:20)
- **Knowing** this first, that there shall come in the last days scoffers, walking after their own lusts, (2 Pet. 3:3)

In fairness, there are resources suggesting there is little difference between **gnosis** and **epignosis**. He does use **eido** throughout both Letters. **Eido** appears to be knowledge through experience. In contrast to **eido**, **ginosko** is "head" knowledge. **Epignosis** is intimate/intense knowledge.

- Whom having not **seen**, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: (1 Pet. 1:8)
- Forasmuch as ye **know** that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; (1 Pet. 1:18)
- Not rendering evil for evil, or railing for railing: but contrariwise blessing; **knowing** that ye are thereunto called, that ye should inherit a blessing. (1 Pet. 3:9)
- For he that will love life, and **see** good days, let him refrain his tongue from evil, and his lips that they speak no guile: (1 Pet. 3:10)
- Whom resist stedfast in the faith, **knowing** that the same afflictions are accomplished in your brethren that are in the world. (1 Pet. 5:9)
- Wherefore I will not be negligent to put you always in remembrance of these things, though ye **know** them, and be established in the present truth. (2 Pet. 1:12)
- **Knowing** that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. (2 Pet. 1:14)
- The Lord **knoweth** how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (2 Pet. 2:9)

The question Peter would ask concerning your knowledge of Jesus is whether it is **epignosis**. The false teachers do not have an **epignosis** relationship with the Father.

Do you know you are a sinner, and do you know Jesus is your only Savior? The consequence of actually knowing such a truth is that no one and nothing else can do for you what only Jesus can do for you and that He dealt once and for all with your sin issue.

Such faith is only possible through the righteousness of Jesus Christ.

D. This faith is by the righteousness of our God and Savior, Jesus Christ.

- New American Standard 95
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:
- New International Version
Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:
- New Living Translation
This letter is from Simon Peter, a slave and apostle of Jesus Christ. I am writing to you who share the same precious faith we have. This faith was given to you because of the justice and fairness of Jesus Christ, our God and Savior.
- English Standard Version
Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

“What gives our faith value and distinction is Christ’s righteousness, not ours. It says we have faith ‘in (or by) the righteousness of our God and Savior Jesus Christ.’ The phrase may mean that our faith came ‘by his righteousness’ (as the means), or that our faith is ‘in his righteousness’ (as the object). In both cases the effect is to stress that Christ's unswerving faithfulness to do right is what we depend on, not our own righteousness. Therefore, we do not boast in our faith, for we ‘obtained’ it as a gift, and its foundation is not our righteousness but Christ's who is our God and Savior.”¹²

There is an idea as it relates to the saving of sinners called autosoteric. It means, “Self-saving; based on the principle of salvation by one's own efforts or character.”

“THERE ARE fundamentally only two doctrines of salvation: that salvation is from God, and that salvation is from ourselves. The former is the doctrine of common Christianity; the latter is the doctrine of universal heathenism. All religions except the Christian are autosoteric. The real question which presses is, Who will make these dry bones live? As over against all teaching that would tempt man to trust in himself for any, even the smallest part, of his salvation, Christianity casts him utterly on God. It is God and God alone who saves, and that in every element of the saving process. ‘If there be but one stitch,” says Spurgeon aptly, ‘in the celestial garment of our righteousness which we ourselves are to put in, we are lost.’”¹³

The reason why we have faith and why the faith is precious is its source. Jesus Christ is God and as such, His righteousness secures the end.

Our redemption is rooted in the deity of Jesus Christ. “The righteousness of Him who is (at once) our God and (our) Savior.”¹⁴

“Agrees with them in the same faith which is grounded on the righteousness of Jesus Christ.”¹⁵

“Of our God and Savior Jesus Christ; and this reading, which is indicated in the margin, should have been received into the text; and it is an absolute proof that St. Peter calls Jesus Christ GOD.”¹⁶

E. This faith appropriates the grace and peace provided by the person and work of Jesus Christ.

It is only as we understand how our salvation lies outside ourselves that we can appreciate grace and receive peace.

“In verse 2 Peter greets his readers with a benediction: ‘May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.’ This is not a mere introductory formula. It is a statement of what Peter really wants to see happen because of his letter. We can tell that this verse is no empty form because the letter ends on the same note (3:18): ‘Grow in the grace and knowledge of our Lord and Savior Jesus Christ.’ He pictures grace and peace (in verse 2) as something that comes to us from God. They are not ours by nature or by right. They come to us from outside ourselves, and Peter desires that they might come in great measure.”¹⁷

“**Peace** does not mean the absence of pain or absence of conflict or absence of testing times, etc, etc. But divine peace, the peace that the Spirit gives, does mean that in our pain, in our conflicts, in our testing times, etc, we can have genuine inner peace (our soul at ‘rest’, cf. Mt 11:28, 29, 30.”¹⁸

Apart from grace, there is no peace. Grace enables agitated souls to find rest.

F. This faith grows as knowledge grows.

- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (1 Pet. 1:2)
- Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, (2 Pet. 1:2)
- Mercy unto you, and peace, and love, be multiplied. (Jude 1:2)

“How are grace and peace **multiplied**? As discussed above, Peter goes on to say that this ‘spiritual math’ only takes place in the sphere of and by means of true, deep, full, rich, genuine knowledge. **Wuest’s** paraphrase conveys the idea, ‘Grace to you, and peace, be multiplied **in the sphere of and by the full knowledge of** our God, even Jesus, the Lord.’”¹⁹

In Christ, the believer has everything needed. Like newborn children, the believer needs nothing more as to status or identity, but there is so much more to know and experience. Such knowledge and thus experience enables the believer to multiply grace and peace.

Think for a moment at the unique qualities celebrated about the believer's relationship to God the Father through God the Son.

- Faith versus sight
- The rightness of God versus the wrongness of humanity
- Grace versus works
- Peace versus unsettledness

God's redemptive activity heals sickness, fixes brokenness, saves sinners, and gives help to hopelessness. This is what God does through Jesus and this is unknown and undoable apart from Him.

Why are we a teaching church? We are a teaching church because we believe the richness of Jesus is through the study of the biblical text.

The NASB does not draw a sharp break between verses 2 and 3. Peter "implies" that some do not have the same kind of faith he possess. The faith he marks is by the righteousness of Jesus Christ. The multiplication of grace and peace happen by knowing who God is and what God did in the person and work of Jesus Christ.

He opens his first Letter with the same salutation.

Shepherding the Sheep: (What is the NEXT STEP?)

1. To what or to whom are you listening?
2. In what or in whom are you believing?

"The effect of receiving God's grace is a state of peace. And so we see that the Biblical order is always grace and then peace. Have you received His grace by placing your faith in Christ Jesus? Do you lack inner peace that all is well between you and the Almighty? If you are still at war with God, then the Spirit is calling you to understand that you are dead in your trespasses and sins (and at war with God), but that you can be made alive in Christ by repentance and belief in Christ's sacrifice on the Cross for all of your personal sins, past, present and future. Believe and you shall be saved...and forever at peace with God in Christ Jesus the Lord, Who is the believer's Peace now and forever."²⁰

3. Let us embrace all who share in this precious faith and let us be aware of those who do not.

¹ *Albert Barnes' NT Commentary* on 2 Peter 1:1.

² <http://www.desiringgod.org/sermons/liberating-promises>

³ <http://www.desiringgod.org/sermons/liberating-promises>

⁴ *Adam Clarke's Commentary* on 2 Peter 1:1.

⁵ *A.T. Robertson's New Testament Word Pictures* on 2 Peter 1:1.

⁶ *Jamieson, Fausett, and Brown Commentary* on 2 Peter 1:1.

⁷ <http://www.desiringgod.org/sermons/liberating-promises>

⁸ http://www.preceptaustin.org/2_peter_12.htm

⁹ http://www.preceptaustin.org/2_peter_12.htm

¹⁰ <http://www.gallup.com/poll/147887/americans-continue-believe-god.aspx>

¹¹ <http://cnsnews.com/news/article/susan-jones/poll-americans-belief-god-strong-declining>

¹² <http://www.desiringgod.org/sermons/liberating-promises>

¹³ Excerpt from [The Plan of Salvation](#) by Benjamin B. Warfield.

<http://www.reformationtheology.com/2006/06/autosoterism.php>

¹⁴ *Jamieson, Fausett, and Brown Commentary* on 2 Peter 1:1.

¹⁵ *1599 Geneva Bible Notes* on 2 Peter 1:1.

¹⁶ *Adam Clarke's Commentary* on 2 Peter 1:1.

¹⁷ <http://www.desiringgod.org/sermons/liberating-promises>

¹⁸ http://www.preceptaustin.org/2_peter_12.htm

¹⁹ http://www.preceptaustin.org/2_peter_12.htm

²⁰ http://www.preceptaustin.org/2_peter_12.htm