

Come Follow Me 2023
1 & 2 Peter



Peter



President Harold B. Lee

“I consider the Epistles of Peter among the finest writings we have in the New Testament. When I am wanting to pick up something that would give me some inspiring thoughts I have gone back to one of the Epistles of Peter” ([address given at the regional representatives’ seminar, Apr. 5, 1973], 2).

New Testament Seminary Manual (2016)

The author of this epistle is “Peter, an apostle of Jesus Christ” (1 Peter 1:1). “Peter was originally known as Simeon or Simon (2 Pet. 1:1), a fisherman of Bethsaida living at Capernaum with his wife. ... Peter was called with his brother Andrew to be a disciple of Jesus Christ (Matt. 4:18–22; Mark 1:16–18; Luke 5:1–11). ...

“... The Lord selected [Peter] to hold the keys of the kingdom on earth (Matt. 16:13–18). ...

“Peter was the chief Apostle of his day” (Guide to the Scriptures, “Peter,” scriptures.lds.org).

Peter’s writings demonstrate his growth from a simple fisherman to a mighty Apostle.

New Testament Seminary Manual (2016)

Peter likely wrote his First Epistle between A.D. 62 and 64. He wrote from “Babylon” (1 Peter 5:13), probably a symbolic reference to Rome.

It is generally accepted that Peter died during the reign of the Roman emperor Nero—likely after A.D. 64, when Nero began to persecute Christians (see Bible Dictionary, “Peter, Epistles of”).

Peter addressed this epistle to Church members living in the five Roman provinces of Asia Minor, located in modern-day Turkey (see 1 Peter 1:1). Peter considered his readers to be the “elect” of God (1 Peter 1:2). He wrote to strengthen and encourage the Saints in the “trial of [their] faith” (1 Peter 1:7) and to prepare them for a future “fiery trial” (1 Peter 4:12). Peter’s message also taught them how to respond to persecution (see 1 Peter 2:19–23; 3:14–15; 4:13).

New Testament Seminary Manual (2016)

Peter's counsel was very timely because Church members were about to enter a period of heightened persecution. Until approximately A.D. 64, about the time when Peter wrote this epistle, the Roman government generally tolerated Christianity. In July of that year, a fire destroyed much of Rome, and it was rumored that Emperor Nero himself had ordered the fire to be started. In an effort to divert blame for the disaster, some prominent Romans accused the Christians of starting the fire. This led to intense persecution of Christians throughout the Roman Empire. Peter indicated that when the Saints "suffer as a Christian" (1 Peter 4:16), they can feel joy knowing that they are following in the footsteps of Jesus Christ (see 1 Peter 2:19–23; 3:15–18; 4:12–19).

1 Peter 1

THE FIRST EPISTLE GENERAL OF PETER

CHAPTER 1

The trial of our faith precedes salvation—Christ was foreordained to be the Redeemer.

Greeting

PETER, an apostle of Jesus Christ, to the ^astrangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² ^aElect according to the ^bforeknowledge of God the Father, through ^csanctification of the Spirit, unto ^dobedience and ^esprinkling of the ^fblood of Jesus Christ: Grace unto you, and peace, be multiplied.

³ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant ^amercy hath ^bbegotten us again unto a ^clively ^dhope by the resurrection of ^eJesus Christ from the dead,

⁴ To an ^ainheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

⁵ Who are kept by the ^apower of God through ^bfaith unto salvation ^cready to be revealed in the last time.

⁶ Wherein ye greatly rejoice, though now for a ^aseason, if need be, ye are in heaviness through manifold ^btemptations:

⁷ That the ^atrial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the ^bappearing of Jesus Christ:

⁸ Whom having not seen, ye love; in whom, though now ye see *him* not, yet ^abelieving, ye rejoice with joy unspeakable and full of glory:

⁹ Receiving the ^aend of your ^bfaith, *even* the ^csalvation of *your* souls.

¹⁰ Of which ^asalvation the ^bprophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it ^atestified beforehand the ^bsufferings of Christ, and the ^cglory that should follow.

¹² Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have ^apreached the gospel unto you with the Holy Ghost sent down from heaven; which things the ^bangels desire to look into.

¹³ Wherefore gird up the loins of your mind, be ^asober, and hope ^bto

Born Again to a Living Hope

Called to Be Holy

the end for the ^cgrace that is to be brought unto you at the revelation of Jesus Christ;

¹⁴ As obedient children, not fashioning yourselves according to the former ^alusts in your ^bignorance:

¹⁵ But as he which hath called you is holy, so be ye ^aholy in all manner of ^bconversation;

¹⁶ Because it is written, Be ye holy; for I am ^aholy.

¹⁷ And if ye call on the Father, who without respect of persons judgeth according to every man's ^awork, pass the time of your sojourning *here* in ^bfear:

¹⁸ Forasmuch as ye know that ye were not ^aredeemed with corruptible things, *as* silver and gold, from your ^bvain conversation *received* by ^ctradition from your fathers;

¹⁹ But with the precious ^ablood of Christ, as of a ^blamb without ^cblemish and without spot:

²⁰ ^aWho verily was ^bforeordained before the foundation of the world, but was manifest in these last times for you,

²¹ Who by him do believe in God, that raised him up from the dead, and gave him ^aglory; that your ^bfaith and ^chope might be in God.

²² Seeing ye have ^apurified your ^bsouls in obeying the truth through the Spirit unto unfeigned ^clove of the brethren, *see that ye* ^alove one another with a pure heart fervently:

²³ Being ^aborn again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and ^babideth for ever.

²⁴ For all ^aflesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

²⁵ But the ^aword of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER 2

Converts are newborn babes in Christ—He is the chief cornerstone—Saints hold a royal priesthood and are a peculiar people—Saints are in subjection to the laws of man.

WHEREFORE laying aside all ^amalice, and all ^bguile, and hypocrisies, and envies, and all evil ^cspeakings,

² As ^anewborn babes, desire the ^bsincere ^cmilk of the word, that ye may grow thereby:

³ If so be ye have ^atasted that the Lord *is* gracious.

⁴ To whom coming, *as unto* a living stone, disallowed indeed of men, but ^achosen of God, *and* precious,

⁵ Ye also, as ^alively stones, are built up a ^bspiritual ^chouse, an holy priesthood, to offer up ^aspiritual ^csacrifices, acceptable to God by Jesus Christ.

⁶ Wherefore also it is contained in

1 1a TG Stranger.
2a John 6:44 (44, 63–65).
TG Election.
b TG Foreordination; God, Foreknowledge of.
c TG Sanctification.
d TG Obedience.
e Isa. 52:15.
f Ex. 24:8 (5–8); Heb. 12:24.
3a TG God, Mercy of

4a Matt. 6:20;
1 Cor. 9:25 (24–25); Col. 1:5.
5a Rom. 1:16.
b Heb. 10:22 (22–24); 1 Pet. 1:21 (21–22).
c GR prepared.
6a TG Probation.
b GR trials, afflictions.
TG Temptation.
7a TG Opposition;

b D&C 76:51 (51–70).
c Heb. 10:36.
10a TG Salvation.
b Matt. 13:17;
Luke 24:27 (26–27); Heb. 11:13;
2 Pet. 3:2.
11a Jacob 4:4; 7:11 (11–12); Mosiah 13:33 (33–35); D&C 20:26.
b Heb. 12:2

13c TG Grace.
14a TG Lust.
b Acts 17:30 (29–31).
15a 1 Thes. 2:12.
b 2 Pet. 3:11;
D&C 136:24 (23–24).
16a 1 Jn. 3:3.
17a TG Good Works.
b TG Reverence.
18a 1 Cor. 6:20.
TG Jesus Christ, Redeemer.
b GR erroneous, fruitless conduct.

c Lev. 1:3; 3:6; 22:20;
Deut. 15:21.
20a GR Having been foreknown before the foundation.
b TG Foreordination; Jesus Christ, Authority of; Jesus Christ, Foreordained; Salvation, Plan of.
21a Acts 3:13 (13–15).
b Gal. 5:5 (5–6); 1 Pet. 1:5 (3–8).
c TG Hope.
22a TG Purification; Purity.

25a Ps. 119:89.
2 1a TG Malice.
b TG Guile.
c TG Backbiting; Slander.
2a TG Man, New, Spiritually Reborn.
b GR pure, genuine.
c 1 Cor. 3:2 (2–3); Heb. 5:13 (13–14); Mosiah 3:19.
3a GR experienced.
Heb. 6:5 (4–6); Alma 36:26 (24–26).
4a D&C 50:44.

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4 To an ^ainheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the ^apower of God through ^bfaith unto salvation ^cready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a ^aseason, if need be, ye are in heaviness through manifold ^btemptations:

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9 Receiving the ^aend of your ^bfaith, even the ^csalvation of *your* souls.

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2 1a 1 Cor. 6:11 (11, 13, 15)

4a Matt. 6:20;

1 Cor. 9:25 (24, 25)

b D&C 76:51 (51–70).

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b Heb. 10:22 (22–24);

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12 Unto whom it was revealed, that

New Testament Institute Student Manual

Peter told the Saints, “Ye rejoice with joy unspeakable ... : receiving the end of your faith, even the salvation of your souls” (1 Peter 1:8–9). “The end” in this passage can also be translated as “outcome” or “goal” (1 Peter 1:9, footnote a); therefore, Peter’s point was that Saints who endure adversity can receive their ultimate goal of salvation through Jesus Christ. For some Christians in Peter’s day, enduring in faith did not mean enduring mortal difficulties such as illness. For them, enduring in faith resulted in their deaths. Peter’s testimony was intended to strengthen all the Saints of his time, including those whose faith would cost them their lives.



Elder Neil L. Andersen

“How do you remain ‘steadfast and immovable’ [Alma 1:25] during a trial of faith? You immerse yourself in the very things that helped build your core of faith: you exercise faith in Christ, you pray, you ponder the scriptures, you repent, you keep the commandments, and you serve others.

“When faced with a trial of faith—whatever you do, you don’t step away from the Church! Distancing yourself from the kingdom of God during a trial of faith is like leaving the safety of a secure storm cellar just as the tornado comes into view.”

(“Trial of Your Faith,” Oct. 2012 GC, Ensign, Nov. 2012, 40).



Elder Neil L. Andersen

“In the crucible of earthly trials, patiently move forward, and the Savior’s healing power will bring you light, understanding, peace, and hope. Pray with all your heart. Strengthen your faith in Jesus Christ, in His reality, in His grace. ... Look forward. Your troubles and sorrows are very real, but they will not last forever. Your dark night will pass, because the Son ... [did rise] with healing in his wings.”

(Neil L. Andersen, “Wounded,” Oct 2018 GC, Ensign or Liahona, Nov. 2018, 85)

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23 Being corruptible by the and ^bab

24 For the glory grass. T flower

25 But dureth which unto yo

Converts He is the a royal people— laws of

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1 Cor. 9:25 (24–25);
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b D&C 76:51 (51–70).
c Heb. 10:36.
10a TG Salvation.



President Russell M. Nelson

“[The scriptures] hold the promise that we shall, if faithful in all things, become like Deity. ...

“... Encouragement comes as we follow the example of Jesus, who taught, ‘Be ye holy; for I am holy’ [1 Peter 1:16]. His hope for us is crystal clear! He declared: ‘What manner of men ought ye to be? Verily I say unto you, even as I am’ [3 Nephi 27:27]. Thus, our adoration of Jesus is best expressed by our emulation of Jesus. ...



President Russell M. Nelson

“This divine entreaty is consistent with the fact that, as begotten children of heavenly parents, we are endowed with the potential to become like them, just as mortal children may become like their mortal parents.”

(“Perfection Pending,” Ensign, Oct 1995 GC, Nov. 1995, 87–88).

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The phrase “all flesh is as grass” comes from Isaiah 40:6–8, which compares man’s frailties to the withering of vegetation in the hot desert wind (see also Psalm 103:15–16). Unlike the withering grass, the word of the Lord “abideth for ever” (1 Peter 1:23); it gives life and strength to all who embrace it and are born again.

1 Peter 2

It is to be revelation
not fash-
ing to the
prance:
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- c Lev. 1:3; 3:6; 22:20; Deut. 15:21.
- 0a GR Having been foreknown before the foundation.
- b TG Foreordination; Jesus Christ, Authority of; Jesus Christ, Foreordained; Salvation, Plan of.
- 1a Acts 3:13 (13–15).
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- c TG Hope.
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- 2a TG Man, New, Spiritually Reborn.
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- c 1 Cor. 3:2 (2–3); Heb. 5:13 (13–14); Mosiah 3:19.
- 3a GR experienced.
- Heb. 6:5 (4–6); Alma 36:26 (24–26).
- 4a D&C 50:44.

A Living Stone and a Holy People

the scripture, Behold, I lay in Sion a chief "corner "stone, elect, precious: and he that "believeth on him shall not be "confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be "disobedient, the stone which the builders "disallowed, the same is made the head of the corner,

8 And a "stone of "stumbling, and a "rock of "offence, *even to them* which "stumble at the word, being disobedient: whereunto also they were "appointed.

9 But ye *are* a "chosen generation, a "royal "priesthood, an "holy "nation, a "peculiar people; that ye should shew forth the praises of him who hath called you out of "darkness into his marvellous "light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as "strangers and "pilgrims, "abstain from fleshly "lusts, which "war against the soul;

12 Having your conversation "honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good "works, which

- 6a TG Cornerstone.
- b Isa. 28:16.
- c 3 Ne. 11:39 (37–40).
- d GR ashamed, disappointed.

- 7a TG Disobedience.
- b Matt. 21:42 (42–46); Luke 9:22.

- 8a 1 Cor. 1:18 (18–24).
- b Isa. 28:16; 2 Ne. 18:14 (13–15).

- c TG Rock.
- d TG Offense.
- e Matt. 21:44 (33–46).
- f Rom. 9:22 (9–23); 1 Thes. 5:9.

- 9a TG Election.
- b TG Mission of Early Saints;

- 12a TG Children of Light;

- f GR purchased, preserved; note that in Ex. 19:5 the Hebrew word is *segullah*, meaning "special possession or property."
- TG Israel, Mission of; Modesty; Peculiar People.
- g TG Walking in Darkness.
- h TG Light [noun].
- 11a TG Stranger.
- b GR resident aliens, sojourners.
- c TG Abstain.
- d TG Lust.
- e TG War.
- 12a TG Children of Light;

they shall behold, glorify God in the day of visitation.

13 "Submit yourselves to every "ordinance of man for the Lord's sake: whether it be to the king, as "supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to "silence the "ignorance of foolish men:

16 As free, and not using *your* "liberty for a cloak of "maliciousness, but as the "servants of God.

17 "Honour all *men*. Love the "brotherhood. "Fear God. Honour the "king.

18 "Servants, *be* subject to *your* "masters with all fear; not only to the good and gentle, but also to the "froward.

19 For this *is* "thankworthy, if a man for conscience toward God endure "grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it "patiently? but if, when ye do well, and "suffer *for it*, ye take it "patiently, this *is* "acceptable with God.

- 15a TG Silence.
- b TG Ignorance.
- 16a TG Liberty.
- b TG Malice.
- c TG Servant.
- 17a TG Respect.
- b TG Brotherhood and Sisterhood.
- c Prov. 24:21.
- d TG Citizenship; Kings, Earthly.
- 18a Col. 3:22; 1 Tim. 6:1 (1–2); Titus 2:9 (9–10).
- b Eph. 6:5 (5–8).
- c GR crooked, wicked.
- 19a GR pleasing, gracious.
- b TG Tribulation.
- 20a D&C 122:7 (7–8).

Submission to Authority

21 For even hereunto were ye called: because Christ also "suffered for us, leaving us an "example, that ye should follow his steps:

22 Who did no "sin, neither was "guile found in his mouth:

23 Who, when he was "reviled, reviled not again; when he suffered, he threatened not; but "committed *himself* to him that judgeth righteously:

24 Who his own self "bare our "sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose "stripes ye were healed.

25 For ye were as "sheep going astray; but are now returned unto the "Shepherd and "Bishop of your souls.

CHAPTER 3

Husbands and wives should honor each other—Saints should live by gospel standards—Christ preached to the spirits in prison.

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NT Institute Student Manual

Peter's message was that by embracing the gospel, gentile converts had become part of God's chosen people, the new Israel. They were the chosen nation (see Isaiah 43:20), a royal "kingdom of priests, and an holy nation" (Exodus 19:6).

8 And a ^astone of ^bstumbling, and a ^crock of ^doffence, *even to them* which ^estumble at the word, being disobedient: whereunto also they were *appointed*

9 But ye *are* a ^achosen generation, a ^broyal ^cpriesthood, an ^dholy ^enation, a ^fpeculiar people; that ye should shew forth the praises of him who hath called you out of ^gdarkness into his marvellous ^hlight:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as ^astrangers and ^bpilgrims, ^cabstain from fleshly ^dlusts, which ^ewar against the soul;

12 Having your conversation ^ahonest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good ^bworks, which



President Russell M. Nelson

“In the Old Testament, the Hebrew term from which peculiar was translated is *segullah*, which means ‘valued property,’ or ‘treasure.’ In the New Testament, the Greek term from which peculiar was translated is *peripoiesis*, which means ‘possession,’ or ‘an obtaining.’

“Thus, we see that the scriptural term peculiar signifies ‘valued treasure,’ ‘made’ or ‘selected by God.’ For us to be identified by servants of the Lord as his peculiar people is a compliment of the highest order.”

(“Children of the Covenant,” Apr 1995 GC, Ensign, May 1995, 34).

NT Seminary Manual (2016)

Peter may have called the Saints “strangers” and “pilgrims” either because they lived among people who were culturally and religiously different from the Saints or because they were away from their heavenly home, living as mortals temporarily.

But ye are a chosen generation, a ^broyal ^cpriesthood, an ^dholy ^enation, a ^fpeculiar people; that ye should shew forth the praises of him who hath called you out of ^gdarkness into his marvellous ^hlight:

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6a TG Cornerstone.

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b Matt. 21:42 (42–46);

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TG Israel, Mission Modesty.

Elaine S. Dalton

“If you desire to make a difference in the world, you must be different from the world.”

*(“Now Is the Time to Arise and Shine!”
Apr. 2012 GC, Ensign or Liahona, May
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⁷ But ye are a chosen generation, a ^broyal ^cpriesthood, an ^dholy ^enation, a ^fpeculiar people; that ye should shew forth the praises of him who hath called you out of ^gdarkness into his marvellous ^hlight:

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the scripture, Behold, I lay in Sion a chief ^acorner ^bstone, elect, precious: and he that ^cbelieveth on him shall not be ^dconfounded.

7 Unto you therefore which believe *he is* precious: but unto them which be ^adisobedient, the stone which the builders ^bdisallowed, the same is made the head of the corner,

8 And a ^astone of ^bstumbling, and a ^crock of ^doffence, *even to them* which ^estumble at the word, being disobedient: whereunto also they were ^fappointed.

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10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 For the kindness of our Lord God

they shall behold, glorify God in the day of visitation.

13 ^aSubmit yourselves to every ^bordinance of man for the Lord's sake: whether it be to the king, as ^csupreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to ^asilence the ^bignorance of foolish men:

16 As free, and not using *your* ^aliberty for a cloak of ^bmaliciousness, but as the ^cservants of God.

17 ^aHonour all *men*. Love the ^bbrotherhood. ^cFear God. Honour the ^dking.

18 ^aServants, *be* subject to *your* ^bmasters with all fear; not only to the good and gentle, but also to the ^cfroward.

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19 For this *is* ^athankworthy, if a man for conscience toward God endure ^bgrief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it ^apatiently? but if, when ye do well, and ^bsuffer *for it*, ye take it ^cpatiently, this *is* ^dacceptable with God.

21 For even hereunto were ye called: because Christ also ^asuffered for us, leaving us an ^bexample, that ye should follow his steps:

22 Who did no ^asin, neither was ^bguile found in his mouth:

23 Who, when he was ^areviled, reviled not again; when he suffered, he threatened not; but ^bcommitted *himself* to him that judgeth righteously:

24 Who his own self ^abare our ^bsins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose ^cstripes ye were healed.

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15a TG Silence.
b TG Ignorance.

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New Testament Institute Student Manual

In 1 Peter 2:18–25, Peter specifically addressed household servants, who in the Roman Empire were almost always slaves and were often mistreated by their masters. He taught about the difference between suffering for one’s faults and enduring undeserved punishment (see 1 Peter 2:20). Peter encouraged servants to learn from the example of Jesus Christ, who was falsely accused before Jewish and Roman leaders and yet did not retaliate (see 1 Peter 2:23). The Greek word Peter used that was translated as buffeted (1 Peter 2:20) literally means “to be struck with fists” and is the term used by both Matthew and Mark to describe the treatment of the Master (see Matthew 26:67; Mark 14:65). Peter hinted at the contemptuous scorn of the Jewish leaders and Christ’s silent acceptance of it (see 1 Peter 2:23). Peter mentioned the stripes the Lord received, using the word which means “bruise” or the “bloody welt which results from lashing with a whip,” which is exactly the result of a Roman scourging (see Isaiah 53:5–12).

A brown paper bag is centered in the background, partially obscured by the text.

1 Peter 3-5

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4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the* ^aornament of a ^bmeeek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy ^awomen also, who ^btrusted in God, adorned themselves, being ^cin subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose ^adaughters ye are, as long as ye do well, and are not afraid with any ^bamazement.

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New Testament Institute Student Manual

In 1 Peter 3:1–6, Peter encouraged Christian wives to be “in subjection” to their nonbelieving husbands who “obey not the word” in order to win them over for Christ by their righteous conduct (1 Peter 3:1). The use of the word subjection should not be understood as a passive or docile obedience. Rather, the words subjection and submissive are used in the scriptures to mean selflessness, humility, and love within relationships (see Hebrews 12:9; Alma 7:23). The teachings of the Restoration make clear that both the husband and the wife should be humble, submissive, and selfless in their interactions with one another (see the commentary for Ephesians 5:21–25). Peter taught that female Saints who show devotion to God follow in the tradition of holy women, such as Sarah the wife of Abraham (see 1 Peter 3:5–6; for additional insights, see the commentary for 1 Timothy 2:9–10).

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When Peter described women as the “weaker vessel” (1 Peter 3:7), he could have simply meant that in most cases women have less physical strength than men. Peter did not imply that women are any less worthy than men; in fact, he went on to say that women are “heirs together [with men] of the grace of life” (1 Peter 3:7; see also the commentary for Ephesians 5:21–25).

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President Russell M. Nelson

“Each member can be an example of the believers. ... Your good works will be evident to others. The light of the Lord can beam from your eyes. With that radiance, you had better prepare for questions. ...

“Let your response be warm and joyful. And let your response be relevant to that individual. Remember, he or she is also a child of God, that very God who dearly wants that person to qualify for eternal life and return to Him one day. You may be the very one to open the door to his or her salvation and understanding of the doctrine of Christ.”

(“Be Thou an Example of the Believers,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 48).

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18 For Christ also hath once ^asuffered for sins, the just for the ^bunjust, that he might bring us to God, being put to ^cdeath in the flesh, but quickened by the ^dSpirit:

flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into ^aheaven, and is on the right hand of God; ^bangels and ^cauthorities and powers being made subject unto him.

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17 *a* TG Self-Sacrifice.

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c TG Forbear.

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CHAPTER 4

Peter explains why the gospel is preached

NT Institute Student Manual

While the Gospels do not mention details about Jesus Christ's experiences between the time of His Crucifixion and His Resurrection, Peter provided the insight that Jesus "went and preached unto the spirits in prison; some of whom were disobedient in the days of Noah, while the long-suffering of God waited" (Joseph Smith Translation, 1 Peter 3:19–20 [in 1 Peter 3:19–20, footnote 20a]).

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President Joseph F. Smith was pondering the meaning of 1 Peter 3:18–20; 4:6 when he received a vision, now recorded in Doctrine and Covenants 138. In this vision he learned that following the Savior’s death, the Lord ministered in the spirit world, preparing the way for the gospel to be preached to the spirits of the wicked.



Joseph Fielding Smith

“In the justice of the Father, he is going to give to every man the privilege of hearing the gospel. Not one soul shall be overlooked or forgotten. This being true, what about the countless thousands who have died and never heard of Christ, never had an opportunity of repentance and remission of their sins, never met an elder of the Church holding the authority? ...



Joseph Fielding Smith

“The Lord has so arranged his plan of redemption that all who have died without this opportunity shall be given it in the spirit world. ... All those who did not have an opportunity here to receive it, who there repent and receive the gospel, shall be heirs of the celestial kingdom of God. The Savior inaugurated this great work when he went and preached to the spirits held in prison, that they might be judged according to men in the flesh (or in other words, according to the principles of the gospel) and then live according to God in the spirit, through their repentance and acceptance of the mission of Jesus Christ who died for them” (*Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:132–33*).



President Lorenzo Snow

“When the Gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our Elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the Gospel when it is carried to them. The circumstances there will be a thousand times more favorable” (*“Discourse by President Lorenzo Snow,” Millennial Star, Jan. 22, 1894, 50*).

Suffering for Righteousness' Sake

11 Let him ^aeschew evil, and do good; let him seek ^bpeace, and ^cen- sue it.

12 For the ^aeyes of the Lord *are* over the ^brighteous, and his ears *are open* unto their ^cprayers: but the face of the Lord *is against* them that do ^aevil.

13 And who *is* he that will harm you, if ye be ^afollowers of that which is good?

14 But and if ye ^asuffer for ^brighteousness' sake, ^chappy *are ye*: and be not afraid of their terror, neither be troubled;

15 But ^asanctify the Lord God in your hearts: and *be ready* always to *give* ^ban answer to every man that asketh you a reason of the ^chope that is in you with ^ameekness and ^efear:

16 Having a good ^aconscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good ^bcon- versation in Christ.

17 For *it is better*, if the will of God be so, that ye ^asuffer for well doing, than for evil doing.

18 For Christ also hath once ^asuf- fered for sins, the just for the ^bun- just, that he might bring us to God, being put to ^cdeath in the flesh, but quickened by the ^aSpirit:

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2 That he no longer should live the rest of *his* time in the flesh to

the ^alusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, ^aexcess of wine, ^brevellings, banquetings, and ^cabominable ^aidolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to ^ajudge the ^bquick and the dead.

6 ^aFor for this cause was the ^bgosp- el ^cpreached also to them that are ^adead, that they might be ^ejudged according to men in the flesh, but live according to God in the spirit.

7 ^aBut the end of all things is at hand: be ye therefore sober, and ^bwatch unto prayer.

8 And above all things have fer- vent charity among yourselves: ^afor ^bcharity shall cover the multitude of sins.

9 Use ^ahospitality one to another without ^bgrudging.

10 As every man hath received the gift, *even so* ^aminister the same one to another, as good ^bstewards of the manifold grace of God.

11 If any man ^aspeak, *let him speak* as the ^boracles of God; if any man minister, *let him do it* as of the abil- ity which God giveth: that God in all things may be glorified through

Stewards of God's Grace

Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery ^atrial which is to try you, as though some strange thing happened unto you:

13 But ^arejoice, inasmuch as ye are ^bpartakers of Christ's ^csuffer- ings; that, when his glory shall be ^arevealed, ye may be glad also with exceeding joy.

14 If ye be ^areproached for the name of Christ, ^bhappy *are ye*; for the spirit of glory and of God rest- eth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

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18 And if the ^arighteous scarcely be saved, where shall the ^bungodly and the sinner appear?

19 Wherefore let them that suffer according to the ^awill of God com- mit the ^bkeeping of their souls *to him* in well doing, as unto a faithful Creator.

Suffering as a Christian

- 11a GR turn away from, avoid.
- b TG Peacemakers; Peace of God.
- c GR pursue, follow eagerly.
- 12a Ps. 33:18.
- TG Abundant Life; Reward.
- b TG Righteousness.
- c TG Prayer.
- d TG Evil.
- 13a TG Commitment.
- 14a Luke 6:22; James 1:12 (8-16).
- TG Suffering.
- b TG Righteousness.
- c TG Happiness.

- conduct . . .
- 17a TG Self-Sacrifice.
- 18a TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Pain; Redemption.
- b TG Injustice.
- c TG Death; Jesus Christ, Death of.
- d TG God, Spirit of.
- 19a TG Genealogy and Temple Work; Preaching.
- b TG Salvation for the Dead; Spirit Body; Spirits, Disembodied; Spirits in Prison.
- c Luke 1:79 (77-79);

- ark was preparing . . .
- b TG Disobedience.
- c TG Forbear.
- d Gen. 7:1.
- TG Earth, Cleansing of.
- e Gen. 8:1; Heb. 11:7; 2 Pet. 2:5.
- f TG Flood.
- 21a TG Baptism; Baptism, Essential.
- 22a John 7:34.
- b TG Angels.
- c Col. 1:16; 2:10.
- 4 1a GR intent, idea, thought.
- b JST 1 Pet. 4:2 For *you who have* suffered in the

- 2a TG Lust.
- 3a TG Temperance.
- b TG Rioting and Reveling.
- c TG Devil, Church of.
- d TG Idolatry.
- 5a TG Jesus Christ, Judge.
- b OR living.
- 6a JST 1 Pet. 4:6 *Because of this, is the gospel preached to them who are dead, that they might be judged according to men in*

- d TG Hell; Salvation, Plan of; Salvation for the Dead; Spirits, Disembodied; Spirits in Prison.
- e D&C 88:99; 138:10, 34.
- 7a JST 1 Pet. 4:7 *But to you, the end of all things is at hand . . .*
- b TG Watch.
- 8a JST 1 Pet. 4:8 . . . for charity *preventeth a* multitude of sins.
- b TG Charity.

- 11a 1 Thes. 2:4; Titus 2:1.
- b TG Authority; Teaching with the Spirit.
- 12a TG Test.
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- b TG Persecution.
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- 16a Acts 11:26 (19-26).
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Suffering as a Christian

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CHAPTER 5

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THE 'elders which are among you I
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that shall be revealed:

2 'Feed the 'flock of God which
is among you, taking the 'oversight
thereof, not by constraint, but 'will-
ingly; not for 'filthy 'lucre, but of a
ready mind;

3 Neither as being 'lords over God's
heritage, but being 'ensamples to
the flock.

4 And when the chief 'Shepherd
shall appear, ye shall receive a
'crown of 'glory that fadeth not
away.

5 Likewise, ye younger, 'submit
yourselves unto the elder. Yea, all of
you be subject one to another, and
be clothed with 'humility: for God
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6 'Humble yourselves therefore
under the mighty hand of God, that
he may exalt you in due time:

5 1a TG Elder, Melchizedek
Priesthood;
Leadership.
b D&C 66:2; 93:22.
2a GR Tend, Superintend.
John 21:16 (15-16).
b TG Church.
c GR overseeing, guarding,
watching.
d TG Initiative.
e TG Filthiness.
f TG Priestcraft.
3a D&C 121:41 (41-42).
b TG Example.

4a TG Jesus Christ, Good
Shepherd;
Shepherd.
b Luke 12:44.
TG Exaltation.
c D&C 66:12.
5a TG Respect;
Submissiveness.
b TG Humility.
c GR opposes, is adverse to.
d TG Pride.
e TG Poor in Spirit.
6a TG Contrite Heart.
8a TG Levity.

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CHAPTER 5

The elders are to feed the flock of God—Humility and godly graces lead to perfection.

Shepherd the Flock of God

THE ^aelders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a ^bpartaker of the glory that shall be revealed:

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3 Neither as being ^alords over God’s heritage, but being ^bensamples to the flock.

4 And when the chief ^aShepherd shall appear, ye shall receive a ^bcrown of ^cglory that fadeth not away.

5 Likewise, ye younger, ^asubmit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with ^bhumility: for God ^cresisteth the ^dproud, and giveth grace to the ^ehumble.

6 ^aHumble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be ^asober, be ^bvigilant; because your adversary the ^cdevil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist ^asteadfast in the faith, knowing that the same afflictions are ^baccomplished in your brethren that are in the world.

10 But the God of all ^agrace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you ^bperfect, stablish, strengthen, settle you.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By ^aSilvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is at* ^aBabylon, elected together with you, saluteth you; and so *doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

Final Greetings

5 1a TG Elder, Melchizedek Priesthood; Leadership.

b D&C 66:2; 93:22.

2a GR Tend. Superintend.

4a TG Jesus Christ, Good Shepherd; Shepherd.

b Luke 12:44.

TG Exaltation.

b TG Watch.

c TG Devil.

9a TG Perseverance; Steadfastness.

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THE ^aelders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a ^bpartaker of the glory that shall be revealed:

2 ^aFeed the ^bflock of God which is among you, taking the ^coversight thereof, not by constraint, but ^dwillingly; not for ^efilthy ^flucre, but of a ready mind;

3 Neither as being ^alords over God’s heritage, but being ^bensamples to the flock.

4 And when the chief ^aShepherd shall appear, ye shall receive a ^bcrown of ^cglory that fadeth not away.

5 Likewise, ye younger, ^asubmit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with ^bhumility: for God ^cresisteth the ^dproud, and giveth grace to the ^ehumble.

6 ^aHumble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be ^asober, be ^bvigilant; because your adversary the ^cdevil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist ^asteadfast in the faith, knowing that the same afflictions are ^baccomplished in your brethren that are in the world.

10 But the God of all ^agrace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you ^bperfect, stablish, strengthen, settle you.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By ^aSilvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is at* ^aBabylon, elected together with you, saluteth you; and so *doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

Final Greetings

5 1a TG Elder, Melchizedek Priesthood; Leadership.

b D&C 66:2; 93:22.

2a GR Tend. Superintend.

4a TG Jesus Christ, Good Shepherd; Shepherd.

b Luke 12:44.

TG Exaltation.

b TG Watch.

c TG Devil.

9a TG Perseverance; Steadfastness.

b GR laid upon.

2 Peter 1

New Testament Seminary Manual (2016)

We do not know exactly when and where this epistle was written. It is commonly assumed that Peter wrote this epistle in Rome, after the epistle known as 1 Peter, which was likely written around A.D. 64 (see Bible Dictionary, “Peter, Epistles of”).

Peter stated that he was writing “to them that have obtained like precious faith with us” (2 Peter 1:1). This may indicate that Peter’s audience was the same Gentile Christians who received Peter’s First Epistle (see 2 Peter 3:1). The content of 2 Peter 1:12–15 shows that Peter meant this letter to be a farewell message to his readers.

New Testament Seminary Manual (2016)

Unlike the First Epistle of Peter, which helped the Saints deal with external persecution, Peter's Second Epistle addressed the internal apostasy that threatened the future of the Church. False prophets and teachers were spreading "damnable heresies [false teachings], even denying the Lord that bought them" (2 Peter 2:1).

As an eyewitness of Jesus Christ's transfiguration (see 2 Peter 1:16–18), Peter exhorted his readers to grow in their knowledge of Jesus Christ and to seek to obtain godly attributes so they can partake of the "divine nature" (see 2 Peter 1:4–8). He assured his readers that this spiritual growth would help them make their "calling and election sure" (2 Peter 1:10). "Peter reaffirms that the Lord will come from heaven in great glory and in judgment upon the earth" (Bible Dictionary, "Peter, Epistles of").

THE SECOND EPISTLE GENERAL OF PETER

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6 And to knowledge ^atemperance; and to temperance ^bpatience; and to patience ^cgodliness;

7 And to godliness ^abrotherly

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9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

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12 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.

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c GR equally precious.
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f TG Man, Natural, Not Spiritually Reborn.
g TG Lust.
5a TG Diligence.
b TG Chastity; Good Works; Virtue.
c TG Knowledge; Learning.

Kindness.
c TG Charity.
8a TG Abundant Life.
b GR idle, unprofitable, injurious.
TG Barren.
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David A. Bednar

“Help from the Savior is available for the entire journey of mortality—from bad to good to better and to change our very nature.”

(“The Atonement and the Journey of Mortality,” Ensign, Apr. 2012)

Karl G. Maeser,

“Be yourself, but always be your better self.”

(Millennial Star, Volume 70, 1908)



Elder Scott D. Whiting

“A few years ago, my wife and I stood at the trailhead of Japan’s highest mountain, Mount Fuji. As we began our ascent we looked up to the far-distant summit and wondered if we could get there.

“As we progressed, fatigue, sore muscles, and the effects of altitude set in. Mentally, it became important for us to focus on just the next step. We would say, “I may not soon make it to the top, but I can do this next step right now.” Over time the daunting task ultimately became achievable—step by step.”

(“Becoming like Him,” Oct 2020 GC, Ensign, Nov. 2020)

New Testament Institute Student Manual

Peter said that if the Saints seek virtue, knowledge, patience, and the other virtues listed in 2 Peter 1:5–7, they will gain “the knowledge of our Lord Jesus Christ” (2 Peter 1:8). The term “these things” in verses 8–10 and 12 refers to the attributes listed in verses 5–7. Peter explained that when these attributes “abound” in a person, they will not be “barren nor unfruitful,” they can see things that are “afar off,” and their “calling and election” can be made sure (verses 8–10). Because the process of gaining knowledge and godlike attributes is so important, Peter declared, “I will not be negligent to put you always in remembrance of these things” (verse 12).

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Elder Dallin H. Oaks

“[Prophets are] the channel by which God has spoken to His children through the scriptures in times past. And it is this line through which He currently speaks through the teachings and counsel of living prophets and apostles and other inspired leaders.”

(“Two Lines of Communication,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 84).

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^avexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to ^adeliver the ^bgodly out of ^ctemptations, and to ^dreserve the unjust unto the day of ^ejudgment to be punished:

10 But chiefly them that ^awalk after the flesh in the ^blust of ^cuncleanness, and despise ^dgovernment. ^ePresumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ^anatural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly ^bperish in their own corruption;

13 And shall receive the ^areward of unrighteousness, *as they* that count it ^bpleasure to ^criot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have ^aforsaken the right ^bway, and are gone ^castray, following the way of ^dBalaam *the son of Bosor*, who loved the ^ewages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ^aass speaking with man's voice forbad the madness of the prophet.

17 These are ^awells without water, clouds that are carried with a tempest; to whom the ^bmist of ^cdarkness is reserved for ever.

18 For when they ^aspeak great swelling *words* of ^bvanity, they ^callure through the ^dlusts of the flesh, *through much* wantonness, those that were clean ^eescaped from them who live in error.

19 While they promise them ^aliberty, they themselves are the ^bservants of ^ccorruption: for of whom a man is overcome, of the same is he brought in ^dbondage.

20 For if after they have ^aescaped the ^bpollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are ^cagain ^dentangled therein, and ^eovercome, the latter end is ^fworse with them than the beginning.

21 For it had been better for them not to have ^aknown the way of ^brighteousness, than, after they have known *it*, to ^cturn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own ^avomit again; and the sow that was ^bwashed to her wallowing in the mire.

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8a GR oppressed, afflicted.
9a TG Deliver.
b TG Godliness.
c TG Temptation.
d D&C 38:5 (5-6).
e Alma 11:44 (41-44); 12:15 (14-18).
10a TG Walking in Darkness.
b TG Lust; Sexual Immorality.
c TG Uncleanness.
d GR constituted authority.
TG Governments.
e TG Boast.

b Hag. 1:7.
c Prov. 21:16; Isa. 53:6.
d Num. 22:5; Deut. 23:4; Rev. 2:14 (12-17).
e TG Selfishness; Wages.
16a Num. 22:30.
17a Jude 1:12 (7-21).
b 1 Ne. 8:23 (23-24); 12:17.
c D&C 95:12; 133:72 (71-74).
18a Ps. 73:8;

Jude 1:4.
c TG Sin.
d TG Bondage, Spiritual.
20a Heb. 6:4 (4-6); 1 Ne. 8:28 (24-28).
b TG Pollution.
c Ps. 85:8; D&C 42:26.
d 2 Cor. 2:11; D&C 20:5.
e D&C 76:35 (34-35).
f Alma 24:30.
21a TG God, Knowledge about.

have these things always in remembrance.

16 For we have not followed cunningly devised ^afables, when we made known unto you the power and coming of our Lord Jesus Christ, but were ^beyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my ^abeloved Son, in whom I am well pleased.

18 And this ^avoice which came from heaven we heard, when we were with him in the holy ^bmount.

19 ^aWe have also a more ^bsure word of ^cprophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day ^astars arise in your hearts:

20 Knowing this first, that ^ano

BUT there were ^afalse prophets also among the people, even as there shall be ^bfalse ^cteachers among you, who privily shall bring in damnable heresies, even denying the Lord that ^dbought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of ^atruth shall be evil spoken of.

3 And through covetousness shall they with ^afeigned words make merchandise of you: whose ^bjudgment now of a long time lingereth not, and their ^cdamnation slumbereth not.

4 For if God spared not the ^aangels that sinned, but cast *them* down to ^bhell, and delivered *them* into chains of darkness, to be reserved unto ^cjudgment;

5 And spared not the old world, but saved ^aNoah the eighth *person*, a preacher of ^brighteousness, bring-

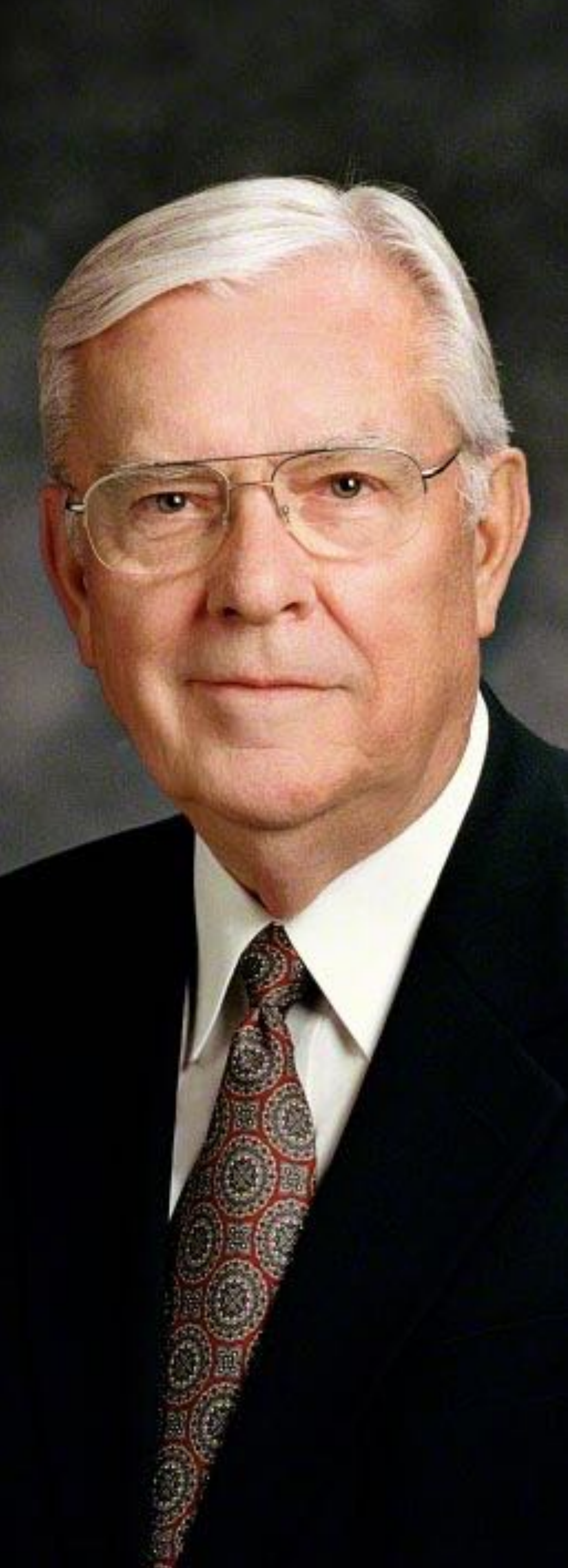
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Peter pointed out that false prophets had plagued ancient Israel, and then he prophesied that false teachers would come into the fledgling Church (see 2 Peter 2:1). These false prophets and false teachers would bring “damnable heresies” among God’s people, and many followers of Christ would be deceived (2 Peter 2:1). Peter described false teachers as “wells without water” and as “clouds that are carried with a tempest” (2 Peter 2:17). Further, he said that these false teachers would meet the same destruction that came upon the wicked in ancient times (see 2 Peter 2:4–7).



Elder M. Russell Ballard

“False prophets and false teachers are those who declare that the Prophet Joseph Smith was a duplicitous deceiver; they challenge the First Vision as an authentic experience. They declare that the Book of Mormon and other canonical works are not ancient records of scripture. They also attempt to redefine the nature of the Godhead, and they deny that God has given and continues to give revelation today to His ordained and sustained prophets. ...



Elder M. Russell Ballard

“False prophets and false teachers are also those who attempt to change the God-given and scripturally based doctrines that protect the sanctity of marriage, the divine nature of the family, and the essential doctrine of personal morality. They advocate a redefinition of morality to justify fornication, adultery, and homosexual relationships.”

(“Beware of False Prophets and False Teachers,” Oct 1999 GC, Ensign, Nov. 1999, 63, 64).

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19 ^aWe have also a more ^bsure word of ^cprophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day ^astar arise in your hearts:

20 Knowing this first, that ^ano ^bprophecy of the ^cscripture is of any private ^dinterpretation.

21 For the ^aprophecy came not in old time by the will of man: but holy men of God ^bspake *as they were* ^cmoved by the ^dHoly Ghost.

CHAPTER 2

False teachers among the Saints are damned—Lustful Saints will perish in their own corruption.

BUT there were ^afalse prophets also among the people, even as there shall be ^bfalse ^cteachers among you, who privily shall bring in damnable heresies, even denying the Lord that ^dbought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of ^atruth shall be evil spoken of.

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5 And spared not the old world, but saved ^aNoah the eighth *person*, a preacher of ^brighteousness, bringing in the ^cflood upon the world of the ungodly;

6 And turning the cities of ^aSodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ^bensample unto those that after should live ungodly;

7 And delivered just ^aLot, ^bvexed with the ^cfilthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing,

^avexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to ^adeliver the ^bgodly out of ^ctemptations, and to ^dreserve the unjust unto the day of ^ejudgment to be punished:

10 But chiefly them that ^awalk after the flesh in the ^blust of ^cuncleanness, and despise ^dgovernment. ^ePresumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ^anatural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly ^bperish in their own corruption;

13 And shall receive the ^areward of unrighteousness, *as* they that count it ^bpleasure to ^criot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have ^aforsaken the right ^bway, and are gone ^castray, following the way of ^dBalaam *the son of Bosor*, who loved the ^ewages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ^aass speaking with man's voice forbad the madness of the prophet.

17 These are ^awells without water, clouds that are carried with a tempest; to whom the ^bmist of ^cdarkness is reserved for ever.

18 For when they ^aspeak great swelling *words* of ^bvanity, they ^callure through the ^dlusts of the flesh, *through much* wantonness, those that were clean ^eescaped from them who live in error.

19 While they promise them ^aliberty, they themselves are the ^bservants of ^ccorruption: for of whom a man is overcome, of the same is he brought in ^dbondage.

20 For if after they have ^aescaped the ^bpollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are ^cagain ^dentangled therein, and ^eovercome, the latter end is ^fworse with them than the beginning.

21 For it had been better for them not to have ^aknown the way of ^brighteousness, than, after they have known *it*, to ^cturn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own ^avomit again; and the sow that was ^bwashed to her wallowing in the mire.

False Prophets and Teachers

16a 1 Tim. 1:4.
b Matt. 17:2 (1-9); John 1:14.
TG Witness.
17a TG Witness of the Father.
18a TG Revelation; Witness of the Father.
b Luke 9:28 (28-36).
19a JST 2 Pet. 1:19 We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye

scriptures is given of any private will of man.
b TG Prophecy.
c TG Scriptures, Study of.
d Gen. 40:8.
21a TG Prophecy; Scriptures, Value of; Scriptures, Writing of.
b TG Holy Ghost, Mission of.
c TG Inspiration.
d TG Holy Ghost, Gifts of.
2 1a TG Apostasy of the Early Christian Church;

c TG Damnation.
4a TG Angels; Death, Spiritual, First; Spirits, Evil or Unclean.
b 1 Tim. 3:6.
TG Hell.
c TG Judgment, the Last.
5a Gen. 8:1; Heb. 11:7; 1 Pet. 3:20 (20-21).
b TG Righteousness.
c TG Earth, Cleansing of; Flood.
6a Gen. 19:24;

8a GR oppressed, afflicted.
9a TG Deliver.
b TG Godliness.
c TG Temptation.
d D&C 38:5 (5-6).
e Alma 11:44 (41-44); 12:15 (14-18).
10a TG Walking in Darkness.
b TG Lust; Sexual Immorality.
c TG Uncleanness.
d GR constituted authority.
TG Governments.
e TG Boast.

b Hag. 1:7.
c Prov. 21:16; Isa. 53:6.
d Num. 22:5; Deut. 23:4; Rev. 2:14 (12-17).
e TG Selfishness; Wages.
16a Num. 22:30.
17a Jude 1:12 (7-21).
b 1 Ne. 8:23 (23-24); 12:17.
c D&C 95:12; 133:72 (71-74).
18a Ps. 73:8;

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b Hag. 1:7.

Jude 1:4.

A man with dark hair, wearing a blue denim shirt, is leaning over an open oven in a kitchen. He is looking into the oven. The kitchen has orange cabinets and a grey countertop. A speech bubble is overlaid on the left side of the image.

Hey!

**You're not a
cake yet!**

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Speaking of those who had “escaped the pollutions of the world” through Christ and then become “again entangled therein,” Peter said, “It had been better for them not to have known the way of righteousness” (2 Peter 2:20–21). Doctrine and Covenants 82:3 similarly states: “For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.” In other words, we are more accountable to God after we accept the gospel of Jesus Christ (see Alma 24:30).

2 Peter 3

CHAPTER 3

Some in the latter days will doubt the Second Coming—The elements will melt at the coming of the Lord.

THIS second epistle, beloved, I now ^awrite unto you; in *both* which I stir up your pure minds by way of ^bremembrance:

2 That ye may be mindful of the words which were spoken before by the holy ^aprophets, and of the commandment of us the apostles of the Lord and Saviour:

3 ^aKnowing this first, that there shall come in the ^blast days scoffers, walking after their own ^clusts,

4 And saying, ^aWhere is the ^bpromise of his ^ccoming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ^aignorant of, that by the ^bword of God the heavens were of old, and the ^cearth standing out of the water and in the water:

6 Whereby the world that then was, being ^aoverflowed with ^bwater, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto ^afire against the day of judgment and ^bperdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand ^ayears, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is ^alongsuffering to us-ward, not willing that any should ^bperish, but that all should come to ^crepentance.

10 But the ^aday of the Lord will ^bcome as a thief in the night; in the which the heavens shall ^cpass away with a great noise, and the ^aelements shall melt with fervent heat, the ^eearth also and the works that are therein shall be burned up.

11 *Seeing then that* all these things shall be dissolved, what ^amanner of *persons* ought ye to be in *all* holy ^bconversation and godliness,

12 ^aLooking for and ^bhasting unto the ^ccoming of the ^aday of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new ^aheavens and a ^bnew ^cearth, wherein dwelleth ^arighteousness.

14 Wherefore, beloved, seeing that ye look for such things, be ^adiligent that ye may be found of him in peace, without ^bspot, and blameless.

15 And ^aaccount *that* the ^blongsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned

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b Alma 5:6 (3-13).
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THE FIRST EPISTLE GENERAL OF
JOHN

CHAPTER 1

The Saints gain fellowship with God by obedience—We must confess our sins to gain forgiveness.

^aTHAT which was from the ^bbeginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the ^cWord of life;

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3 That which we have ^aseen and heard declare we unto you, that ye also may have fellowship with us: and truly our ^bfellowship *is* with

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c Rev. 12:11 (10-12); D&C 50:28.
TG Jesus Christ, Atonement through.
8a Prov. 30:20.
b TG Sin.

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Some of Peter's readers may have been concerned by a perceived delay in the arrival of the Second Coming. To illustrate the folly of becoming impatient while waiting for the Second Coming, Peter pointed out that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8; see also Psalm 90:4). In the Book of Mormon, Alma similarly stated that "all is as one day with God, and time only is measured unto men" (Alma 40:8).



Elder Neal A. Maxwell

“God lives in an eternal now where the past, present, and future are constantly before Him (see D&C 130:7). His divine determinations are guaranteed, since whatever He takes in His heart to do, He will surely do it (see Abraham 3:17). He knows the end from the beginning! (see Abraham 2:8).”

(“Care for the Life of the Soul,” Apr 2003 GC, Ensign or Liahona, May 2003, 70).

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