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Introduction

First Reading

There are eight items that Peter uses to describe fruitful growth. What are they and what do the words mean? 2Pe 1:5-7 (For assistance see definitions at the end of the study guide or use your own dictionary/thesaurus to understand their meaning.)

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Second Reading

Peter uses a form of the word remind four times in the book. Look up each usage and paraphrase it in your own words.

2Pe 1:12

__________________________________________________________________

2Pe 1:13

__________________________________________________________________

2Pe 1:15

__________________________________________________________________

2Pe 3:1

__________________________________________________________________

What do you think Peter was wanting to make sure that we understood from these four passages?
**Introduction**

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**Third Reading**

Let's look at each of the times the word Lord is used in the book. Summarize what each verse says in your own words. Who is the title of Lord associated with in each passage?

2Pe 1:2

___________________________________________________________________

2Pe 1:8

___________________________________________________________________

2Pe 1:11

___________________________________________________________________

2Pe 1:14

___________________________________________________________________

2Pe 1:16

___________________________________________________________________

2Pe 2:1

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2Pe 2:9

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2Pe 2:11

___________________________________________________________________

2Pe 2:20

___________________________________________________________________

2Pe 3:2

___________________________________________________________________

2Pe 3:9

___________________________________________________________________

2Pe 3:10

___________________________________________________________________
Introduction

2Pe 3:15

2Pe 3:18

Fourth Reading
Peter uses the phrase rich knowledge three times in the text. To what is he referring to each time.

2Pe 1:2

2Pe 1:3

2Pe 2:20
Salutation

1 From Simeon Peter, a slave and apostle of Jesus Christ, to those who through the righteousness of our God and Savior, Jesus Christ, have been granted a faith just as precious as ours. 2 May grace and peace be lavished on you as you grow in the rich knowledge of God and of Jesus our Lord!

1. Who is the author of the text and how does he describe himself? v1

**Definition:** Slave - δουλος

*doúlos; gen. *doúlou*, masc. noun. A slave, one who is in a permanent relation of servitude to another, his will being altogether consumed in the will of the other (Mat 8:9; Mat 20:27; Mat 24:45-46). Generally one serving, bound to serve, in bondage (Rom 6:16-17).

Here are some other Bible characters who are described as “slaves” of God. (The connotation here is that they freely gave themselves to serving God and were not forced unwillingly.)

A. Jos 14:7 ______________________________________________________

B. 2Sa 7:5 (Psa 89:3) __________________________________________

C. 2Ki 10:10 ___________________________________________________

**Definition:** Apostle - απόστολος

*apóstolos; gen. *apóstolou*, masc. noun from *aποστέλλω*, to send. Used as a subst., one sent, apostle, ambassador. Sometimes used syn. with *presbeutes*, ambassador, related to *presbeúō*, to act as an ambassador (2Co 5:20; Eph 6:20).

2. Who is the author writing to? v1

2a. Is this letter limited to the first readers of this letter? Why or why not?
Chapter 1

3. What does the author pray for the readers? v2

Believer's Salvation and the Work of God

3  I can pray this because his divine power has bestowed on us everything necessary for life and godliness through the rich knowledge of the one who called us by his own glory and excellence.  
4  Through these things he has bestowed on us his precious and most magnificent promises, so that by means of what was promised you may become partakers of the divine nature, after escaping the worldly corruption that is produced by evil desire.  
5  For this very reason, make every effort to add to your faith excellence, to excellence, knowledge;  
6  to knowledge, self-control; to self-control, perseverance; to perseverance, godliness;  
7  to godliness, brotherly affection; to brotherly affection, unselfish love.  
8  For if these things are really yours and are continually increasing, they will keep you from becoming ineffective and unproductive in your pursuit of knowing our Lord Jesus Christ more intimately.  
9  But concerning the one who lacks such things — he is blind. That is to say, he is nearsighted, since he has forgotten about the cleansing of his past sins.  
10 Therefore, brothers and sisters, make every effort to be sure of your calling and election. For by doing this you will never stumble into sin.  
11 For thus an entrance into the eternal kingdom of our Lord and Savior, Jesus Christ, will be richly provided for you.

4. Why does the author say that he can pray the prayer that he does in v2? v3

5. What does the author say has been bestowed on the readers? v4
5a. Through what have they been bestowed on the reader? v4

6. What does the author say the readers have become partakers of and after what? v4

7. The author then asks the readers to add to their faith certain things. What are they? v5-7

8. What would be the result of adding these things to their faith? v8

9. What does the author say about those who do not have these things? v9

10. What does the author then exhort the readers to do concerning these things to be added to their faith? v10
11. What is the promise if the readers are diligent to add these things to their faith? v11

Salvation Based on the Word of God

12 Therefore, I intend to remind you constantly of these things even though you know them and are well established in the truth that you now have. 13 Indeed, as long as I am in this tabernacle, I consider it right to stir you up by way of a reminder, 14 since I know that my tabernacle will soon be removed, because our Lord Jesus Christ revealed this to me. 15 Indeed, I will also make every effort that, after my departure, you have a testimony of these things.

12. What does the author say he is going to constantly do and why? v12

13. How long does the author commit himself to remind the readers concerning these things? v13

14. What is the reason that the author has committed to the time he has? v14

15. What else has the author committed to do in his remaining time? v15

15a. How does this apply to us today? What is the author telling the reader of today about the things he has written?
16 For we did not follow cleverly concocted fables when we made known to you the power and return of our Lord Jesus Christ; no, we were eyewitnesses of his grandeur. 17 For he received honor and glory from God the Father, when that voice was conveyed to him by the Majestic Glory: “This is my dear Son, in whom I am delighted.” 18 When this voice was conveyed from heaven, we ourselves heard it, for we were with him on the holy mountain. 19 Moreover, we possess the prophetic word as an altogether reliable thing. You do well if you pay attention to this as you would to a light shining in a murky place, until the day dawns and the morning star rises in your hearts. 20 Above all, you do well if you recognize this: No prophecy of scripture ever comes about by the prophet's own imagination, 21 for no prophecy was ever borne of human impulse; rather, men carried along by the Holy Spirit spoke from God.

16. How does the author describe the process of presenting the gospel to the readers? v16

17. How does the author describe himself and his fellow apostles? v16

18. How does that make their testimony credible?

19. What event does the author describe to give the apostles testimony credibility? v17-18

20. What other evidence does the author give for their credibility as witnesses? v19

21. What analogy does the author give regarding the necessity of listening to their testimony? v19

22. What else does the author say about their prophetic witness? v20-21
23. With that in mind, how should the reader today respond to their testimony?

24. What are some ways that we can know that the scripture we have is accurate? See the bibliography in the endnotes of the study for additional materials.\textsuperscript{iv)
Chapter 2

False Teachers' Ungodly Lifestyle

1 But false prophets arose among the people, just as there will be false teachers among you. These false teachers will infiltrate your midst with destructive heresies, even to the point of denying the Master who bought them. As a result, they will bring swift destruction on themselves. 2 And many will follow their debauched lifestyles. Because of these false teachers, the way of truth will be slandered. 3 And in their greed they will exploit you with deceptive words. Their condemnation pronounced long ago is not sitting idly by; their destruction is not asleep.

1. The author makes two statements about false prophets in the first sentence. What are they? v1

1a. What do the following verses teach about false teachers?

- Act 20:29-31
- 2Co 11:12-15
- 1Ti 4:1-5
- Mat 24:9-14
- Jud 3-4

2. What will the false teachers do and what will they teach? v1

3. What will be the result of their teaching? v1

4. What will happen as a result of these false teachers? v2
5. What tactics will they use and what is their motivating force? v3

6. What does the author say regarding their fate? v3

4 For if God did not spare the angels who sinned, but threw them into hell and locked them up in chains in utter darkness, to be kept until the judgment, 5 and if he did not spare the ancient world, but did protect Noah, a herald of righteousness, along with seven others, when God brought a flood on an ungodly world, 6 and if he turned to ashes the cities of Sodom and Gomorrah when he condemned them to destruction, having appointed them to serve as an example to future generations of the ungodly, 7 and if he rescued Lot, a righteous man in anguish over the debauched lifestyle of lawless men, 8 (for while he lived among them day after day, that righteous man was tormented in his righteous soul by the lawless deeds he saw and heard) 9 — if so, then the Lord knows how to rescue the godly from their trials, and to reserve the unrighteous for punishment at the day of judgment, 10 especially those who indulge their fleshly desires and who despise authority.

7. What are the three groups that the author says received God’s wrath and why? v4-6

8. Who does the author say that God rescued and why? v5, 7-8
9. Why does the author use these as examples for the reader? v9-10a

10. How do these first 10 verses apply to the readers today?

Brazen and insolent, they are not afraid to insult the glorious ones, 11 yet even angels, who are much more powerful, do not bring a slanderous judgment against them before the Lord. 12 But these men, like irrational animals — creatures of instinct, born to be caught and destroyed — do not understand whom they are insulting, and consequently in their destruction they will be destroyed, 13 suffering harm as the wages for their harmful ways. By considering it a pleasure to carouse in broad daylight, they are stains and blemishes, indulging in their deceitful pleasures when they feast together with you. 14 Their eyes, full of adultery, never stop sinning; they entice unstable people. They have trained their hearts for greed, these cursed children! 15 By forsaking the right path they have gone astray, because they followed the way of Balaam son of Bosor, who loved the wages of unrighteousness, 16 yet was rebuked for his own transgression (a dumb donkey, speaking with a human voice, restrained the prophet’s madness).

11. How does the author describe these false teachers? v10b

12. What does the author write concerning angels and these false teachers? v11

13. The author gives another description of these false teachers. What is it? v12

14. What does the author say they don’t understand? v12-13
15. What kind of lifestyle does the author say these false teachers live? v13-14

16. Who does the author compare these false teachers to and why? v15

(See Num 22-24 for the complete story of Balaam.)

17. What happened to Balaam and by whom did that take place? v16

17  These men are waterless springs and mists driven by a storm, for whom the utter depths of darkness have been reserved. 18 For by speaking high-sounding but empty words they are able to entice, with fleshly desires and with debauchery, people who have just escaped from those who reside in error. 19 Although these false teachers promise such people freedom, they themselves are enslaved to immorality. For whatever a person succumbs to, to that he is enslaved. 20 For if after they have escaped the filthy things of the world through the rich knowledge of our Lord and Savior Jesus Christ, they again get entangled in them and succumb to them, their last state has become worse for them than their first. 21 For it would have been better for them never to have known the way of righteousness than, having known it, to turn back from the holy commandment that had been delivered to them. 22 They are illustrations of this true proverb: "A dog returns to its own vomit," and "A sow, after washing herself, wallows in the mire."

18. The author gives another description of these false teachers and their ultimate end. What is it? v17
Chapter 2

19. What are some more skills that these false teachers will employ to deceive people and who are their target audience? v18

20. These false teachers will offer what sounds like freedom, but what is their real condition? v19

21. The followers of these false teachers were saved by what initially? v20

22. What happened after they started following these false teachers and what state are they in? v20

23. What does the author say it would have been better for the followers of these false teachers to have never know and why? v21

24. The author then gives to proverbs that summarize the life of a follower of one of these false teachers. What are they? v22

25. With this in mind, how can we identify false teachers today?
1. How many times has the author written to the readers? v1

2. Why does the author say that he is writing to the readers? v1

3. What does he want them to recall? v2

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4. The author wants them to understand something above all else, what? v3-4

5. What will be the motivation of these “blatant scoffers”? v3

6. Do people make these same claims today?

7. What do these “blatant scoffers” keep hidden and by what did it take place? v5

8. By what was the world destroyed? v6

9. By what is the future of the present world determined and what is its fate? v7

10. What does this tell us about people who deny the creation process as described in the Bible?
8 Now, dear friends, do not let this one thing escape your notice, that a single day is like a thousand years with the Lord and a thousand years are like a single day. 9 The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief; when it comes, the heavens will disappear with a horrific noise, and the celestial bodies will melt away in a blaze, and the earth and every deed done on it will be laid bare. 11 Since all these things are to melt away in this manner, what sort of people must we be, conducting our lives in holiness and godliness, 12 while waiting for and hastening the coming of the day of God? Because of this day, the heavens will be burned up and dissolve, and the celestial bodies will melt away in a blaze! 13 But, according to his promise, we are waiting for new heavens and a new earth, in which righteousness truly resides.

11. There is an important principle given in v8. What is it?

12. Why is it important to know this fact? v9

13. Why is God being patient? v9

14. How will the day of the Lord come and what will happen? v10

15. How is the reader to act in light of these things? v11-12

16. What is that the readers were waiting for and why? v13
**Exhortation to the Faithful**

14 Therefore, dear friends, since you are waiting for these things, strive to be found at peace, without spot or blemish, when you come into his presence. 15 And regard the patience of our Lord as salvation, just as also our dear brother Paul wrote to you, according to the wisdom given to him, 16 speaking of these things in all his letters. Some things in these letters are hard to understand, things the ignorant and unstable twist to their own destruction, as they also do to the rest of the scriptures. 17 Therefore, dear friends, since you have been forewarned, be on your guard that you do not get led astray by the error of these unprincipled men and fall from your firm grasp on the truth. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the honor both now and on that eternal day.

17. What does the author ask the readers, who are waiting, to strive for? v14

18. How does the author ask the readers to regard the patience of the Lord? v15

19. What does the author say about Paul and his writings? v15-16

20. The author then gives a warning to the readers. What is it? v17

21. Finally, the author encourages the reader to do something. What is it? v18
Virtues Glossary

Virtues to be added to a person's faith (from *The Complete Word Study Dictionary* and *Webster Dictionary*, part of [www.e-sword.net](http://www.e-sword.net) software; or [www.dictionary.reference.com](http://www.dictionary.reference.com).)

**Faith** - πίστις

*pistis*; gen. *pisteōs*, fem. noun from *peithō* (G3982), to win over, persuade. Faith. Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare). Objectively meaning that which is believed, doctrine, the received articles of faith.

(I) In the common Gr. usage:

(A) Particularly and generally (Act 17:31, having given to all the ability to believe [cf. Rom 3:23 ff.]).

(B) In Rom 14:22, "hast thou faith" means persuasion about what God wants you to do (see Rom 14:23).

Websters: n. [L. fides, fido, to trust; Gr. to persuade, to draw towards any thing, to conciliate; to believe, to obey.]

... the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

**Excellence** - ἀρετή

*arete*; gen. *aretes*, fem. noun. Superiority or being pleasing to God, or the superiority of God revealed in the work of salvation. *Arete* denotes in a moral sense what gives man his worth, his efficiency. In the NT: virtue, moral excellency, perfection, goodness of action.

Websters: A valuable quality; any thing highly laudable, meritorious or virtuous, in persons, or valuable and esteemed, in things....In short, whatever contributes to exalt man, or to render him esteemed and happy, or to bless society, is in him an excellence.

**Knowledge** - γνώσις

*gnosis*; gen. *gnoseōs*, fem. noun from *ginōskō*, to know. Knowledge. Present and fragmentary knowledge as contrasted with *epignōsis*, clear and exact knowledge which expresses a more thorough participation in the object or knowledge on the
part of the knowledgeable subject.

Websters: A clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas.

Self-control - εγκράτεια
egkrateia; gen. egkrateias, fem. noun from egrates, temperate, self-controlled. Continence, temperance, self-control.

Dictionary.com: control or restraint of oneself or one's actions, feelings, etc.

Perseverance - υπομονή
hupomone; gen. hupomones, fem. noun from hupoménō, to persevere, remain under. A bearing up under, patience, endurance as to things or circumstances. This is in contrast to makrothumia, long-suffering or endurance toward people. Hupomone is associated with hope and refers to that quality of character which does not allow one to surrender to circumstances or succumb under trial.

Websters: Persistence in any thing undertaken; continued pursuit or prosecution of any business or enterprise begun; applied alike to good or evil.

Godliness - ευσέβεια
eusebeia; gen. eusebeias, fem. noun from eusebes, devout, godly. Devotion, piety toward God. Godliness or the whole of true religion, so named because piety toward God is the foundation and principal part of it. Although eusebeia in the NT is translated "godliness", the word "God" is not in it. Only in 1Ti 2:10 is it theosebeia, where the word Theós, God, occurs as a prefix instead of eú, good or well.

In 2Pe 1:3, we are instructed that our spiritual life and reverence toward God (eusebeia) are gifts of God. It is definitively designated as a Christian virtue in line with continence, patience, brotherly kindness and love, and as part of a developmental process based upon an increased knowledge of God and how to please Him. The fact that eusebeia is man's attitude toward God is indicated in that it precedes philadelphia, love of the brethren, man's attitude to man. This is the reason why the translators have usually translated it "godliness." This differentiation between eusebeia (our attitude toward God) and our attitude toward man, as indicated by other words, is shown in 2Pe 3:11, "Seeing then that all these things shall be dissolved [speaking of the termination of this world and the ushering in of the new earth and heaven {Rev 21:1}], what manner of persons ought ye to be in all holy conversation and godliness?" What is translated "holy conversation" in Gr. is hagiais, holy, and anastrophais, behavior in the pl. In view of the passing of the present age, we must behave in a holy manner and worship God acceptably.
Websters: A religious life; a careful observance of the laws of God and performance of religious duties, proceeding from love and reverence for the divine character and commands; Christian obedience.

**Brotherly Affection** - φιλαδελφία

*philadelphia*; gen. *philadelphias*, fem. noun from *philádelphos*, one who loves his brother. Brotherly love. In the NT, used of the love of Christians one to another, brotherly love out of a common spiritual life.

Websters: Brotherly - Pertaining to brothers; such as is natural for brothers; becoming brothers; kind; affectionate; as brotherly love. Affection - In a more particular sense, a settle good will, love or zealous attachment; as, the affection of a parent for his child.

So, a kind, good will or zealous attachment to our fellow man.

**Unselfish Love** - αγάπη

*agápē*; gen. *agápēs*, fem. noun from *agapáō*, to love. Love, affectionate regard, goodwill, benevolence. With reference to God's love, it is God's willful direction toward man. It involves God doing what He knows is best for man and not necessarily what man desires. For example, Joh 3:16 states, "For God so loved [ēgápēsen] the world, that he gave." What did He give? Not what man wanted, but what God knew man needed, i.e., His Son to bring forgiveness to man.

Websters: Unselfish - Not unduly attached to one's own interest. Love - An affection of the mind excited by beauty and worth of any kind, or by the qualities of an object which communicate pleasure, sensual or intellectual. It is opposed to hatred.

So, an affection of the mind unattached to one's own interest but focused on the interest of the object loved.
# Scripture Index

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Ibid.

Books about the Bible and how we got it:
Bruce, F. F. The New Testament Documents: Are They Reliable?
Kaiser Jr., Walter C., The Old Testament Documents: Are They Reliable and Relevant?
McDowell, Josh. The New Evidence That Demands A Verdict.
____ Beyond Beliefs to Convictions.

McDowell, Josh. The New Evidence That Demands A Verdict.