

16. As the first generation of the Church died off, doubt regarding the coming of the Lord must have surfaced.
17. Verses like Mt.10:23, 16:28, and 24:34 were misinterpreted to try and prove that Jesus was mistaken with respect to the timing of the Second Coming.
18. As that eyewitness generation began to pass away, critics arose in accordance with this prophecy.
19. Complaints about the delay of Christ's return were common enough, as is made clear by a quotation from what *1Clement* 23 calls "Scripture" and *2Clement* 9 "the prophetic word".
20. The quotation runs as follows: "Wretched are the double-minded who doubt in their soul and say, 'These things we heard in the days of our fathers also; and, behold, we have grown old and none of them has befallen us'" (or, as the *2Clement* version concludes, "'and we, though expecting them day after day, have seen none of them'").
21. Evidently they both quote some sort of early Christian prophecy or apocalypse which has not survived to deal with the problem of the delay of the parousia.
22. There is a Rabbinic comment on Ps.89:50: "They have scoffed at Messiah's coming" and "He delays so long that they say 'He will never come'".
23. This shows that the subject was alive in Jewish as well as Christian circles.
24. The fire of skepticism has been further fueled through the centuries by the "date-setters".
25. Reaction to this resulted in the "can't know" doctrine of immanency.
26. This doctrine affirms that Christ could come back at any time since His ascension.
27. In other words, that there is nothing that needs to be fulfilled before the Rapture of the Church.
28. Meanwhile, scoffers continue to disparage the doctrine of the Second Coming.
29. In so doing, they fulfill prophecy, which is an encouragement to the informed!
30. Scoffers continue to support their skepticism by pointing to the immutability of natural law where miracles, by definition, have not happened, and cannot happen.
31. Their mistake is to forget that the laws of nature are God's laws; their predictability springs from His faithfulness.
32. Apparently, the scoffers of Peter's day were thinking of the O.T. "fathers", as every other reference to the expression "the fathers" in the N.T. refers to these men (cf. Acts.3:13; Rom.9:5; Heb.1:1, etc.).
33. For it is not said that things continue as they have since the coming of Christ, but since "the beginning of creation".
34. The mockers were perverting (misusing by being selective) the O.T. Scriptures.
35. Appropriately, Peter confounds them by appealing to the O.T.
36. Apparently, by the mid-sixties these types had already surfaced.
37. Notice the lovely word for death, so remarkable in a world that, as a whole, was saddled with the fear of death.
38. The fathers "fell asleep" (κοιῶω, aor.pass.ind.).
39. That is how Jesus had talked of death (Mk.5:35; Jn.11:11).
40. So when Stephen died, he is said to have fallen asleep (Acts.7:60).
41. When some of the Thessalonians died, Paul described them as those "who have fallen asleep in Jesus" (1Thess.4:14; cp. vv.13,15; 1Cor.15:6,18,20,51; 7:39, where it is translated "is dead"; and 1Cor.11:30, where it is used of believers who died the SUD!).
42. Its usage in the N.T. is in accord with its usage in the O.T. (Acts.13:36).

43. In the epistles, the other verb for sleep, καθεύδω, is used of being out of fellowship or out of sync with BD (4X: Eph.5:14; 1Thess.5:6,7,10).
44. Both terms are used for ordinary sleep (all in the Gospels and Acts).
45. The emphasis is that those who have passed on are in a state of rest, not unconsciousness (they are, in fact, quite alert to their surroundings).
46. The mention of the creation by the heretics is not in accordance with the Biblical account.
47. Various cosmogonies, ancient and modern, have been advanced to explain the universe.
48. The modern theory of the origins of life is evolution with its premises.
49. Peter's response to the critics is in the verses that follow.

Ignorance of Earth's Geological History (vv.5,6)
Original Creation and Hydrodynamics (v.5)

VERSE 5 **For when they maintain this** (γὰρ τοῦτο θέλοντας [*conj., for, + pres.act.pt.acc.m.p., thelo, wish, want; "maintain", + pro./demon.n.nt.s., houtos; "this"*]), **it escapes their notice** (λανθάνει αὐτοὺς [*pres.act.ind.3.s., λανθάνω, lanthano, be hidden, escape notice; 6X: Mk.7:24; Lk.8:47; Acts.26:26; Heb.13:2; 2Pet.3:5,8, + pro.acc.m.p., autos, self; "their" or "them"; "it eludes them"*]) **that by the word of God the heavens existed long ago** (ὅτι τῶ τοῦ θεοῦ λόγῳ οὐρανοὶ ἦσαν ἔκπαλαι [*conj. + def.art.w/instr.m.s., logos, word, + def.art.w/gen.m.s., theos, God, + n.m.p., ouranos, heaven, + imperf.act.ind.3.p., eimi; "existed", + adv., ekpalai, for a long time; 2X: 2Pet.2:3*]) **and the earth was formed out of water and by water** (καὶ γῆ συνεστῶσα ἐξ ὕδατος καὶ δι' ὕδατος [*conj. + n.f.s., ge, earth, + pf.act.pt.n.f.s., συνίστημι, sunistemi, put together; 16X; has a variety of nuances, from recommend, commend, to hold together, to stand beside; here, "formed", + prep. {ek} w/gen.nt.s., hudor, water, + prep. {dia} w/gen.nt.s., hudor, water*]),

ANALYSIS: VERSE 5

1. Peter proceeds to point out the colossal ignorance of the critics, modern and ancient, with respect to earth's geological history.
2. Had they taken the Bible – in particular, the Genesis record – seriously and literally, they could have avoided the gross error that characterizes their theories (big bang, gravitation, ball earth, planets, solar system, evolution, etc.).
3. The words “For when they maintain this” are, literally, “For when they desire this”.
4. The circumstantial participle, “when they maintain”, is the verb θέλω, which means to wish or desire something.
5. The pronoun “this” looks back to the statement “all continues just as it was from the beginning of creation” (v.4).
6. These words describe their uniformitarian bias.

7. This doctrine is the *sine qua non* (literally, “without which not”, i.e., something indispensable) of their belief system.
8. They are biased against the supernatural or divine contravention of what they call the predictable and immutable laws of nature.
9. So the true doctrine of origins eludes them because they do not want the true and living God in their thinking, just like their pagan counterparts (cf. Rom.1:20,21,25).
10. The Genesis account has been disparaged, and so they, for all their talk, are in the dark with respect to what Aristotle called “the Unmoved Mover”.
11. The WOG makes it clear in the opening verse that “In the (or “a”) beginning God created the heavens and the earth” (Gen.1:1).
12. Peter describes creation *ex nihilo* as being “by the word of God”.
13. This means by divine fiat.
14. In other words, God willed it and the earth was created along with the three heavens and during restoration week the sun, moon, and stars were added (Gen. 1).
15. Matter is not eternal; only God is eternal.
16. It is clear from divine revelation that at some point there was nothing, and then God spoke, and the result what we find in Genesis 1 (cf. 2:1)..
17. At some point in eternity past there was nothing, and then there was creation (the expression “by the word of God” occurs here and in Heb.11:3 in connection with creation; however, the Greek is different; in Hebrews the construction is ῥήματι θεοῦ, whereas here it is τῷ τοῦ θεοῦ λόγῳ).
18. Some other Scriptures: Pss.89:11; 90:2; 102:25; Isa.42:5; 45:18; Jn.1:1-3,10; Acts.17:24; Rom.1:20; Rev.14:7.
19. The second person of the Godhead is credited with creation (Col.1:16,17; Rev.4:11).
20. The word “existed” is the imperfect active indicative of *eimi* (“to be”, or “was”).”
21. The adverb “long ago” is non-specific.
22. How “long ago” original creation occurred is debated.
23. The second thing that Peter says is that the product of the Omnipotent word is earth’s topography.
24. The words “and *the* earth (*terra firma*, dry land, as distinguished from sea) was formed out of (prep., *ek*) water (gen. of agency, *hudor*, water) and by (prep., *dia*) water (gen. of agency)” draws our attention to Gen.1:9,10, which has to do with D+3 of creation/restoration week.
25. First, let us dispense with the foolish interpretation that views this phrase as having anything to do with the creation myths of Assyria, Babylon, Egypt, etc., which pictured the primeval ocean as the element out of which the creation originated.
26. Peter is not saying that the heavens and earth was made out of water.
27. In order to conceptualize what happened on restoration week, we need to appreciate what precedes in the Genesis 1 narrative.
28. Genesis 1:1 simply and eloquently records original creation, which should be distinguished from the six days of restoration.
29. Genesis 1:2 is here considered a separate and subsequent development from what is recorded in Gen.1:1.
30. The original earth was a pristine along with the 3rd heaven.
31. The earth was not originally created in the condition found in Gen.1:2 (see Isa.45:18).
32. Therefore, God had to restore the earth so that it could support His special creature – homospian.

33. Something terrible had happened to the earth, which was presumably the result of the angelic revolt.
34. We know that it came to the dreary state recorded in Gen.1:2.
35. The earth, for an unspecified period of time, was in total darkness, which is the clear implication from what happened on D+1 of restoration week (Gen.1:3-5) and what is explicitly stated in Gen.1:2 – “and darkness was over the face of the deep”.
36. So the absence of light means that the earth was extremely cold and that whatever water was there was frozen.
37. The whole surface of the earth was an ice pack.
38. This fact is based on the words “the deep” and what we find happening on D+3 when a massive landmass arose from the previously frozen depths.
39. God the Holy Spirit “moved (literally, “brooded”) over the surface of the waters (frozen state)”, thawing out the ice pack.
40. So there was water on the earth when it was judged.
41. God the HS, who possesses the attributes of Omnipotence and Omnipresence, thawed all the ice, leaving the surface of the globe covered with water.
42. On D+1 the shekinah glory served the earth, until D+4, when the sun and lesser lights were created and set under the dome.
43. On D+2 of restoration God created the firmament/dome separating the waters below from the waters above the firmament.
44. The next logical thing to put in place was dry land as a place where land-breathing creatures and plants could flourish.
45. As this massive continent was raised from the depths, there was significant water run-off which sculpted earth’s visible topography.
46. This corresponds to Peter’s “earth was formed...by water”.
47. So the words “out of water” and “by water” make sense.
48. Before the Flood the earth had a radically different geography and climate.
49. It essentially had one ecosystem (greenhouse effect, with a tropical climate).
50. There was one continent, which fact seems to be reflected in the puzzle-like configuration of the present regime.
51. So God raised a portion of the earth’s crust from beneath the water, creating one ocean and one continent.
52. The result was the formation of rivers and valleys and hills and plains to break up what would otherwise have been a monotonous landscape.
53. Liberalism eschews the Bible as a reliable source of information when it comes to earth science.
54. So this important fact “escapes their notice”.

Hydrodynamics of the Flood (v.6)

VERSE 6 through which the world at that time was destroyed (δι’ ὧν ὁ κόσμος τότε ἀπώλετο [*prep. {dia} w/gen.nt.p., hos, which, + def.art.w/n.m.s., kosmos, + adv., tote, at that time, + aor.mid.ind.3.s., ἀπόλλυμι, apollumi, destroy*]), **being flooded with water** (κατακλυσθεὶς ὕδατι [*aor.pass.pt.n.m.s., κατακλύζω, katakluzo, flood, + inst.nt.s., hudor, water*]).

ANALYSIS: VERSE 6

1. The next major event with respect to earth's geology was, of course, Noah's flood.
2. It occurred 1,656 years after the creation of Adam.
3. The phrase "through which" (δι' ᾧ) has as its antecedent "water" from v.5.
4. The words "the world at that time" refer to antediluvian civilization with its unique environment (greenhouse effect; one continent, language, and ocean).
5. The verb "was destroyed" refers to a universal cataclysm, not a local flood.
6. It would be rather pointless to load the ark with pairs of land-breathing creatures if the flood was local in nature!
7. The obvious language in Genesis and elsewhere speaks to a world wide catastrophe.
8. All land-dwelling creatures, human and otherwise, were "destroyed" due to the unabated evil peculiar to the antediluvian era (Gen.7:21-23).
9. "With water" is the instrumental neuter form of the noun ὕδωρ.
10. The source of the water was two-fold (rain and tidal waves).
11. The event as recorded in Genesis included 40 days and nights of rain (Gen.7:4,12).
12. The antediluvians had never experienced storms, as the earth was watered through heavy mists (Gen.2:6).
13. The rain came from the flood gates of heaven, that is, located in the firmament established on D+2 (Gen.1:6-8).
14. The major source of the watery destruction came from the breaking up of what the Bible calls "fountains of the great deep."
15. All of this began in the 600th year of Noah's life (Gen.7:11).
16. The question we now direct our attention to is the how; the answer is simple—the omnipotence of God.
17. The dating of the catastrophe is c. 2200BC (based on a strict reading of genealogies).
18. The effect of the catastrophe on the Earth's fauna was:
 - a. To bury billions of specimens.
 - b. To bring to extinction thousands of species.
 - c. To cause a reorganization of zoogeography for those surviving species.
19. The effect on the Earth's flora was:
 - a. To bury trillions of specimens.
 - b. To bring thousands of species to extinction.
 - c. To cause a reorganization of the florigeography for the surviving species.
20. The effect of the catastrophe on man was to make his survivors very, very few in number and to make his survivors and their early generations very catastrophic-minded.
21. Or put another way, does the physical evidence support a universal flood whose waters reached a height of 15 cubits (about 25 ft.) above the highest mountains (Gen.7:19,20)!
22. At this juncture we will consider the tidal aspect of the Flood.
23. So often the Flood is thought to have been the result of heavy rain.
24. The Bible teaches that rain was associated with the Flood, but not that rain was the primary cause of the Flood. The two phenomena were merely simultaneous.
25. The rain ended after 40 days and nights, but the waters continued to rise for another 110 days (Gen.7:12, 24).
26. The solution is tides in sub-continental proportions. The rain was but drop in the bucket.
27. The location of the grounded Ark is high in the Ararat-Caucasus-Elburz region (Gen.8:4).

28. The grounding of the Ark on the high mountain terrain offers strong evidence of the tidal nature of the Flood.
29. Tides have the effect of both raising and lowering waters and of raising, moving, and grounding driftwood at or near high tide.
30. The Ark is comparable to a piece of driftwood floating on tidal movements of subcontinental magnitude.
31. In such a picture, the Ark would be stranded at or near high tide.
32. In such a scenario, it would logically be caught and grounded within a topographical barrier, such as a hedge or ridge of mountains.
33. If a “ship” of this size had floated at all from mere rainfall, it would have floated downward, not upward, and toward sea level.
34. The tidal sweep which swamps a sand castle at the seashore could also swamp the Alps, Andes, Pyrennes, Rockies, or Ararats; it is only a matter of magnitude or degree; it is not a matter of a lack of mechanism.
35. Tides with water high enough to swamp the highest mountains upon earth would have exerted great pressure upon the Earth’s crust (perhaps 300 tons per square foot).
36. It would have been sufficient to metamorphize any of the various kinds of deposits into successive strata, intermixed with trapped organisms, turning them into perfectly preserved fossils.
37. Layers of sedimentary rock, layer upon layer, are found on every continent, and they appear to have been laid down by immense volumes of water and subsequently compressed by great pressures.
38. The geophysical nature of the Flood becomes apparent as one notes the phrase “the fountains of the deep” (Gen.7:11; 8:2,3), the antediluvian ocean.
39. In the oceans of the earth there are more than 200 million cubic miles of water.
40. A These tides prevailed on the earth for a period of *five months*; for it was not until after the 150 days had passed that “the fountains of the deep...were stopped” (Gen.7:24; 8:1-3).
41. The evidences of this cataclysm on the earth’s crust include the following:
 - a. Fossilization in the rocks – Great numbers of living creatures were entrapped and buried in the swirling sediments; practically all modern families, and most genera, are represented in the fossil record, as well as extinct species; quick burial under extreme pressures make for favorable conditions for this process.
 - b. Phenomena of sedimentation – Most of the sedimentary rocks of the earth’s crust are the ones containing the fossil remains; they have been laid down by moving water; these layers are the result of the processes of erosion, transportation, deposition, and lithification; at the Flood this phenomenon was different quantitatively and qualitatively.
 - c. Fossil graveyards – Never does one find, in the present era, great “graveyards” of organisms buried together; space precludes any adequate discussion of those remarkable deposits; the Cumberland Bone Cave in Maryland contains the remains of dozens of species of mammals, ranging from bats to mastodons, along with some reptiles and birds – from different types of climates and habitats; “In this one cave have been found such types as the wolverine, grizzly bear, and Mustelide, which are native to the Arctic region. Peccaries, the most numerous type represented, tapirs, and an antelope possibly related to the present-day eland are indigenous to tropical regions. Ground-hogs, rabbits, coyotes, and hare remains are indicative of dry prairies; but on the other hand, such water-loving animals as beaver and muskrat suggest a more humid region.” (quote from “Recent

Paleontological Discoveries from Cumberland Bone Cave”, *Scientific Monthly*, May 1953, Vol.76, p.301); near Florissant, Colorado, a wide variety of insect fossils are preserved in rocks of volcanic shale: “Although insect remains are by far the most numerous of the animal fossils preserved at Florissant, other groups are also represented. The shells of tiny fresh-water mollusks are not difficult to find entombed in the rock and occasionally even the skeletons of fish and birds are seen. Several hundred species of plants have been identified from these shales, usually from leaves, but fruits (that is, nuts) and even blossoms have also been abundant, for it is not unusual to find on a single piece of shale from one of the richer fossiliferous layers several individuals within 2 or 3 inches of each other. This life was also extremely varied, with the total number of species running into the hundreds.” (from “An Insect Pompeii”, *Scientific American*, June 1955, Vol. 80, p.357-358); there is the famous Baltic amber deposits, where multitudes of insects and other organisms are preserved with an unsurpassed exquisiteness of detail. Dr. Heribert-Nilsson says, concerning them: “In the pieces of amber, which may reach a size of 5 kilos or more, especially insects and parts of flowers are preserved, even the most fragile structures. The insects are of modern types and their geographical distribution can be ascertained. It is then quite astounding to find that they belong to all regions of the earth, not only to the Palaeoartic region, as was to be expected...The geological and paleobiological facts concerning the layers are impossible to understand unless the explanation is accepted that they are the final result of an allochthonous process, including the whole earth.” (from *Synthetische Artbildung*, pp.1194-1195); Dr. N.D. Newell discussed these same deposits in even more remarkable detail: “One of the most remarkable examples of preservation of organic tissues in antiseptic swamp waters is a “fossil graveyard” in Eocene lignite deposits of the Geiseltal in central Germany...More than six thousand remains of vertebrate animals and a great number of insects, mollusks, and plants were found in these deposits. The compressed remains of soft tissues of many of these animals showed details of cellular structure and some of the specimens had undergone but little chemical modification...Well-preserved bits of hair, feathers, and scales probably are among the oldest known examples of essentially unmodified preservation of structures. The stomach contents of beetles, amphibia, fishes, birds, and mammals provided direct evidence about eating habits. Bacteria of two kinds were found in the excrement of crocodiles and another was found on the trachea of a beetle. Fungi were identified on leaves and the original plant pigments, chlorophyll and coproporphyrin, were found preserved in some of the leaves.” (“Adequacy of the Fossil Record”, *Journal of Paleontology*, Vol.33, May 1959, p.496); Robert Broom, a South African paleontologist, estimated that there are eight hundred thousand million skeletons of vertebrate animals in the Karroo formation (ibid; p.495); Harry S. Ladd, of the U.S. Geological Survey, describing beds of herring fish in the Miocene shales of California, says that “more than a billion fish, averaging 6 to 8 inches in length, died on 4 square miles of bay bottom” (“Ecology, Paleontology, and Stratigraphy”, *Science*, Vol.129, January 9, 1969, p.72). One might, for example, discuss at length such marvels as the La Brea Tar Pits in Los Angeles, which have yielded tens of thousands of specimens of all kinds of living and extinct animals (each of which, by the unbelievable uniformitarian explanation, fell into this sticky graveyard by accident – one at a time!); there are the Sicilian hippopotamus beds, the fossils of which are so extensive that they have actually been mined as charcoal; the great mammal beds of the Rockies; the dinosaur beds of the

Black Hills and the Rockies, as well as in the Gobi desert; the astounding fish beds of the Scottish Devonian strata, and on and on.

- d. Petrification – Folklore has it that petrified wood takes “million and millions” of years to form; as wood decays in a hot, silica-rich environment, each molecule is replaced by a molecule of silica with the result often being an array of beautiful colors; many of the trees found in the Petrified “Forest” of Arizona are of this type; the other type of petrification involves the infiltration of the porous wood by silica-rich water; the silica (or calcite, or both) plugs up the pores, preventing complete decay; the petrified trees of Yellowstone Park are of this type; several laboratory experiments have devised ways in which this can be done (Leo and Barghoorn, 1976, “Silicification of Wood,” *Botanical Museum Leaflets*, vol.25, no.1, Harvard University, p.47); there is an advertisement in a magazine for real “hardwood floors!”.
- e. Preservation of tracks of animals – Many thousands of tracks of animals of all kinds have been found preserved in stone, including many tracks of dinosaurs and other creatures now extinct; it is a matter of common experience that impressions of this sort in soft mud or sand are very quickly obliterated; it would seem that the only way such prints could be preserved as fossils is by means of some chemical action permitting rapid lithification and some aqueous action permitting rapid burial.

Creation's Cessation (v.7)

VERSE 7 But by His word the present heavens and earth are being reserved for fire (δὲ τῷ αὐτῷ λόγῳ οἱ νῦν οὐρανοὶ καὶ ἡ γῆ εἰσὶν τεθησαυρισμένοι πυρὶ [*conj., de, but, + def.art.w/instr.m.s., logos, + pro.gen.m.s., autos, "His", + adv., nun, now; "present", + def.art.w/n.m.p., ouranos, heaven, + conj., kai, and, + def.art.w/n.f.s., ge, earth, + pres.act.ind.3.p., eimi, "are", + pf.pass.pt.n.m.p., θησαυρίζω, thesaurizo, store up; "reserved", + dat.nt.s., pur, fire*]), **kept for the day of judgment and destruction of ungodly men** (τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων [*pres.pass.pt.n.m.p., tereo, keep, + prep. {eis} w/acc.f.s., hemera, day, + gen.f.s., krisis, judgment, + conj. + gen.f.s., apoleia, destruction, + def.art.w/adj., asebes, ungodly, profane, w/gen.m.p., anthropos*]).

ANALYSIS: VERSE 7

1. This verse should be entitled "Creation's Preservation".
2. In vv.5,6 we have creation's past.
3. In this verse we have creation from the Flood to the end of history.
4. In the above verses the omnipotent "word of God" brought to pass original creation, dry land on D+3 of restoration, and the great Flood.
5. Here the emphasis is upon God's active preservation of His creation.
6. The agent of preservation is said to be "by His word".
7. The object is, as indicated by the words "the present heavens and earth".
8. The adverb "present" is νῦν, meaning "now".
9. The "now" being "reserved" for a destiny, or rendezvous.
10. The perfect passive participle, "being reserved", is θησαυρίζω (8X: Mt.6:19,20, "store up"; Lk.12:21; Rom.2:5; 1Cor.16:2; 2Cor.12:14; Jam.5:3; 2Pet.3:7) and means to "lay up, store up".
11. God, who by the Word of His power brought the earth and the universe into existence and who has guided it through the six days of restoration and the universal flood, continues by that same all-powerful word to preserve the earth for its final destiny.
12. That final destiny "is being reserved (as in 'set aside') for fire".
13. More on that in v.10.
14. The "prophetic word" tells us what and when the end will be; we are not left to speculation.
15. In the meantime, the present heavens and earth are being "kept", or "watched over".
16. The second participle (pres.pass.), "kept", is from the verb τηρέω – "to guard", "to preserve", or "to keep".
17. Within the doctrine of creation is the Biblical affirmation that the Creator is actively sustaining His works, via His invisible power over the laws/rules of nature (Col.1:17 "He [Christ] is before all things, and in Him all things hold together."; Heb.1:3 "And He [Christ]...upholds all things by the word of His power").
18. Note the parallel between "by His word" of 2Pet.3:6 and "by the word of His power" of Heb.1:3.

19. Nothing untoward will happen to our earth that will undermine God’s eternal purposes for mankind.
20. Dramatic events occasionally rock the earth (flood, trib.), but the dependant earth will continue forward to her final destiny.
21. The earth is been, ever since original creation (Gen.1:1) “kept for the day of judgment”.
22. “The day of judgment” is a reference to the Great White Throne Judgment of Rev.20:11-15.
23. This expression is also found in these verses: Mt.10:15; 11:22,24; 12:36; Rom.2:5; 2Pet.2:9; Jude.6.
24. It occurs one other time in reference to the Bema Seat (1Jn.4:17).
25. The words “destruction of ungodly men” refer to the specific targets of the final judgment – unbelievers.
26. This judgment, as it turns out, takes place immediately after the dissolution (Rev.20:11 “Then I saw a great white throne and Him who sat upon it [Jesus Christ the Creator], from whose presence earth and heaven fled away, and no place was found for them [ex nihilo in reverse!]”).
27. All of this occurs after the 1,000 years, or the Millennium (Rev.20:7; cp. v.11).
28. “Ungodly men” is used here and elsewhere for unbelievers (cp. Rom.4:5; 5:6; 1Tim.1:9; 1Pet.4:18; 2Pet.2:5,6; Jude.4,14,11,18).
29. The expressions Peter employs in this verse are theologically specific.

The Duration of History (v.8)

VERSE 8 But do not let this one fact escape your notice, beloved (Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί [*adj./card.n.nt.s., heis, one, + conj., de, but, + pro./demonstr.n.nt.s., houtos, this, + neg.w/pres.act.imper.3.s., λανθάνω, lanthano, escape notice; as in v.5, + pro.acc.p., su “your”, + voc.m.p., agapetos*]), **that with the Lord one day is like a thousand years** (ὅτι παρὰ κυρίῳ μία ἡμέρα ὡς χίλια ἔτη [*conj., causal, that, + prep. {para} w/dat.m.s., kurios, + adj./card.n.f.s., mia, one, + n.f.s., hemera, day, + conj., hos, as, + adj./card.n.nt.p., χίλιοι, chilioi, a thousand, + n.nt.p., ἔτος, etos, year*]), **and a thousand years like one day** (καὶ χίλια ἔτη ὡς ἡμέρα μία [*conj. + adj./card.n.nt.p., chilioi, thousand, + n.nt.p., etos, year, + conj., hos, as, + n.f.s., hemera, day, + adj./card.n.f.s., mia, one*]).

ANALYSIS: VERSE 8

1. Peter now turns his attention to the beleaguered and faithful.
2. Although the skeptics remain willfully ignorant, at least his beloved listeners need not miss important truth that will aid them in the long delay of the Parousia of Christ.
3. In this verse he provides them with ammunition to meet the scoffers’ scorn at the Parousia’s delay.
4. This verse is aimed pointedly at his listeners – the “beloved” of God and their apostle.
5. To underscore the importance of the teaching at hand, Peter uses the same expression found in v.5, but here in the form of an exhortation.
6. He exhorts them “not to let this one fact escape your notice”.

7. The verb “escape your notice” (pres.act.imper.3.s.w/pro.) occurs 6X in the N.T. (Mk.7:24; Lk.8:47; Acts.26:26; Heb.13:2; 2Pet.3:5,8).
8. The verb (λανθάνω) means to “be hidden”, or “escape notice”.
9. The “one” thing is actually two things, much like the two sides of a coin.
10. The words “with the Lord” indicate the divine perspective.
11. Peter quotes (or paraphrases) Ps.90:4, which reads: “For a thousand years in Your sight are like yesterday when it passes by, or as a watch in the night”.
12. What man regards as a long time is like a mere day, or even much less (as in “a watch in the night”) in the divine reckoning of time.
13. Peter has been accused of “copping-out” and getting out of the difficult fact of the Parousia’s long delay.
14. On the contrary, he is asserting God’s transcendence over time.
15. The delay may seem long to us time-bound creatures, but in God’s eternal perspective it seems as nothing.
16. God sees time, with a perspective and intensity we lack, against the background of eternity.
17. Time is God’s creation, to which He is not bound.
18. He has bidden us to watch, pray, and apply.
19. Psalm 90 is devoted to the brevity of life.
20. This psalm contrasts the eternity of God with the brevity of life.
21. Because God stands outside time, He is able to know all things with respect to what we call the future (Isa.46:10 “Declaring the end from the beginning, and from ancient times things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’”).
22. Time is God’s creation, and so He is not time-bound, but we are.
23. His perfect attributes transcend time, space, and matter.
24. Time is His slave, not vice versa.
25. But what are we to make of the reverse statement: “a thousand years like one day”?
26. Is this simply a rhetorical device – a tautology designed to stress the fact of God’s timelessness?
27. Taken literally, the second expression seems to say the exact opposite.
28. In other words, the two statements applied to the same thing appear contradictory.
29. How can it be both ways unless the second statement refers to something related but different?
30. Both statements deal with the passing of time.
31. The intertestamental books Jubilees (4:30) and 2 Enoch (33:33) take an approach that has been followed by interpreters over the course of the Church Age (Barnabas [Ep. 15:4] and Irenaeus [A.H. 5:23:2 and 5:28:3]).
32. This view holds that the course of human history from Adam to the end of the Millennium will encompass 7,000 years, corresponding to the seven days of the week that has been followed since the beginning of recorded history.
33. As God worked for six days to restore the earth and rested on the seventh day, so there would be six millennia of human dominion followed by the 1,000-year reign of Christ.
34. It is of interest to note that the Age of Christ is associated with “rest” in accordance with the weekly Sabbath (Jer.50:34).
35. The Sabbath is a fitting type of the 1,000 years or the seventh millennium.
36. This day/millennium metaphor is the only way to make sense of Hos.6:2: “He will revive us after two days, He will raise us up on the third day, that we may live before Him”.

37. The two days would cover the period from the destruction of Jerusalem to the Second Advent, the Millennium being the third day.
38. This view has met with extreme antagonism, and in particular by those who say that all attempts to date the coming of Christ are in violation of Scripture.
39. The knee-jerk reaction of many is to quote the words of Jesus, “no man knows the day or the hour”, of Mk.13:32.
40. If true, this interpretation constitutes one more line of evidence that we are now in the Rapture generation.
41. The other is the doctrine of the Fig Tree, based on Mt.24:32.
42. Those who are especially hostile to any dating, even an approximation, fail to realize that the First Advent was set by prophetic dating as per the doctrine of Daniel’s 70 Weeks.
43. The Flood and the Exodus from Egypt were pre-dated as well.
44. The “can’t-know” position is often a reactionary position based on those who, through the ages, have set dates and been wrong.
45. This interpretation will soon meet the test of time as we are clearly quite late into the sixth millenium of man’s history.
46. This conclusion is arrived at by the strict and literal interpretation of the Genesis genealogies (Gen.5 and 11 – the ten generations from Shem to Abraham).
47. Bishop Ussher’s (1581-1656) chronology had the creation at 4004BC, which is far closer to actual fact than most other attempts.
48. This verse is designed to stabilize believers in the face of the scoffings of scoffers.
49. It speaks against the endless ages of uniformitarians, ancient and modern.

The Reason for the Delay (v.9)

VERSE 9 The Lord is not slow about His promise, as some count slowness (οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται [*neg., ou, + pres.act.ind.3.s., βραδύνω, braduno, delay, be slow about; 2X: 1Tim.3:15, + n.m.s., kurios, + def.art.w/gen.f.s., epaggleia, promise, + conj., hos, + pro./indef.n.m.p., tis, “some”, + acc.f.s., βραδύτης, bradutes, slowness; 1X, + pres.dep.ind.3.p., hegeomai, consider*]), **but is patient toward you** (ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς [*conj., alla, but, + pres.act.ind.3.s., μακροθυμέω, markothumeo, be patient, + prep {eis} w/pro.acc.p., su*]), **not wishing for any to perish** (μὴ βουλόμενός τις ἀπολέσθαι [*neg., me, + pres.dep.pt.n.m.s., βούλομαι, boulomai, want, wish, + pro./indef.acc.m.p., tis, any, + aor.mid.infin., apollumi, perish*]) **but for all to come to repentance** (ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι [*conj., alla, + adj.n.m.p., pas, all, + prep. {eis} w/acc.f.s., metanoia, repentance + aor.act.infin., χωρέω, choreo, make room for; make progress; “to come”; 7X: Mt.15:17; 19:11,12; Mk.2:2; Jn.2:6; 8:37; 21:25; 2Cor.7:2; 2Pet.3:9*]).

ANALYSIS: VERSE 9

1. This verse presents yet another important consideration that helps to overcome impatience.
2. Peter's third refutation of the scoffers is drawn from the nature of God.
3. It is not tardiness, but patience that is one of the reasons why the Parousia is delayed.
4. The door is held open to all and especially to those whom God foreknew and predestined to eternal life.
5. They include the numbers that will make up the body of Christ as well as the Tribulational saints.
6. Not impotence, but mercy is the reason specified in this verse.
7. First Peter 3:20 speaks of the patience of God in relation to the great flood.
8. Here it is in relationship to the Second Advent.
9. "His promise" is a reference to Christ's coming, the same as in v.4.
10. Peter asserts that "the Lord is not slow", or "does not delay", the blessed event as men often "consider slowness", but instead "is patient".
11. There is a common human tendency to procrastinate, but such a character flaw is not a part of God's character.
12. If God's promise (any promise) is slow in fruition, there is a bona fide reason for the delay.
13. Peter personalizes the patience of God when he adds "toward you".
14. The readers can be thankful that the Parousia was delayed, as they had opportunity to be incorporated into the POG.
15. And so the Rapture is delayed so that we who are saved can prepare ourselves for the Bema Seat of Christ to which we all must appear.
16. God's patience is toward the Royal Family so that all who were elected can be called and justified, and so that those who are positive can make the most of the time and secure the prize.
17. Obviously, there will come a point in which His patience will run out and we will all face judgment in His presence.
18. Furthermore, God does not wish or desire that any person perish but that all men come to a change of mind.
19. Hell was created for Satan and his angels (Mt.25:41).
20. The way of salvation is provided for all, as Christ died for all.
21. God does not desire any to perish but for all to come to repentance (1Tim.2:4).
22. The vast majority do perish (Mt.7:13-14), but not due to any indifference within the divine character.
23. The reason men perish is related to the divine institution of volition.
24. The "all" of v.9 refers to all humanity.
25. God is ready to show mercy to all (Rom.11:32).
26. God takes no pleasure in the death of the wicked, but rather waits for the wicked to turn from his ways and live (Ezek.18:23, 32).
27. The plain meaning is that although God desires all men to be saved, and although He has made provision for all to be accepted (Doc. of Unlimited Atonement), most will exercise their God-given free will to reject God.
28. And this He cannot prevent unless He is to override the very freedom of choice that marks us as men created in the image of God.
29. Most will perish, but this is not because God has decreed it so.
30. He has only decreed the punishment for all who remain in unbelief.

Fission and the Fiery End (v.10)

VERSE 10 But the day of the Lord will come like a thief (Ἔξει δὲ ἡμέρα κυρίου ὡς κλέπτης [*fut.act.ind.3.s.*, ἦκω, *heko*, to come, arrive {persons}; to happen {events}; “will come”, + *conj.*, *de*, but, + *n.f.s.*, *hemera*, day, + *gen.m.s.*, *kurios*, + *conj.*, *hos*, as, + *n.m.s.*, *kleptes*, thief]), **in which the heavens will pass away with a roar** (ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται [*prep. {en}* w/*pro./rel.loc.f.s.*, *hos*, + *def.art.w/n.m.p.*, *ouranos*, heaven, + *adv.*, *hroizhdon*, of a noise indicating sudden and violent movement; IX; “with a roar”, + *fut.dep.ind.3.p.*, *παρέρχομαι*, *parerchomai*, pass by; pass away]) **and the elements will be destroyed with intense heat** (στοιχεῖα δὲ καυσούμενα λυθήσεται [*n.nt.p.*, *στοιχείον*, *stoicheion*, first principle/rudiment/fundamental/element; what belongs to a basic series in any field of knowledge; in geometry, the axioms; in philosophy, the givens; used of the legalistic element common to all religion: Gal.4:3,9; of the ABC’s of Christianity, Heb.5:12; here of the elements in the periodic table; “elements”, + *conj.*, *de*, and, + *pres.pass.pt.n.nt.p.*, *καυσόω*, *kausoo*, be consumed by heat; also at 3:12, + *fut.pass.ind.3.s.*, *λύω*, *luo*, loose, set free, release]) **and the earth and its works will be burned up** (*conj.* + *n.f.s.*, *ge*, earth, + *conj.* + *def.art.w/n.nt.p.*, *ergon*, work, + *prep. {en}* w/*pro.loc.f.s.*, *autos*, “in it”, + *fut.pass.ind.3.s.*, *εὕρισκω*, *eurisko*, find; but there is the reading: *κατακαίω*, to burn up; “burned up”).

ANALYSIS: VERSE 10

1. Although the Lord’s return is delayed in God’s patience and prophetic time schedule, both are not inexhaustible.
2. The Day will come.
3. The expression “day of the Lord” refers not to a single day, but to an extended period of time.
4. It officially begins with the Rapture and onset of the 7-year Tribulation (1Thess.5:1-9; 2Thess.2:1-12; esp. v.2; 1Cor.5:5).
5. It officially ends with the dissolution of the universe and the Great White Throne Judgment (2Pet.3:10).
6. In between the Rapture and the Dissolution are the Tribulation, Second Advent, Millennium, the Gog and Magog revolution, and the final incarceration of Satan in the LOF.
7. The period is just over 1,000 years in duration.
8. Immediately following the “day of the Lord” is the “day of God”, or the eternal state (cf. v.12).
9. The “day of the Lord” will come upon mankind “as a thief in the night” – that is, with the surprise of a nocturnal robbery.
10. This motif is found in 1Thess.5:2,4; Rev.16:15 (Rev.3:3).

11. The idea is that people will lose unexpectedly those things that are dear to them, including their immortal souls in the Tribulation.
12. Many will happily turn to the Lord even though they will suffer great loss in the physical realm.
13. The words “in which” (prep.w/rel.pro.loc.f.s.) refer back to the “day of the Lord”.
14. It is during this designated era that the heavens and the earth will be done away with.
15. Actually, it is just before the *terminus ad quem* (finishing time of something) of the era, which is the Great White Throne Judgment (see Rev.20:11).
16. The *terminus ad quo* is the starting point of the era – the Rapture.
17. The grand finale includes the dissolution of the universe (heavens and earth).
18. This is clear from Rev.20:11.
19. Immediately after this event is the Great White Throne Judgment of Rev.20:11-15 – the *terminus ad quem*.
20. The end of the original creation of Gen.1:1 will be with a “big bang” associated with “intense heat”.
21. The starry “heavens will pass away with a roar”.
22. The verb “will pass away” (*parerchomai*) means to cease to exist (cf. Mt.5:18; 24:34,35; Lk.16:17; 2Cor.5:17; Jam.1:10).
23. The atoms which form the various “elements will be destroyed”.
24. The “earth” itself and all of its “works”, made up of these same elements, “will be burned” in a nuclear event/holocaust.
25. Man’s works and God’s works will pass from the scene in a sort of reverse *ex nihilo*.
26. Man’s works refer to human culture, civilization, art, and technology.
27. The gleaming products of Millennial civilization will be no more.
28. This includes the works of nature’s God as well.
29. The exceptions will be all humanity in their resurrection bodies, along with the angels.
30. The LOF will not disappear, as it is the final abode of the fallen angels and unregenerate humanity.
31. The doctrine is also in Ps.102:25,26, Isa.34:4, and Mt.24:35; Lk.21:33 (cp. Mt.13:31).

Present Conduct Based on Future Fact (v.11)

VERSE 11 **Since all these things are to be destroyed in this way** (τούτων οὕτως πάντων λυομένων [*pro./demon.gen.nt.p., houtos, this; “these things”, + adv., houtos, in this manner, + adj.gen.nt.p., pas, all, + pres.pass.pt.gen.nt.p., luo, loose; of breaking something down into its component parts, hence “destroy”, or “tear down”*]), **what sort of people ought you to be in holy conduct and godliness** (ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις [*adj.acc.m.p., ποταπός, potapos, of what sort or kind; here as a substantive, what sort of people, + pres.act.ind.3.s., dei, impersonal verb from δέω, to bind; here of compulsion, as in “one ought/one should”, + pres.act.infin., ὑπάρχω, huarcho, exist, be present; “to be”, + prep. {en} w/adj.loc.f.p., hagios, holy, + loc.f.p., ἀναστροφή, anastrophe, behavior; of the 13X in the N.T., it occurs 8X in Peter’s letters: 1Pet.1:15,18; 2:12; 3:1,2,16;*).

2Pet.2:7,11, + conj., kai, + loc.f.p., εὐσέβεια, *eusebeia*, devotion, godliness; used of a particular manner of life; of the 15X it occurs, it occurs in Peter's letters at 2Pet.1:3,6,7; 3:11; and only here in the N.T. in the plural]),

ANALYSIS: VERSE 11

1. As always in the N.T., the moral/spiritual imperative follows the prophetic reality.
2. The fact of the coming day of the Lord should inspire believers to a godly life (cf. 1Jn.2:28).
3. There is a link between future hope and conduct.
4. Inscriptions from pagan tombs illustrate what happens when men reject God and His revelation (see pt. 5).
5. When the material world is the end-all and be-all of existence, there is no recourse but *hedonism*: "I was nothing; I am nothing; so you who are still alive, eat, drink, and be merry"; and *despair*: "Charidas, what is below?" "Deep darkness." "But what of the paths upward?" "All a lie"... "Then we are lost"; and *apathy*: "Once I had no existence, now I have none. I am not aware of it. It does not concern me."
6. Without the truth of Christ's return – that life has meaning, purpose, and definition – there is nothing left to live for.
7. "Therefore" draws an all-important practical application from the prophetic reality of the dissolution of the present creation.
8. "Since" is an adverb which draws our attention to the "things" targeted for extinction by fire.
9. "These things" refers back to v.10, and includes the earth and its works and the solar system and the vast galaxies, which in a moment of time will be swept out of existence by the very power that first brought them into being and has for these centuries preserved them for their utter and dramatic end.
10. All elements (periodic chart) which make up the physical universe will be dissolved by heat and will utterly melt away, to be found no more (Rev.20:11).
11. It is a picture that corresponds to modern theories of the end of the universe.
12. The verb "will be dissolved" is the present passive participle from λύω (*luo*, to loose, untie, set free) and refers to the relaxation of the nuclear bond that holds atoms together.
13. This is how "the elements" of v.10 "will be destroyed by intense heat".
14. This sobering prospect should cause us to pause and take stock of our behavior during our short stay on the earth.
15. We as positive believers should not build our hope, security, and happiness upon the things that are seen, but rather the things that are unseen as related to the new creation.
16. Peter uses two expressions related to Ph2 in a unique construction, as both occur only here in the plural in the N.T. ("holy behaviors and pieties").
17. The first obligation ("ought" δεῖ, from the root "to bind", followed by the present infinitive ὑπάρχω, *huparcho*, exist, be present) incumbent upon believers is "holy conduct/behavior".
18. Peter likes this noun (*anastrophe*, behavior, w/adj., "holy"), using it 8X (out of a total of 13X) in his two letters (1Pet.1:15,16; 2:12; 3:1,2,16; 2Pet.2:7; 3:11).
19. Christian conduct should be characterized by righteousness, hence the qualifying adjective "holy".

20. Our positional sanctification is that of +R imputed, and our ultimate destiny is that of +R, so it follows that all our conduct should mimic the divine nature: that is, to be holy as God is holy (1Pet.1:15,16).
21. This can only be attained where there is awareness of the commandments and imperatives of Scripture.
22. Our behavior should not be predicated upon STA lusts (which, by the way, “are passing away”) but upon the IHS (guide) and resident Bible doctrine (“mind of Christ”).
23. How we handle ourselves at any given moment or situation determines the degree of our Ph3 glory and approbation.
24. We are to isolate our “former conduct” as patterned after our “old self” (Eph.4:22).
25. Our conduct is, in effect, our witness before the cosmos (1Pet.2:12; 3:16).
26. There is a conduct specified for specific niches (e.g., a Sarah’s daughter, 1Pet.3:1,2; a Pastor-Teacher, 1Tim.4:12).
27. There is conduct which God is opposed to and will expose and shut down (e.g., “sensual conduct”, 2Pet.2:7).
28. The second experiential term, “godliness” (15X for the noun), has the connotation of devotion to deity.
29. It too relates to a code of conduct.
30. Here in the plural (*eusebeia*) it refers to specific acts of devotion to God.
31. Assembly, prayer, application under ones gift(s), forgiveness, the law of love, giving, praise, faith, support of parents in need (1Tim.5:4), etc., are in view.
32. Godliness holds promise for time and eternity (1Tim.4:8).
33. Sound doctrine conforms us to godliness versus the pseudo godliness of legalism and monetary greed (1Tim.6:3,5; 2Tim.3:5; Ti.1:1).
34. Godliness, when accompanied with contentment, is the way to “great gain” (1Tim.6:6).
35. We are to continually grow in this virtue (2Pet.1:3).

Anticipation in View of the Dissolution (v.12)

VERSE 12 looking for and hastening the coming of the day of God (προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας [*pres.act.pt.acc.m.p.*, προσδοκάω, *prosdokao*, *anticipate*, *wait for*, *expect*; *cp. Mt.11:3; 24:50*; also at vv.13,14, + *conj.*, *kai*, + *pres.act.pt.acc.m.p.*, σπεύδω, *speudo*, *hurry*; *urge on*; *be eager for*; 6X: *Lk.2:16; 19:5,6; Acts.20:16,18; 2Pet.3:12*, + *def.art.w/acc.f.s.*, *parousia*, *coming*, + *def.art.w/gen.f.s.*, *hemera*, *day*, + *def.art.w/gen.m.s.*, *theos*]), **on account of which the heavens will be destroyed by burning** (δι’ ἣν οὐρανοὶ πυρούμενοι λυθήσονται [*prep. {dia} w/pro./rel.acc.f.s.*, *hos*, + *n.m.p.*, *ouranos*, *heaven*, + *pres.pass.tp.n.m.p.*, πυρῶω, *puroo*, *be burned up*; “by burning”, + *fut.pass.ind.3.p.*, *luo*, *loose*, *set free*; *destroy*; *cf. vv.10,11*]), **and the elements will melt with intense heat** (καὶ στοιχεῖα καυσούμενα τήκεται [*conj.* + *n.nt.p.*, *stoicheion*, *element or principle*; *cf. v.10*, + *pres.pass.pt.n.nt.p.*, καυσόω, *kausoo*, *be intensely hot*; “with intense heat”; 1X, + *pres.pass.ind.3.s.*, τήκω, *teko*, *melt {down}*; 1X])!

ANALYSIS: VERSE 12

1. Believers living at any time are to long for the Lord's return (Gal.5:5; 1Cor.1:7; Phil.3:20; Heb.9:28).
2. Peter's term "looking for" (pres.act.pt., προσδοκάω, *prosdokao*, look for, expect) occurs 3X in vv.12-14.
3. It also occurs in the gospels with respect to anticipation (Mt.11:3 [of the First Advent]; Lk.3:15; 7:19,20 [of erroneous perception]).
4. The specific object here is not the Lord's return, but rather the eternal state with its new creation.
5. This prophetic reality constitutes a part of our Ph3 hope (Rom.5:2).
6. We hope for a variety of things promised us as children of God.
7. Another example is the resurrection body (2Cor.5:2).
8. Not only are informed adjusted believers in anticipation of their final destiny, they want it to happen as soon as possible.
9. The second term, translated "hastening" (pres.act.pt., σπεύδω, *speudo*, hurry; urge on, be eager for), is misleading.
10. Various commentators envisage some conduct on the part of believers that can actually hasten on or hurry up the promise.
11. They connect this understanding of the second participle to v.8 that teaches that the Parousia is held up because God desires a certain number to be saved.
12. Their reasoning is that if believers are more aggressive in their witnessing, the results will come in faster and so will the Parousia.
13. This understanding violates, among other things, the doctrine of volition.
14. This view is patently stupid.
15. If anything, the return of Christ is tied to an increase in evil!
16. The second participle should be understood in the sense of "earnestly desiring", or something equivalent.
17. The normal usage of this verb in the N.T. is to urge on or hurry up something (Lk.2:16; 19:5,6; Acts.20:16; 22:18).
18. Linguistically the translation "earnestly desiring" has precedence (LXX of Isa.16:5 – "earnestly desiring justice"; cf. Herodotus, *Hist.* i. 38; Thucydides, *Hist.* v. 16. I) and yields an acceptable sense.
19. "Earnestly desiring" is how the AV and the RV correctly render this participle.
20. God has a fixed time schedule for all the prophetic events, and the behavior of believers cannot hurry anything up (cf. Acts.17:31).
21. The object of the two participles of anticipation is "the coming of the day of God", which is defined in this verse and the next as the eternal state.
22. This exact expression only occurs here in the Bible.
23. Its closest counterpart is "the great day of God" in Rev.16:14, but there the reference is to the battle of Armageddon.
24. However, the expression "day of eternity" in v.18 is a synonym for "the coming day of God" of v.12.
25. So here the Parousia (τὴν παρουσίαν) is not in reference to the Rapture or the Second Advent, but to the Eternal State, which is ushered in by the New Creation.

26. The other expression the “day of the Lord” (cf. v.10) refers to everything from the Rapture through the Great White Throne Judgment.
27. The “day of God” begins with the New Creation.
28. The prepositional phrase “on account of which” (δι’ ἧν) points to the transitional phase between original creation and the new creation.
29. Obviously, the first creation must be done away with to make place for the second and final creation (cf. Rev.21:1).
30. The present “heavens will be destroyed (same vb. as in vv.10,11, *luo*, to release; to destroy) by burning (pres.act.pt.n.m.p., πυρόω, *puroo*, be burned up) and the elements will melt (hapax of pres.act.ind.3.s., τήκω, *teko*, melt down) with intense heat (same vb. as in v. 10, καυσόω, *kausoo*, be consumed by intense heat)”.
31. Again, the implication of the phrase “on account of”, or “because of”, is that the universal conflagration and dissolution of creation makes it possible to advance to the next and final stage of God’s eternal plan, referred to here as “the day of God”.
32. Until the New Creation happens, we are still in “the day of the Lord”.

Beyond the Dissolution – The New Creation (v.13)

VERSE 13 But according to His promise (δὲ κατὰ τὸ ἐπάγγελμα αὐτοῦ [*conj., de, but, + prep. {kata} w/def.art.w/acc.nt.s., epaggelma., promise; 2X: 2Pet.1:4, + pro.gen.m.s., autos, self; his*]) **we are looking for new heavens and a new earth** (προσδοκῶμεν καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν [*pres.act.ind.3.p., prosdokao, wait for, expect; cp. vv.12,14, + adj.acc.m.p., kainos, new {as in, unheard of}, + acc.m.p., ouranos, heaven, + conj., kai, + acc.f.s., ge, earth, + adj.acc.f.s., kainos, new {repeated}*]), **in which righteousness dwells** (ἐν οἷς δικαιοσύνη κατοικεῖ [*prep. {en} w/pro./rel./loc.m.p., hos, + n.f.s., dikaiosune, righteousness, + pres.act.ind.3.s., κατοικέω, katoikeo, dwell*]).

ANALYSIS: VERSE 13

1. Once more Peter returns to the O.T. for his presentation of the believer’s hope.
2. He is true to his own teaching that the “prophetic word” is a totally reliable guide (2Pet.1:19) and looks forward to the fulfillment of God’s ancient promise.
3. Sin, which has marred God’s world, will not be permitted to have the final word.
4. In a renewed universe the ravages of angelic and human rebellion will be replaced by the glory of the new and final order.
5. Paradise Lost will be Paradise Regained, and God’s will shall be done without spot or blemish as it is in heaven.
6. Peter quotes Isa.65:17 and 66:22, which is, as Peter calls it, “His promise” (cf. Isa.60:19,20).
7. Peter uses the neuter form of the noun (ἐπάγγελμα) here and in 2Pet.1:4 (pl.).
8. Otherwise, he uses the standard feminine form (ἐπαγγελία) in 2Pet.3:4,9 in reference to the Parousia.
9. This promise is a part of the prophetic hope of believing Jews and Church Age saints alike.
10. Peter knew little more on this promise than did the O.T. prophets.

11. We have no means whatever of conceiving what a resurrection body or a new creation will be like.
12. We do know that it will be a tangible, physical universe.
13. We know that it will be new in character, as the adjective καινός carries the connotation of new in character (versus νεός, which means new in terms of age, as in new shoes).
14. The new creation will not be subject to decay or entropy.
15. Morally and spiritually all believers will be as the angels of God.
16. The phrase “in which righteousness dwells” indicates absolute righteousness, the kind God possesses.
17. This is the implicit, if not explicit, meaning of Rev.21:8 and 15.
18. Perfect love will also characterize the experience of the believer in Ph3 (1Cor.13:13; cp. v.8).
19. Revelation chapters 21 and 22 provide physical details regarding the New Jerusalem.
20. All believers of the CA and the Age of Israel will dwell in the New City (Rev.21:12,14).
21. Time will be no more, there will be a complete absence of the negative former things, and there will be endless day (Rev.21:4, 23).
22. Based on calculations based on the city’s dimensions, 20 billion people could be accommodated spaciously (Ryrie footnote on vv.16,17).
23. God, who cannot lie or exaggerate, has promised these things.
24. Heaven, with the throne of God, will be on earth, completely foiling Satan’s arrogant 5-fold boast in Isa.14:13,14.

Closing Admonitions (vv.14-18)

Ph2 Implications of Last Things (v.14)

VERSE 14 **Therefore, beloved, since you look for these things** (Διό, ἀγαπητοί, ταῦτα προσδοκῶντες [*conj., dio, therefore, + voc.m.p., agapetos, beloved, + pro./demonstr.acc.nt.p., houtos, this; “these things”, + pres.act.pt.n.m.p., prosdokao, wait for, expect, anticipate; cp. vv.12,13]*), **be diligent to be found by Him in peace, spotless and blameless** (σπουδάσατε εὑρεθῆναι αὐτῷ ἐν εἰρήνῃ ἄσπιλοι καὶ ἀμώμητοι [*aor.act.imper.2.p., σπουδάζω, spoudazo, be diligent; cp. 2Pet.1:10,15, + aor.pass.infin., heurisko, find, + pro.loc.m.s., autos; “in Him”, + prep. {en} w/loc.f.s., eirene, peace, + adj.n.m.p., ἄσπιλος, haspilos, spotless; 4X: 1Tim.6:14; Jam.1:27; 1Pet.1:19; 2Pet.3:14, + conj. + adj.n.m.p., ἀμώμητο, amometos, blameless, without reproach; 1X]*),

ANALYSIS: VERSE 14

1. In this brief concluding section (the inferential particle *dio*, i.e., “therefore”, and the repeated “beloved” mark a transition to a new paragraph) Peter reiterates the need, in view of the prophetic realities, for an irreprehensible Ph2.
2. Because only righteousness will prevail in the New Creation, it is imperative that believers live righteously.

3. The present world and its lusts are passing away, therefore we should live not in accordance with the present darkness, but according to that which compliments and enhances our eternal niche (1Jn.2:8,17).
4. The look of hope should produce a corresponding life of harmony with the divine character.
5. “Beloved” is both how God views them (Rom.1:7; Eph.5:1; Col.3:12) and how their apostle views them (1Cor.4:14,17; 10:14).
6. The term is also used as a title for Jesus Christ (Eph.1:6).
7. This expression of endearment is also found in 1Pet.2:11; 4:12; 2Pet.1:17; 3:1,8,14,15,17.
8. Peter does not resort to sloppy emotionalism; the recipients are worthy of his affections.
9. His affections are genuine and heart-felt, as they all are active participants in “the good fight”.
10. The words “since you look for these things” (causal participle) supplies the basis for the exhortation to diligence that follows.
11. The verb “look for” (*prosdokao*) occurs 3X in three successive verses (vv.12-14).
12. Outside the Gospels and Acts (19X), it only occurs here in the epistles.
13. Jesus used it in connection with prophetic watching (Lk.12:46)
14. It means to *wait for, expect, look for, anticipate* something.
15. “These things” refers to the particulars of prophetic revelation.
16. Peter’s letter was not so much intended to inform them as to remind them (2Pet.1:12-21).
17. Peter exhorts them to diligence (aor.imper., *spoudazo*) with respect to Ph2.
18. The verb occurs also in 2Pet.1:10,15.
19. The noun diligence (*spoude*) occurs in 2Pet.1:5 with the hapax *pareisphero* (try very hard, bring into play), describing what our approach should be with respect to the seven virtues that, if cultivated, will guarantee a successful Ph2.
20. The aorist infinitive “to be found” (*heurisko*) is temporal, and its action is subsequent to the main verb “be diligent”.
21. “By Him” is a reference to the Lord Jesus Christ, before whom all believers must appear at the Rapture.
22. “In peace” (ἐν εἰρήνῃ) refers to Ph2 reconciliation as per the descriptive adjectives “spotless and blameless”.
23. For more on Ph2 reconciliation see, 2Cor.5:20: “Now then, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God” (cp. Rom.8:6)
24. Ph1 peace is realized once-for-all in the salvation adjustment based on the imputation of +R (Rom.5:1).
25. The following are the classifications of peace in Scripture:
 - a. Ph1 peace (Acts.10:36; Rom.2:10; 5:1; Eph.2:14-15,17; 6:15).
 - b. Ph2 peace (Rom.8:6; Gal.6:16).
 - c. Inner peace (Jn.14:27;16:33; Rom.14:17; 15:13; Gal.5:22; Eph.6:23; Phil.4:7; Col.3:15).
 - d. Interpersonal harmony (Rom.14:19; 2Cor.13:11; Eph.4:3; 2Tim.2:22; Heb.12:14; Jam.3:18).
26. Peter is speaking to believers, and the peace in which they are to find themselves in the sphere of is Ph2 peace.
27. Believers who are not living in accordance with the godliness code are at odds with God.
28. Believers who, for instance, love the cosmos are God’s enemies (Jam.4:4).

29. The Corinthians and the Galatians were at odds with the teaching and authority of Paul and were not at peace with God.
30. The double adjectives “spotless and blameless” are predicative of the verb “be found”, and further define what it means to be living “in peace” with the Lord.
31. The adjective “spotless” (*aspilos*) occurs 4X.
32. It is used of fulfilling the commandment to “fight the good fight” on the part of the P-T (1Tim.6:14).
33. It is used of avoiding contamination from the source of the cosmos (Jam.1:27).
34. It is used of the absolute sinless perfection of the humanity of Christ from the source of external temptation, thus qualifying Him to be the sin-bearer.
35. Daily forgiveness keeps us clean, or, if you will, spotless.
36. The stain (or spot) remover is the “blood of Christ” (1Jn.1:8-10).
37. Believers who fail to “abide in Him” disqualify themselves for reward (1Jn.2:28).
38. This principle is behind 2Tim.2:21.
39. The notion that believers can somehow attain sinless perfection is alien to Scripture.
40. The notion that there is some carnal activity that the grace of God cannot surmount is equally fallacious (i.e., the incestuous Corinthian).
41. The command “abide in Me” of Jn.15:4,5,7 has as its mechanic 1Jn.1:9.
42. A believer under his/here STA must apply Rebound to re-establish the “abide in Me” imperative.
43. Jesus taught this adjustment in the foot-washing episode of Jn.13, where washing an extremity (a foot) illustrates Rebound, while a bath illustrates the salvation adjustment.
44. Believers not availing themselves of the grace of God in rebound, no matter what the character of their sins, render themselves experientially unfit for approval at the Bema.
45. They are, in effect, not at “peace” with God.
46. The second adjective, “blameless” (*ἀμώμητος*), occurs only here.
47. Another synonym is the adjective *ἄμωμος* (blameless, without fault), occurring 8X: Eph.1:4; 5:27; Phil.2:15; Col.1:22; Heb.9:14; 1Pet.1:19; Jude.24; Rev.14:5.
48. Another synonym (adj.) is *ἀνέγκλητος*, meaning not convicted of having done anything wrong (1Cor.1:8; Col.1:22; 1Tim.3:10; Ti.1:6,7).
49. Yet another adjective is *ἀπρόσκοπος* (*aproskopos*) meaning void of offense/blameless (3X: Acts.24:16; 1Cor.10:32; Phil.1:10).
50. There is the adverb (*ἄμεμπτος*), which occurs 5X: Lk.1:6; Phil.2:15; 3:6; 1Thess.3:13; Heb.8:7.
51. Finally there is the adjective *εἰλικρινής* (*eilikrines*) which, literally, means “tested by the light of day” (2X: Phil.1:10; 2Pet.3:1).
52. The six terms cited above are all used in connection with approval at the Bema Seat.
53. Numbers 4 (*aproskopos*) and 6 (*eilikrines*) both occur in Phil.1:10: “so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ”.
54. Number 2 (*amomos*) is so used in Col.1:22 and Jude.24 (cf. Eph.1:4).
55. Number 3 (*anegkletos*) is used of approval at the Bema in 1Cor.1:8 and Col.1:22.
56. Number 5 (*amemptos*) is so used in 1Thess.3:13.
57. And there is *amometos* of 2Pet.3:14.
58. All have various shades of meaning, but all have to do with approval at the Bema.
59. All should be understood within the overall context of the rules that govern the CWL.
60. God will approve those who live in accordance with what Paul calls “the rules” (2Tim.2:5).

61. The rules allow for recovery from simple carnality to gross reversionism.
 62. Essential to Bema Seat approval is holding fast to the faith until the end (1Cor.1:8; Heb.3:14; 6:11).

Paul's Wisdom and the Delay (v.15)

VERSE 15 and regard the patience of our Lord as salvation (καὶ ἡγήσθε τὴν μακροθυμίαν ἡμῶν τοῦ κυρίου σωτηρίαν [*conj., kai, + pres.dep.imper.2.p., hegomai, consider, + def.art.w/acc.f.s., makrothumia, patience; cp. 1Pet.3:20, + pro.gen.m.p., ego, "our", + def.art.w/gen.m.s., kurios, lord, + acc.f.s., soteria, salvation*]); **just as also our beloved brother Paul** (καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος ἔγραψεν ὑμῖν [*conj., kathos, just as, + conj./adjunc., also, + def.art.w/adj.n.m.s., agapetos, beloved, + n.m.s., adelphos, brother, + pr.n., Paulos, + pro.gen.m.p., ego*]), **according to the wisdom given him, wrote to you** (κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν [*prep. {kata} w/def.art.w/acc.f.s., sophia, wisdom, + aor.pass.pt.acc.f.s., didomi, give, + dat.m.s., autos, him, + aor.act.ind.3.s., grapho, write, + dat.p., su, you*]),

ANALYSIS: VERSE 15

1. In addition, Peter urges, “regard the patience of our Lord as salvation”.
2. Peter reverts to the subject of v.9 and uses the cognate noun “patience” (μακροθυμία) in place of the verb (*makrothumeo*) and repeats the noun “regard/consider” (*hegomai*).
3. The delay of the Parousia is so that all who were foreknown and predestined can be called and justified.
4. When the body of Christ is complete, the Rapture will happen.
5. All other prophetic events will dovetail with the last member being baptized into the body of Christ.
6. The delay is based on patience, not procrastination or impotence.
7. The Lord is patient towards the Royal Family, which fact helps us to overcome the mockery of the heretics (v.4).
8. When we recognize that this “patience” translates into “salvation” for so many, we are further fortified against all mockers of the coming of Christ.
9. God has provided an extended period of time for the Ph1 and Ph2 salvation of the Church.
10. What Peter adds is most interesting.
11. He pays unexpected tribute to the apostle Paul in vv.15,16.
12. To Peter and the Christian community at large, Paul is “our beloved brother”.
13. He is someone who is dearly loved and highly regarded.
14. Both Peter and Paul were martyred at Rome during the Neroian persecution.
15. Both were in Rome during the time when these words were written.
16. First Clement V suggests that the two apostles worked together in Rome at the end of their lives.
17. Again, the reference to “our beloved brother Paul” is fascinating.

18. It is taken as conclusive proof that this letter is not written by Peter by those (liberals) who look at the N.T. through Tübingen spectacles, and see everywhere signs of a radical split between Jewish Christianity headed by Peter and Gentile Christianity headed by Paul.
19. On such a view, this verse, like the whole of the book of Acts, must be taken as a mid-second-century attempt to paper over the cracks and read harmony back into the first century.
20. This view, however, can scarcely stand today.
21. Acts is at pains to point out parallels between Peter and Paul, and represents Peter supporting Paul's denial of the need for Gentile circumcision (Acts.15:7-11).
22. The same picture of amity between the two men emerges from Gal.2:8-10.
23. The only disagreement we know of between them was of short duration, when Paul publicly rebuked Peter for not being consistent with his own principles about table-fellowship with Gentiles (Gal.2:14).
24. It is a gratuitous assumption, and one that runs counter to the whole letter and spirit of the N.T., to suppose that the split was permanent, and that Peter could never have spoken, therefore, in such congenial terms of Paul as he does here.
25. In the second century one tended either to think of Paul as an arch-villain or as the apostle *par excellence*, not as a "dear brother".
26. That is, however, exactly how the first-century Christian leaders spoke of one another (1Cor.4:17; Eph.6:21; Col.4:7,9; Philm.16, etc.).
27. But what exactly is Peter alluding to?
28. Is it the fact that Paul teaches that God delays the Parousia out of motives of mercy, so that more may come to repentance?
29. And also, when did he write to them?
30. The Asiatic Christians were no doubt in possession of Paul's letters, and so in that sense, he had written to them.
31. But here the reference is probably to Ephesians based on the fact that Peter is writing to Christians in that part of the Empire, coupled with the lead-in statement in the next verse: "as also in all *his* letters".
32. And the subject matter of letters like Ephesians dealt with the doctrine of the body of Christ – the Church.
33. God has delayed the Rapture so that all who were foreknown and elected could be called and incorporated into the hidden numbers that make up this body.
34. Paul, in all his letters, exhibits a wisdom that was "given him" and was not his own.
35. Notice how Peter acknowledges Paul's wisdom.
36. It was a gift of God, which Paul was quick to admit (1Cor.3:10; Eph.3:3-6; Rom.12:3ff).
37. So Paul understood that the Rapture was not going to occur anytime soon for a variety of Biblically based reasons.
38. Polycarp writes in the same vein (c. AD 115): "Neither I nor anyone like me can attain the wisdom of the blessed and glorious Paul, who also, when he was absent from you, wrote to you in his letters".
39. It is interesting to see the difference here between the first and early second century references to Paul.
40. To Peter he is a "beloved brother"; to Polycarp, though himself one of the most distinguished of subapostolic bishops and sufferers for the faith, he had already become "the blessed and glorious Paul".
41. If Second Peter were a second century forgery, it is a very good one!

The Challenge and Abuse of Paul's Writings (v.16)

VERSE 16 as also in all his letters (ὥς καὶ ἐν πάσαις ἐπιστολαῖς (*conj., hos, as, + conj./adjunc., kai, also, + prep. {en} w/adj.loc.f.p., pas, all, + loc.f.p., epistolos, letter*]), **speaking in them of these things** (λαλῶν ἐν αὐταῖς περὶ τούτων [*pres.act.pt.n.m.s., laleo, speak, communicate, + prep. {en} w/pro.loc.f.p., autos; "in them", + prep. {peri} w/pro./demonstr.gen.nt.p., houtos, this; "of these things"*]), **in which are some things hard to understand** (ἐν αἷς ἐστιν δυσνόητά τινα [*prep. {en} w/pro./rel.loc.m.f.p., hos; "in which", + pres.act.ind.3.s., eimi; "are", + adj.n.nt.p., δυσνόητά, dusnoeta, hard to understand;obscure; IX*]), **which the untaught and unstable distort** (ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν [*pro./rel.acc.nt.p., hos, which, + def.art.w/adj.n.m.p., ἀμαθής, amathes, untaught; IX, + conj., kai, + adj.n.m.p., ἀστήρικτος, asterikos, unstable; 2X: v.14, + pres.act.ind.3.p., στρεβλόω, strebloo, twist or wrench; fig., distort; hence, misinterpret; IX*]), **as they do also the rest of the Scriptures, to their own destruction** (ὥς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν [*conj., hos, as, + conj./adjunc. + def.art.w/adj.acc.f.p., loipos, rest + acc.f.p., graphe, writing, Scripture, + prep. {pros} w/def.art.w/adj.acc.f.s. idios, one's own, + pro.gen.m.p., autos, his; "their", + acc.f.s., apoleia, destruction*]).

ANALYSIS: VERSE 16

1. It is comforting to think that Peter, too, found in Paul's letters "things hard to understand", i.e., obscure.
2. Δυσνόητος (*dusnoetos*) is a rare word (only here in the N.T.), with the nuance of ambiguity about it.
3. It was applied in antiquity to oracles, whose pronouncements were notoriously capable of more than one interpretation.
4. There are, says Peter, such difficulties in Paul's letters, "which the untaught" (or "untrained") "and unstable" (or "undisciplined") "distort", or "twist" (a picturesque word, *strebloo*, meaning, literally, to "tighten with a windlass") "to their own destruction".
5. The verb "distort" has the connotation of torturing someone by "putting them on the rack" (M-M. 593) to coerce them into saying what their torturers want them to say.
6. The difficult things are chosen for torture because the more straightforward things cannot so readily be undermined.
7. In Biblical interpretation the more difficult statements should be made to harmonize with the more obvious, and not vice a versa.
8. The translation: "which the untrained and undisciplined twist to their own destruction".
9. The adjective "untrained" (hapax of *amathes*, unlearned, untrained) refers to individuals who have not submitted themselves to "the Timothy principle" of 2Tim.2:2.

10. The second adjective, “undisciplined”, or “unstable”, refers to individuals who have a tendency to being erratic in their views.
11. Such persons are motivated by approbation, or monetary gain, or even fear.
12. These types do not stop with difficult verses within the Pauline corpus; they do a number on the balance of Scripture.
13. The phrase “the rest of the Scriptures” refers to the O.T. canon, which was, of course, available to the Christian community, while the N.T. was in formation and widely circulated among the churches.
14. It is inevitable that they would misinterpret things in the O.T., as well, considering how unstable and unprepared these individuals were.
15. It is of interest here to note that Peter places the letters of Paul on a par with the O.T. canon.
16. Over the centuries individuals have continued this misrepresentation of Scripture so that we are at the point where the world is filled with all manner of unsound doctrine.
17. This is evidenced by the rise of denominationalism along with their peculiar orthodoxies.
18. Many cults base their beliefs on the Bible.
19. Peter could have added “we haven’t seen anything yet!”.
20. The trend has continued unabated through the age.
21. For positive believers caught up in these corrupt systems, the answer is to “come outside the camp” where the truth is not compromised (Heb.13:13).
22. The phrase “to their own destruction” refers to their judgment for promoting false doctrine.
23. Believers who do this reap DD, the SUD, and loss and shame at the Bema Seat of Christ.
24. Unbelievers reap cursing in time and eternal condemnation.
25. All who engage in this sordid business will be exposed.
26. The noun “destruction” (ἀπώλεια) is used in reference to believers in Acts.8:20 (of Simon Magus, the converted sorcerer; see vv.9-13), Phil.3:19, 1Tim.6:9, and Heb.10:39.
27. It is used with reference to unbelievers who mislead men in 2Pet.2:1,3.
28. And it is used of the final end of all who fail to come to saving faith (Mt.7:13).

A Final Double Exhortation (vv.17,18)

A Fatal Attraction – False Teachers (v.17)

VERSE 17 **You therefore, beloved, knowing this beforehand** (Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες [*pro.n.p., su, + conj./infern., oun, therefore, + adj.voc.m.p., agapetos, beloved, + pres.act.pt.n.m.p., proginosko, know in advance; 5X: Acts.26:5; Rom.8:29; 11:2; 1Pet.1:20*]), **be on your guard so that you are not carried away by the error of unprincipled men** (φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες [*pres.mid.imper.2.p., phulasso, guard; be on guard against {midd.}, + conj./purpose, hina, so that, + neg., me, + def.art.w/instr.f.s., plane, error, + def.art.w/adj.gen.m.p., athesmos, unprincipled; cp. 2Pet.2:7, + aor.pass.pt.n.m.p., συναπάγω, sunapago, accommodate oneself to/adapt {of things}; associated with/condescend to {of persons}; be carried along with {negative sense}; 3X: Rom.12:16; Gal.2:13 {here, Paul uses it of Peter’s and Barnabas’ hypocrisy and legalism!}]) **and fall from your own steadfastness** (ἐκπέσητε τοῦ ἰδίου στηριγμοῦ [*aor.act.subj.2.p., ἐκπίπτω, ekpipto,**

fall out of {favor} or fall from; of ships, it means to run aground; Acts.27:17,26,29; cp. v.32; cf. Rom.9:6; Gal.5:4, + def.art.w/gen.m.s., στηριγμός, sterigmos, steadfastness {of inner stability}); IX, + adj.gen.m.s., idios, one's own]),

ANALYSIS: VERSE 17

1. Once more Peter addresses them as “dear friends”.
2. It is because of his pastoral love that he has spoken so plainly.
3. That same love prompts a final charge.
4. “Knowing this beforehand” is the present active participle of προγινώσκω (*proginosko*, “to know beforehand”, or “in advance”).
5. It refers to the rise and proliferation of false teachers, which prophetic reality is at the heart of this letter (cf. 2Pet.2:1).
6. And to be forewarned is to be forearmed.
7. Plain speaking about Christian deviations is incumbent upon the pastor who aspires to protect his flock on the way of teaching the “whole truth and nothing but the truth”.
8. That is why Peter has reminded them time and time again with respect to liberalism.
9. Legalism and fundyism are also primary enemies to sound spiritual health.
10. The responsibility now lies with them to be on their guard against the specious arguments of the unprincipled and untrained.
11. The compound “carried away” (aor.pass.pt., συναπάγω, *sunagago*, go along with) suggests that if they associate with such individuals, they will be led away from sound doctrine.
12. Interestingly, this verb is used in connection with Peter and Barnabas’ temporary defection in Gal.2:13.
13. Peter had good reason to recognize such a danger, for he had succumbed to the pressure of legalism.
14. The noun “error” (πλάνη) is a synonym for false teaching (Eph.4:14; 1Thess.2:3; 1Jn.4:6).
15. Its basic meaning is “deception”.
16. The adjective “unprincipled” (ἄθεσμος; only here and in 2Pet.2:7) refers to those who are intellectually dishonest.
17. That is, men who go up against basic common sense and moral instincts (as in the case of the homosexual vice mentioned in 2Pet.2:7).
18. Men arrive at misinterpretation of Scripture not because they lack information or the basic rules of interpretation, but because they hold to biases they do not want to abandon.
19. The verb “you fall” (ἐκπίπτω, *ekpipto*, fall away) is an aorist active subjunctive.
20. It is used of a ship drifting and running aground (Acts.27:17,26,29,32).
21. It follows the action of the aorist participle, “being carried away”.
22. A translation: “lest (*hina me*) you should fall from your own steadfastness having been carried away by the error of unprincipled men”.
23. The action of the aorist participle (“being carried away”) precedes the action of the main verb (“fall”).
24. The noun “steadfastness” (στηριγμός, *sterigmos*) means firm position.
25. It only occurs here in the N.T.
26. The verb στηρίζω (*sterizo*, set in place, fix, establish; fig., to stabilize someone) occurs 13X.

27. It is used in 2Pet.1:12 where Peter acknowledges that these believers had been stabilized, or established, in the faith.
28. It is used of being established in the faith in Rom.1:11; 16:25; 1Thess.3:2,13; 2Thess.2:17; Jam.5:8; 1Pet.5:10; and Rev.3:2.
29. It is the consequence of the consistent function of GAP and the application of BD to experience.
30. False doctrine leads to instability and further susceptibility (Eph.4:14).
31. Once again in this verse Peter stresses the relationship between valid experience and knowledge.
32. Their “own steadfastness” has as its foundation *epignosis*, or true knowledge.
33. Faith (exhale) without *epignosis* degenerates into pietism/mysticism.
34. Emotionalism (experience based on feeling) is at the root of false religion.
35. The steadfastness of the apostle Peter was the product of years of tenacity with respect to the knowledge of BD.
36. The cognate verb (*sterizo*) was used by Jesus in reference to Peter in connection with the prophecy of his denial of Christ (Lk.22:32: “but I have prayed for you, that your faith may not fail, and you, when once you have turned again, strengthen your brothers”).
37. It is not surprising that he who had been so susceptible, and had become a man of rock, is so concerned about stability.
38. Hebrews 13:9 provides a parallel exhortation: “Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited”.

The Antidote (v.18)

VERSE 18 but grow in the grace and knowledge (αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει [*pres.act.imper.2.p., αυξανω, auzano, grow {of plants, children, populations, promulgation of the good news}, + conj., de, but, + prep. {en} w/loc.f.s., charis, grace, + conj., kai, + loc.f.s., gnosis, knowledge*]) **of our Lord and Savior Jesus Christ** (τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ [*def.art.w/gen.m.s., kurios, lord, + pro.gen.m.p., ego, + gen.m.s., soter, savior, + gen. {ref.} m.s., Iesus, Jesus, + gen.m.s., Christos*]). **To Him be the glory, both now and to the day of eternity. Amen** (αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.] [*pro.dat.m.s., autos, him, + def.art.w/n.f.s., doxa, glory, + conj., kai, “both”, + adv., nun, now, + prep. {eis} w/acc.f.s., hemera, day, + gen.m.s., aion, era, time; of time to come, eternity, + part./exclamatory, amen, indeed*]).

ANALYSIS: VERSE 18

1. This is the positive side and the bulwark against falling prey to false teachers and teaching (v.17).
2. We again have the present imperative to denote continuance.

3. One grows (αὐξάνω) by assimilating more and more of the details found in the canon of Scripture.
4. This verb is used:
 - a. of plant growth (Mt.6:28; 13:32).
 - b. of physiological growth (Lk.1:80; 2:40).
 - c. of population (Acts.6:7; 7:17; 12:24; 19:20; Eph.2:21).
 - d. of spiritual growth (1Cor.3:6,7; 2Cor.10:15; Eph.4:15; Col.1:10; 2:19; 1Pet.2:2).
 - e. and divine good production (Col.1:6).
5. Several of the above citations are parallel to v.18: namely, Eph.4:15; Col.1:10; and 1Pet.2:2.
6. Ephesians 4:14,15 is parallel in that, like 2Pet.3:17,18, it provides the negative followed by the positive: “As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming, but speaking the truth in love, we are to grow up in all *respects* into Him who is the head, *even* Christ”.
7. Like our v.18, Col.1:10 speaks of “increasing in the knowledge of God”.
8. First Peter 2:2 speaks of growth as it relates to the WOG: “as newborn babes, long for the pure milk of the word, so that by it you may grow in respect to salvation”.
9. This is the only place where the imperative of this verb occurs.
10. We are commanded to “grow in the grace” (no def.art. in the Gk.), which means we are to understand this principle in terms of the three adjustments to God.
11. Grace is the sole factor in the salvation adjustment (Rom.11:6 “And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But *if it is* of works, it is no longer grace; otherwise work is no longer work”; cp. 4:4).
12. Saving grace is available to all mankind (Ti.2:11).
13. God’s grace is totally sufficient for those who make the maturity adjustment (2Cor.12:9).
14. God gives each one of us at least one grace gift (Eph.4:7).
15. The present dispensation is an age of grace par excellence (Eph.3:2).
16. God provides timely grace for those who call upon Him (Heb.4:16).
17. Believers who are placed in extreme jeopardy receive commensurate grace (Jam.4:6).
18. Special grace is provided for those who endure to the end (1Pet.1:13).
19. Liberals distort grace into licentiousness (Jude.4).
20. Legalism substitutes works for grace.
21. Jesus Christ was “full of grace and truth” (Jn.1:14).
22. The acquisition of knowledge is commanded (Prov.23:12; cp. 4:5,7; 22:17).
23. Paul prayed for believers in this regard (Eph.1:17; Phil.1:9; Col.1:9,10).
24. The gnosis we are to attain to is hidden in Christ (Col.2:3).
25. The new man is the product of this knowledge (Col.3:10; cp. Eph.4:13).
26. Paul possessed this body of knowledge to the maximum (2Cor.11:6).
27. Informed believers use this knowledge to checkmate the human viewpoint of the cosmos (2Cor.10:5).
28. Zeal without knowledge is useless (Rom.10:2).
29. God grants this knowledge to positive volition and hides it from negative volition (Prov.2:6).
30. The true knowledge of God makes perfect sense to positive volition (Prov.8:9).
31. The acquisition of this knowledge is better than the acquisition of silver, gold, and precious stones (Prov.8:10,11; 20:15).
32. Fools despise it; positive volition loves it (Prov.1:7,22; 2:10; 10:14; 15:14; 18:15; 21:11).

33. Those who love DD love knowledge (Prov.12:1; cp. 19:25,27).
34. It is important to separate from those who cannot add to your pool of knowledge (Prov.14:7).
35. Positive volition spreads knowledge (Prov.15:7).
36. The soul/spirit filled with knowledge is like a beautifully appointed house (Prov.24:4).
37. Solomon taught this knowledge via proverbs (Eccl.12:9).
38. Mankind is devoid of this knowledge (Jer.50:17).
39. God makes the knowledge of negative volition foolishness (Isa.44:25).
40. The absence of this knowledge explains the setbacks of the Jews (Hos.4:1,6)
41. God takes more pleasure in knowledge than empty ritual (Hos.6:6).
42. The knowledge of God will be universally acclaimed in the kingdom age (Isa.11:9).
43. The fear of the Lord is the beginning of knowledge (Prov.1:7).
44. True fear of God results in the pursuit of information so as to gain His favor.
45. The occupational hazard related to knowledge (1Cor.8:1 “Knowledge makes arrogant, but love edifies”).
46. The genitive “of our Lord and Savior Jesus Christ” is a genitive of source (cp. 2Pet.3:2 “the commandment of the Lord and Savior”).
47. Jesus Christ is the source of this grace and knowledge we are to pursue (cp. Col.2:3 “in whom are all the treasures of wisdom and knowledge”).
48. For the formula “our Lord and Savior Jesus Christ”, see 2Pet.1:11, 2:20, and 3:2 (only in Second Peter in the N.T).
49. The title “Savior” occurs 24X in the NT: Lk.1:47; 2:11; Jn.4:42; Acts.5:31; 13:23; Eph.5:23; Phil.3:20; 1Tim.1:1; 2:3; 4:10; 2Tim.1:10; Ti.1:3,4; 2:10,13; 3:4; 2Pet.1:1,11; 2:20; 3:2; 1Jn.4:14; Jude.25.
50. This term, along with Redeemer, is featured in the O.T.: 2Sam.22:3; Pss.17:7; 106:21; Isa.19:20; Isa.43:3,11; 45:15,21; 49:26; 60:16; 63:8; Jer.14:8; Hos.13:4.
51. The doxology “To him *be* the glory, both now and to the day of eternity”, and the corresponding one in 2Tim.4:18, are the only ones in the N.T. in which Christ is unequivocally the object (the ones at 1Pet.4:11 and Heb.13:21 seem fairly certain to have Christ as the object).
52. The doxology of 1Pet.5:11 has God as its object.
53. A couple exhibit an intermediate stage, either ascribing “glory” to God “through Jesus Christ” (Rom.16:25; Jude.25) or “in Jesus Christ”, as in Eph.3:21: “to Him (God) *be* the glory in the church and in Christ Jesus to all generations, forever and ever. Amen”.
54. The noun “glory” denotes splendor.
55. Jesus Christ is the ultimate celebrity who both “now” and forever is worthy of His exclusive place before God.
56. As God He has always been worthy of glory and praise, and as man He is equally worthy, having endured so we can participate in the glory of our hope.
57. As is usual, no verb is expressed in the original.
58. The insertion of “belongs” conveys the intent better than “be”.
59. This ascription of glory is a revealing final ejaculation!
60. It reveals the heart and soul of Peter’s faith.
61. Christ the Savior; Christ the Lord; to Christ belongs the glory forever.
62. In this incidental phrase, we have the highest possible Christology.
63. For glory belongs to God (Rom.11:36; Jude.25).

64. But Peter had come to understand that all men should honor the Son even as they honor the Father (see Jn.5:23).
65. The false teachers detracted from Christ's glory *now* by a perverse life, and from His glory *then* by denying the Parousia.
66. Peter leaves Christians with an authoritative rebuttal that, to use his words, we "do well to pay attention" (1:19).
67. The phrase "the day of eternity" is remarkable.
68. Peter has spoken of that day in 3:12 ("the day of God").
69. It is immediately preceded by "the day of the Lord" (v.10).
70. It is fitting that the glory of Jesus Christ should close this Epistle, which has had so much to say about the infamy of man.
71. Peter's capacity for who and what Christ is certainly had come a long way over his life.
72. He was now ready to lay down his life and bring glory to the One he had first been introduced to by his brother, Andrew, over 30 years before (Jn.1:40,41).

END: SECOND PETER CHAPTER THREE

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