

## SECOND PETER CHAPTER THREE

**VERSE 1 This is now, beloved** (Ταύτην ἤδη, ἀγαπητοί [*pro.demon.acc.f.s., houtos, this, + adv., ede, now, + voc.m.p., agapetos, beloved, dear*]), **the second letter I am writing to you** (δευτέραν ὑμῖν γράφω ἐπιστολήν [*adj.acc.f.s., deuterios, second, + pro.dat.p., su, + pres.act.ind.1.s., grapho, write, + acc.f.s., epistole, letter*]) **in which I am stirring up your sincere mind by way of reminder** (ἐν αἷς διεγείρω ὑμῶν τὴν εἰλικρινῆ διάνοιαν ἐν ὑπομνήσει [*prep.w/pro.rel.dat.fem.p., hos; “in which”, + pres.act.ind.1.s., διεγείρω, diegeiro, awaken; fig. of mental activity, stir up, + pro.gen.p., su; “your”, + def.art.w/adj.acc.f.s., εἰλικρινής, eilikrines, strictly, tested by sunlight; hence, sincere; IX, + acc.f.s., dianoa, mind, + prep.w/instr.f.s., ὑπόμνησις, hupomnesis, reminder*]),

**VERSE 2 that you should remember the words spoken beforehand** (μνησθῆναι ῥημάτων τῶν προειρημένων [*aor.pass.infin., μιμνήσκομαι, mimneskomai, remember, + def.art. w/gen.nt.p., ῥῆμα, hrema, word, utterance; here, to teachings made up of words, + def.art. w/pf.pass.pt.gen.nt.p., προλέγω, prolego, speak before; predict*]) **by the holy prophets** (ὑπὸ τῶν ἁγίων προφητῶν [*prep.w/def.art.w/adj.gen.m.p., hagios, holy, + gen.m.p., prophetes, prophet*]) **and the commandment of the Lord and Savior spoken by your apostles** (καὶ τῆς ἐντολῆς τοῦ κυρίου καὶ σωτῆρος τῶν ἀποστόλων ὑμῶν [*conj. + def.art.w/gen.f.s., entole, commandment, + def.art.w/gen.m.s., kurios, Lord, + conj. + gen.m.s., soter, savior, + def.art.w/gen.m.p., apostolos, + pro.gen.p., su; “your”*])).

### ANALYSIS: VERSES 1,2

1. In this chapter Peter returns from castigating the heretics to encouraging the faithful.
2. He calls them “dear friends” (ἀγαπητοί, here and in vv.8,14,17) as he summons them to recall the things they have been taught.
3. Jude also marks his switch from attack to encouragement by calling his readers “dear friends” (v.17).
4. The vehemence of his attack in chapter two and the repetition of his reminders arise from his pastoral concern towards the flock of God.
5. On the theme of reminder, see 2Pet.1:12,13.
6. Repetition is as necessary and more frequently required than to be given new information.

7. Repetition is essential to a vibrant faith (cf. Isa.28:9-11).
8. The “second letter” most naturally brings to mind its predecessor, First Peter.
9. Both letters contain repetitious information, that is, information that was not new to the readers.
10. Their past exposure to Christian teachings was reinforced in these two letters, even though the subject matter is different between the two.
11. The intended effect upon the readers was to heighten and sharpen their spiritual wits with respect to the issues at hand.
12. Here, they are made aware of the magnitude of the satanic assault that was coming against the church in the form of a prophecy.
13. The verb “I am stirring up” means, literally, to arouse from a state of sleep (cp. Mk.3:39).
14. The present translation “stirring up” is correct in context (cf. Jn.6:18).
15. This word (διεγείρω) also occurs in 2Pet.1:13 in connection with the necessity of possessing BD to counter the impending threat against their spiritual health.
16. The object of the verb “stirring up” is the “sincere mind” (τὴν εἰλικρινῆ διάνοιαν).
17. The adjective εἰλικρινής (*eilikrines*) occurs here and in Phil.1:10.
18. The compound is taken from εἴλακε (sunlight) and κρίνω (to judge).
19. The “sincere mind” is actually the ethical pureness of the recipients in contrast to the teachings that they would be exposed to.
20. Plato used the word of ethical purity.
21. Peter writes to people who were doctrinally pure in both thought and deed.
22. The “sincere mind”, or “pure thinking” (preferably), refers to their positive volition and the adjustments that arose from it.
23. His purpose is to remind them of the two things specified in v.2.
24. They are to “remember the words” (or “proclamations”; gen.nt.p., ῥῆμα, *hrema*), spoken beforehand (προλέγω, *prolego*, say in advance; predict) by the holy prophets”.
25. This references the O.T. prophetic tradition and the prophecies regarding the apostasy of the last days.
26. The O.T. contains a long tradition of prophetic utterance that predicts the wrath that will come based on the evil that is present in the world.
27. The “holy prophets” refers to a long line of individuals, known and unknown, who were “holy” by virtue of their appointment and dedication to the communication of direct divine revelation.
28. What has been preserved in this regard is the O.T. canon.
29. Various individuals were appointed prophets or functioned as prophets apart from holding the office (like king David).
30. Their prophetic utterances form a corpus/body of information, which Peter has previously designated in this letter “the prophetic word” (1:19).
31. He has already congratulated them for their attention to this body of truth (v.19).
32. It is the “lamp shining in a dismal/gloomy place (cosmos diabolicus)” that has made apparent the dawning of the Second Advent (v.19) to those now living in the Rapture generation.
33. The centerpiece of this body of revelation is the Second Advent itself, which was validated at the Transfiguration (2Pet.1:16-19).
34. Furthermore, Peter makes it clear that no individual prophetic utterance comes apart from God the HS (1:21), and that the proper understanding of the same is dependent upon the illumination of God the HS (1:20).

35. He is insistent that O.T. prophetic revelation did not arise from “human volition” (1:21) and is not, therefore, a collection of “cleverly devised myths” (1:16).
36. It is both coherent and complete, enabling those who are taught it to navigate in the spiritual darkness all about us.
37. The First Advent has further validated the particulars relating to the Second Coming.
38. The First Advent was predicted in detail and fulfilled to the letter.
39. The prophecies related to the Second Coming are currently being fulfilled at an astounding pace.
40. This prophetic tradition did not stop permanently with the cessation of the O.T. prophetic legacy (e.g., Malachi, who was the last prophet in the line and who ministered 450-400BC), but resumed some 450 years later with the rise of the N.T. tradition.
41. John the Baptist and Jesus were notable prophets and then came the apostles and their associates.
42. But Peter, unlike Jude (Jude.17,18), does not mention the prophetic contribution of his contemporaries.
43. He instead makes mention of “the commandment of the Lord and Savior *spoken* by your apostles”.
44. This, then, is the second thing he wants to stir them up with respect to (cf. pt. 23 above).
45. “The commandment” singular refers to righteous/holy conduct, which by the way, figures prominently in both of his letters.
46. In First Peter he repeatedly exhorts believers on how they are to conduct themselves before a suspicious and hostile civilization.
47. Christian behavior is one of the major themes of First Peter in terms of testimony and Ph3 vindication and reward (1Pet.1:14-17; 2:12ff; 3:1,2,10-12,16; 4:4).
48. Jesus Christ (1Pet.2:21,22) and O.T. saints (1Pet.3:5) are appealed to in this connection.
49. In his earlier letter Peter also makes mention of the fact that their persecutors will be held accountable (1Pet.4:5).
50. Here, he exhorts believers to avoid the STA corruption advocated by the liberals.
51. In both instances righteous behavior is enjoined both as a witness and the basis for Ph3 vindication.
52. So “the commandment” is a summary of all that was advocated by Christ both by precept and example.
53. This was further handed down by the apostles and is reflected throughout their writings for posterity.
54. There are two things we need to be constantly reminded of.
55. The first is the particulars of the prophetic word, and the second is the imperatives related to Godly living.
56. Moral excellence is one of the virtues that we are to diligently implement into our daily living (2Pet.1:5).
57. In this chapter, verses 11 and 14 are incorporated under the umbrella of “the commandment”.
58. In the O.T. it is summed up in the words of Lev.11:44 (“You shall be holy, for I am holy”) and quoted in 1Pet.1:16.
59. Jesus summed it up when He said, “Be perfect as your heavenly Father is perfect” (Mt.5:48).
60. This commandment is fulfilled in observing the details dealing with the identification and isolation of personal sin, as well as doing the directive will of God (commission and omission).

61. The words “your apostles” refers to those who were the articulators of the N.T. tradition.
62. Their legacy lives on, like that of the “holy prophets”, through their writings.
63. Finally, “the holy commandment” of 2Pet.2:22 and “the commandment of the Lord and Savior” are one and the same.

### The Apocalypse of Peter (vv.3-13)

#### Mockers Mocking (v.3)

**VERSE 3 Know this first of all** (τοῦτο πρῶτον γινώσκοντες [*pro./demon.acc.nt.s., houtos, this, + adv., proton, first; here, of a matter of first importance, + pres.act.pt.n.m.p., ginosko, know*]), **that in the last days mockers will come** (ὅτι ἐπ’ ἐσχάτων τῶν ἡμερῶν ἐμπαϊκται ἐλεύσονται [*conj., hoti, + prep. {epi} w/adj.gen.f.p., eschatos, last, + gen.f.p., hemera, day, + n.m.p., ἐμπαϊκτής, empaiktes, one who makes fun of another, scoffer, mocker; 2X: Jude.18, + fut.dep.ind.3.p., erchomai, come*]) **with their mocking, following after their own lusts** (ἐν] ἐμπαϊγμονῇ πορευόμενοι κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν [*prep.w/instr.f.s., ἐμπαϊγμονή epaigmone, ridicule, mocking; 1X, + pres.dep.pt.n.m.p., poreuomai, go, proceed, + prep. w/def.art.w/adj.acc.f.p., idios, one’s own, + acc.f.p., epithumia, lust, + pro.gen.m.p., autos, self; “their”*]),

#### ANALYSIS: VERSE 3

1. This section, running through v.13, constitutes Peter’s “little apocalypse”.
2. Herein Peter singles out what He considers especially relevant from the apostolic prophetic tradition.
3. The prophetic particulars of this section merge with the overall theme of this letter.
4. The section begins with a prophetic assertion with respect to the false teachers exposed in chapter two.
5. The words “Know this first of all” are identical to the phrase that opens v.20 of chapter one.
6. The phrase is, literally, “Know this as a matter of first importance”.
7. The time of the appearance of these “mockers” is “the last days”.
8. This expression occurs 5X in the N.T.: Acts.2:17; 2Tim.3:1; Heb.1:2; Jam.5:3; and 2Pet.3:3.
9. The expression occurs in the parallel to this verse in Jude.1:8: “that they were saying to you, ‘In the last time shall be mockers, following after their own lusts’”.
10. In the O.T. the equivalent expression occurs at Isa.2:2; Jer.23:20; 49:39; Ezek.38:16; Hos.3:5; and Mic.4:1.
11. The expression “latter days” occurs in Deut.4:30; 31:29; Job.42:12; Jer.30:24; 48:47; Dan.2:28; 10:14; and compare “latter years” of Ezek.38:8; also, “latter period” of Dan.8:23.
12. First John 2:18 has the expression “it is the last hour” (2X).
13. Based on the citation found in Heb.1:2, the expression encompasses the entire Church Age and beyond.
14. Peter’s prophecy of the rise of the liberal mockers began in the “alpha church” and continues through the centuries and mushrooms in the “omega church” (cp. “the early and latter rains”).

15. We now are in the intensification of the last days where all the prophetic trends are greatly magnified (wars/rumors of wars, plagues, earthquakes, famines, false Christs and prophets).
16. Living in the dawn of the day of the Lord, we are witnesses to the crescendo of prophetic realization.
17. Some realizations, on the other hand, are new to the last of the last days (Israel's restoration, technologies, etc.).
18. Some prophecies developed early on, but later than the apostolic era, notably the rise of the monasticism of 1Tim.4:1-3 (third and fourth centuries and on to the present).
19. The appearance of the "mockers", instead of demoralizing informed believers, actually strengthens their faith.
20. The expression "mockers with their mocking" (ἐμπαλιγμονῆ ἔμπαϊκται, instr.f.s., *empaigmone*, mocking, ridicule, followed by the n.m.p., *empaiktes*, mocker, scoffer) is redundant, and constitutes one of the Hebraisms of this letter.
21. "Mockers" constitutes anyone who makes fun of, puts down, scorns, or in any fashion depreciates the promise of His coming.
22. Many make a profession of attacking the integrity of Scripture (scholars, clergy, etc.).
23. All kinds of forums are used to engage in this blasphemous, arrogant business.
24. The wording of the present verse is virtually mirrored in the parallel of Jude.1:8, where derision of the faith (BD) is also linked with STA lusts.
25. In Jude the prophecy is linked to the apostolic witness, but here it is linked to the O.T. prophets as well.
26. Peter cites no specific O.T. passage; he is voicing the general Hebrew-Christian expectation (cp. 2:1) that the last days will be marked by a moral and doctrinal breakdown and the emergence of these subversives.
27. It is in their depraved self-interests to deny a future reckoning in which everyone will be called to accountability.
28. Hence, the significance of the phrase "following after their own lusts".
29. Liberals, by definition, encourage the lust pattern in themselves and their followers.
30. If the Bible is not the inerrant WOG, then we are free to do as we please in our social behavior.
31. The renewed emphasis on the lust of those that Peter attacks makes it certain that Peter has the same men in view as in chapter two; they are not two different sets of opponents.
32. Intellectual arrogance and contempt for the supernatural characterize these types.
33. All of this makes them contemptuous of the notion of apocalyptic judgment inherent in the parousia of Christ.
34. Anthropocentric hedonism always mocks the idea of absolutes and a final division of humanity based on belief and unbelief.
35. For those who nourish a belief in human self-determination and perfectibility, the very idea that we are accountable and dependent is a bitter pill to swallow.
36. No wonder they mock!
37. For an O.T. example of a similar situation and message, see Isa.28:14-22.
38. Some of them claim that the things presented in the book of Revelation were realized during the period of the early Roman emperors (preteristic view).